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# Axiolinguistic Models of Value Occurrence in the Uzbekistan Language (Cognitive-Conceptual Model)

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**Abstract:** One of the modern directions of linguistics studying the reflection of values in language is axiolinguistics. The axiolinguistic model is a conceptual framework reflecting where value lies in the language system, discourse and mental-cognitive structure. The article examines the process of labor value materialization in language using a cognitive screening apparatus.

**Keywords:** axiolinguistics, value, labor concept, sociolinguistic-cultural concept, axiolinguistic model.

## Introduction

The cognitive conceptual model is one of the axiological linguistic models, which shows how values are manifested in language. In this model, values are studied as concepts and their nodes (the fundamental semantic features of a value), network (distant, connotative and cultural association about it), metaphorical models (value is object; time is resource) and mental scenarios related to them (for example: dignity → respect → social status) or cultural scripts. Through the concepts, language and values are closely interrelated; Language hypothetically forms values in symbolic image and ensures their functioning within social consciousness [1].

## Literature review

The relationship of value and concept has been studied in both global and Uzbek linguistics. "The notion is particularly connected to value; besides, a few of the units framed as concepts in cognitive linguistics – for example, 'family,' 'friendship,' 'labor' and 'health' are values at the same time [2].

In addition, "the heart of a concept is always a value. In this sense, they embody values that are vital to the life of a nation and expressed in language. However conceptual analysis is of value to the study of culture, and values are at the heart of culture [3]. Hence "when dealing with linguocultural concepts, it is inevitably necessary to examine the problem of values" (Lujković, 2005). Hence, the analysis of cultural concepts in many linguocultural studies was carried out in parallel with value analysis [4, 5].

## Methodology

Труд в лингвистике России изучается как социолингвокультурологическая категория. The main changes in the qualities of the concept "labor" (from the 19th century to present) are as follows with respect to these traits, according to these results: (1) socio-

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ethical motivation of labor is fading; utilitarian motives focused on providing oneself and one's family become dominant; (2) intellectual labor obtains more significance than physical one; (3) gender differences between types of labor activity are neutralized. These observations reveal how dynamic values are, with their status evolving across generations and societies.

A few studies emphasized that labor also takes a prominent place in the value system of Russian culture. The advantage of work, according to the subsequent observation, is connected with values such as "justice", "well-being", "personal freedom", "independence", "wealth" and efficiency. Moreover, we have identified a dynamic nature of sense of the concept "labor" based on analysis of a number of explanatory dictionaries of Tatar language. In contemporary dictionaries, meanings like "strength," "energy," and "perseverance" have faded away; new ones like "task," "request," and "service" have appeared. Also, in view of German paremiological units, even labor is understood as a means to get money and labor is told that it balances worship.

### Results and Discussion

И бироча ўзбек тилидаги чинчилик, мақол, зарбулмасаллар ва сўз набиратлари меҳнат муносабатлари сабабли шунақа. Labor (Arabic — it was "trial"; "hardship, difficulty") is: 1) intellectual or physical activity directed to a specific goal; work; 2) the effort, energy and action that are expended to a certain purpose, maintained in the explanatory dictionary of the Uzbek language. Collectively, in context the lexeme labor is synonymous with the lexeme work [6, 7].

Labor in Uzbek proverbs refers to such values as honesty ("Honest work is sweet food"), "Work honestly, eat honestly," "Honest labor never goes unrewarded"); diligence and activity—"He who seeks will find", "If you do not dig a canal, water will not reach your field.") happiness ("Fortune favors the diligent") and cooperation (the rich doing business with each other) (geera goaro eshidik ki ishka hal vaingalo otriyo almi') [8 9].

Simultaneously, it has a binary value opposite occupying values of laziness, idleness, gossiping, theft and parasitism ("Better useless work than idleness," "The idle man's craft is gossip," "An unemployed person moves toward theft") [10] [11].

And again in Uzbek proverbs, labor is opposed to sleep: "Sleep is negligence, labor is comfort," "He who sleeps gets sleep and he who does not, livestock," "The one who sleeps has no share." These expressions show the core semantic dimensions of labor and prove that people in Uzbekistan consider labor as one of the highest human virtues [12, 13].

From the axiological standpoint, the value of labor is an indicator for social-economical and spiritual importance of human activity. This value generates ideas like responsibility, commitment, continuous education and social obligation. In Uzbek proverbs about the value of labor, other axiological senses are added as follows: moral value (labor as a manifestation of honesty and duty), socio-economic value (labor as the primary source of society development), personal value (labor as an effective means for man's self-realization) and cultural value (labor is one of phenomena, which is respected in traditions and beliefs) [14].

In the Uzbek people's traditional worldview, labor is not only a notion but also a state of being: "Without foot motion there will be no chewing of mouth," "If you love a garden it heals; if not, it becomes desert." The lexemes garden and gardener establish a metaphorical link between labour, nature, productivity, and prosperity, corresponding to the triad: labour — abundance — life.

Proverbs like "Honest labor is the ornament of livelihood" and "A hardworking people are prosperous" underscore labor as a pillar for socio-economic advancement. They also mirror that a positive attitude toward labor has become one of the critical ethical

norms in society. Gendered aspects are present too wherein women's labour is attributed to shaping and integrating between home and labour [15].

The analysis results show that in proverbs, the figurative component of labor characterizes behavior of a person (or other living being) who performs necessary life activities, primarily – physical labor; whereas in proverbs the conceptual component evaluates purposeful activity requiring intellectual or physical effort and directed at receiving a certain result, often opposite to rest/leisure; positive assessment is expressed towards work as well as negative towards comfort.

The major senses in the cognitive conceptual model of labor are:

- **Activity (intellectual/physical):** “Work should not defeat you; you should defeat work.”
- **Effort:** “You find not from the sky, but from the earth.”
- **Hardship:** “Gold is tested in fire, a person in labor.”
- **Result and achievement:** “Work is the essence of a person.”
- **Motivation and reward:** “Labor brings happiness,” “Labor opens the path to fortune.”

Thus, labor is conceptualized not merely as physical activity but as a socially significant, conscious, and goal-oriented process.

Peripheral semantic zones include:

- **Socio-economic periphery:** Labor as wealth and prosperity (*labor* → *wealth, treasure, status*).
- **Moral-ethical periphery:** Labor as virtue, discipline, and honor.
- **Aesthetic periphery:** Labor as human beauty (“The beauty of a person lies in labor”).
- **Physiological periphery:** Labor as strength and longevity (“If you do not want to age, work”).

In socio-political language, labor is framed as a tool for social security by citing “honest labor,” and “stable employment.” In the national development and modernization discourse, it is even understood as a strategic resource: terms like “human capital” and “innovative labor” underscore it as an engine of progress. From this perspective, labour is not simply manual but also embodied intellectual value of knowledge-intense creative and technological activities, pointing to the development of novel notions that reshape linguistic perception of labour.

In language and cognition, the value of labor is expressed through metaphors:

Metaphor	Conceptual Mapping	Axiological Interpretation
Labor – key	action → development	labor = progress
Labor – garden	result → creation	labor = creativity
Labor > mountain	hardship → overcoming	labor = courage / perseverance

The axiological linguistic analysis of proverbs demonstrates that the value of labor is reflected in the national axiosphere in harmony with the following values:

Value	Axiological Interpretation
Honesty	The principle of integrity, purity, and lawful earnings in labor
Responsibility	Performing tasks consciously and with accountability
Courage	Fearlessness in the face of difficulties; determination
Hardship	The foundation of labor in effort and difficulty
Skill acquisition	Development of profession and mastery

Usefulness	The contribution of labor outcomes to society
Resilience	Overcoming challenges; strength of will
Development	Self-improvement and growth through labor
Creativity	The innovative and productive aspect of labor
Wealth	Achieving material stability through labor
Prosperity	Improved standard of living as a result of labor
Well-being (Comfort)	Satisfaction and fulfillment achieved through labor

### Conclusion

The analysis shows that labor is a multi-layered and complex value. Its scale of valuation can be described as: Labor as the ontological value – it is a base of human life, and the condition of existence.

The Formula: Human → labor → existence/ strength/ vitality

Examples: “Labor is the father of all things”; “Wealth does not appear from nowhere but from labor.” Labor as a social value – it is a source of status, respect and social recognition. Formula: Human → labor = prestige / social advancement Examples: “Labor is the mother of respect”; “The father of labor is effort, and its mother is reputation.” Labour as an economic value – it is directly correlated with wealth, affluence and sustenance. The formula: Labor → wealth / well-being / sustenance

Examples: “The ones who sweat will earn gold”; “If you work hard, you will eat well.” Labor as a spiritual value – it is virtuous, responsible and morally good.

Labour → virtue / duty / goodness Examples: “Persistence can pierce the mountains”; “Don’t judge about words, but around deeds.” Labor as a teleological (goal-oriented) value – it results in accomplishment, prosperity, and happiness. Formula: Labor → success / bliss / luck Saying: “Hard work is the key to success”; “Those who work will conquer mountains.”; “The sweat will bring joy.” So work stands in the middle of this, the hierarchy of values, there – so it serves as a nuclear value. It serves as a sophisticated and multilayered construct, connecting ontological, social, economic, spiritual, aesthetic and physiological values. Axiological markers in the proverbs (sweat, key, treasure, garden, hand, fire) constitute a metaphorical field of the value of labor.

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