

RESEARCH ARTICLE

# The Axiological Component Of The Friendship/Do`Stlik Concept In English And Uzbek Paremiology

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## Abstract

This article analyzes the axiological component of the FRIENDSHIP/DO`STLIK concept in English and Uzbek paremiological material. The main purpose of the study is to determine through which semantic features the concept of friendship is expressed as a value. As a result of the analysis, it is determined that the axiological core of the concept of friendship is connected with loyalty, help, trust, honesty and human closeness. At the same time, it is observed that the forms of expression and emphases of these values differ in English and Uzbek linguistic cultures. As a result, it is substantiated that the concept of friendship is manifested through the paremiological fund not only as a semantic unit, but also as a conceptual model expressing a system of moral and social values.

## KEY WORDS

Axiology, friendship, concept, paremiology, value, linguoculturology.

## INTRODUCTION

One of the most important layers of a concept is its axiological, that is, evaluative side connected with values. It is precisely through this layer that the status and significance of a particular phenomenon in society are determined. The FRIENDSHIP/DO`STLIK concept belongs to such value-concepts and is manifested in different linguistic cultures as a highly valued social and moral phenomenon.

Proverbs and sayings related to friendship, by generalizing the historical and cultural experience of the people, determine the value, normative criteria and positive moral content of friendship. For this reason, paremiological material is considered an important source in revealing the axiological component of the concept of friendship.

The purpose of this article is to determine how the concept of friendship is expressed as a value in English and Uzbek paremiological units, to show the core axiological components

and to generalize the comparative results.

### Axiology and Concept

Axiology is the doctrine of values, and in conceptology it is manifested as the evaluative layer of a concept. Every concept includes not only meaning, but also attitude and evaluation. In the concept of friendship, this evaluation is usually formed in a positive direction: friendship is viewed as a high value, a necessary social support and a moral quality.

The paremiological fund expresses this axiological content especially strongly. This is because proverbs are not an individual opinion, but a ready conclusion of collective consciousness. Therefore, the evaluation given in proverbs about friendship is perceived as national values.

### The Main Value Features of Friendship

Analyses show that the axiological core layer of the concept of

friendship consists of several main semantic and moral features: loyalty, trust, help, honesty and closeness.

Loyalty is one of the most important value features of friendship. Loyalty is expressed by the friend's preservation of the relationship regardless of the situation and by being faithful even in difficult times. In paremiological material, this feature is often connected with the model of "a friend known in a difficult day."

Trust is considered the second important axiological component of friendship. The existence of friendship without trust is called into question. For this reason, in English and Uzbek paremiology, a friend is evaluated as a reliable figure.

Help also reveals the practical value of friendship as a core feature. Friendship here is interpreted not as emotional closeness, but as a value manifested through practical support.

Honesty and truthfulness are especially active in Uzbek paremiology. One of the factors that increases the value of friendship is the friend's ability to provide useful criticism, that is, to be sincere and truthful.

Closeness and spiritual unity show friendship not as an external connection, but as a form of inner trust and spiritual solidarity.

### Axiological Emphases in English Paremiology

In English proverbs, the axiological interpretation of friendship is more connected with reliability and practical help. The proverb "A friend in need is a friend indeed" determines the value of friendship through practical help in a difficult situation. Here, help and trust are manifested in a combined form.

Also, the value of an old and tested friend is evaluated separately. In this case, the value of stability is strengthened through the test of time. Therefore, in English material, the axiological emphasis is directed toward a reliable, tested and useful social relationship.

### Axiological Emphases in Uzbek Paremiology

In Uzbek paremiology, the axiological interpretation of friendship is more connected with loyalty, spiritual closeness and honesty. In the proverb "Do'st achitib gapirar, dushman kuldirib," truthfulness is turned into a high value of friendship. This approach connects friendship with moral purity and useful truth.

In addition, in Uzbek paremiology, solidarity and unity also strengthen the value of friendship. Here, a friend is evaluated not as an object of personal relationship, but as a social and spiritual support.

### Comparative Results

Comparative analysis shows that the axiological core of the FRIENDSHIP/DO'STLIK concept is common in the material of both languages: loyalty, trust, help and honesty are the main positively evaluated components. However, in English material these features are emphasized more in the aspect of reliability and practical help, while in Uzbek material they are emphasized in the aspect of spiritual closeness and moral sincerity.

Therefore, the universality of the axiological core is preserved, but its cultural interpretation is formed differently in the two linguistic cultures.

### The Social Dimension of the Axiological Core

The axiological component of the concept of friendship is not limited only to the evaluation of interpersonal relations. It is also directly connected with social solidarity in society, the preservation of an atmosphere of trust, spiritual support and the transmission of moral norms. Paremiological units show friendship not as a separate personal state, but as a value that ensures social stability. In this respect, the study of the axiological core features of friendship is at the same time equal to the study of the moral architecture of society.

For example, the manifestation of loyalty as a central value in friendship shows that society regards friendship as a relationship that passes the test of time and does not change depending on the situation. The high value of help shows friendship as a practical social support. Honesty and truthfulness connect friendship with the system of moral norms: a friend should be not a source of pleasant lies, but a source of useful truth. Therefore, axiological analysis reveals a deeper layer than the semantic description of the concept of friendship — the social ideal.

### Paremiology and the Normative Transmission of Values

Proverbs are one of the most effective forms of transmitting values. Their brevity and general recognition help to consolidate moral conclusions in collective consciousness. Proverbs related to friendship also function in exactly this way: they not only say what friendship should be like, but also possess the evaluative power of this norm. Therefore,

paremiological material is especially convenient for analyzing the axiological component.

In this regard, the differences in English and Uzbek material are also important. In English, the axiological emphasis is directed more toward trust and practical help, while in Uzbek paremiology the components of spiritual closeness, truthfulness and solidarity appear stronger. This shows that the same universal value is strengthened by different "standards" in different cultures.

### Scientific Results and Prospects of Axiological Analysis

The axiological approach reveals the concept of friendship not only through the question "what?", but also through the questions "why is it valuable?" and "how is it evaluated?" For this reason, along with the semantic description of friendship, it is also important to determine its place in the system of values. The paremiological fund provides especially rich material in this respect, because in it friendship is consolidated as a social ideal and moral norm.

In the future, comparing axiological analysis with phraseological units, literary discourse and modern media communication may show the dynamic development of the concept of friendship. The present analysis confirms that friendship has a stable value core and that this core is expressed in English and Uzbek material with different linguocultural emphases.

### Axiological Component and National Mentality

The axiological interpretation of friendship reflects the social ideal of each culture. If in one society friendship is defined, first of all, by reliability and helping in a situation, in another culture its aspects connected with spiritual closeness, loyalty and honesty may prevail. From this point of view, the evaluation given to friendship is not only a criterion of personal relations, but also a manifestation of a collective moral criterion. Paremiological units transmit precisely this collective criterion in a short, figurative and memorable form.

Therefore, the study of the axiological layer of the FRIENDSHIP/DO'STLIK concept is important not only for linguistics but also for cultural studies. This approach shows more clearly not the semantic content of friendship, but its social value and its place in the memory of society.

## CONCLUSION

The axiological component of the FRIENDSHIP/DO'STLIK

concept is directly connected with its semantic core and serves to interpret friendship as a high social and moral value. Although the main features determining the value of friendship in English and Uzbek paremiology are similar, cultural emphases differ in their expression. Thus, through the paremiological fund, the concept of friendship is manifested as an important conceptual model reflecting moral norms and the hierarchy of values.

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