

Experience of Determining National Values and Building their Hierarchy in Linguocultural Studies

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ABSTRACT

In this article, an effort has been made to identify national values in linguistic-cultural studies and to establish their hierarchy. Besides linguistics, the issue of values is also of great interest to sociology and cultural studies. In these fields, the survey method is widely used. However, enriching the survey method with some experimental elements can be effective in assessing values from the perspective of a linguistic personality. In the described experiment, the questions bring the person into the essence of the question itself, so they respond not as an outside observer but from their own perspective. This way, they answer as a true possessor of everyday consciousness. Since values imply axiological evaluation, in other words, an attitude, normative assessments cannot reflect the real picture when determining their hierarchy. According to the results of the experiment, the basic values of Uzbek mentality are family, health, peace, prayer, and children, which constitute the mental framework of the contemporary Uzbek individual. Additionally, the experiment revealed that values such as love, respect for parents, patience, and freedom also rank high.

Keywords: Concept, value, survey, experiment, happiness, linguistic-cultural studies, linguistic personality, everyday consciousness, normative consciousness.

INTRODUCTION

It is known that in linguoculturology, a specific aspect that reflects the linguistic picture of the world is distinguished as the value-laden picture of the world. Since the Russian scholar V. I. Karasik proposed studying the value-laden landscape of the world as distinct from the linguistic picture of the world [1, 3-16], various concepts of modeling this landscape have been discussed. The authors of the monograph “Лингвистика и аксиология: этносемиотрия ценностных смыслов” (Linguistics and Axiology: Ethnosemiometry of Value Meanings) demonstrate that the value-laden landscape of the world can be described or modeled either comprehensively (as a whole) or fragmentarily (in part), and that modeling a comprehensive value-laden landscape consists of the following rules: [2, 61-62]

- The value-laden landscape of the world includes universal and specific (national – F.U.) components; the latter is characterized by varying nominative density of objects, diverse evaluative relationships towards objects, and a variety of values;
- In language, the value-laden landscape of the world is embodied in the form of statements reflecting evaluative attitudes conditioned by legal and ethical standards, and laws;
- There are relationships of integration and associative intersection among evaluative statements, which allow for understanding the associative paradigms of the corresponding culture;
- In the value-laden landscape of the world, there are cultural dominants reflected in the language – the most noteworthy concepts specific to that culture.

MATERIALS

In simpler terms, the value-laden landscape of the world is comprised of concepts that are of utmost importance to a nation,

and these concepts are shaped by various cultural and ethical standards; discussing one value inevitably leads to connections with another value of equally high importance, as they are closely associated and complement each other. Together, they form the foundation of the culture being studied.

While universal values underpin national-cultural values, they possess various variations and hierarchies. For example, the concept of hospitality is viewed positively in the English mentality, but it does not hold as significant a place as it does in the Uzbek mentality. For an Uzbek person, “меҳмон – атойти Худо” (a guest is a gift from God), elevating the act of hosting to almost the level of a cultural practice.

For the Uzbek nation, religious norms, family, homeland, respect for elders, and hospitality are primary points of focus in their daily consciousness. G. P. Snesev, who studied the pre-Islamic period relics of Central Asia, particularly the Uzbek people's views, in relation to Islamic ideology, highlights that the preservation of ancient relics over time is primarily attributed to the influence of the patriarchal system. This system emphasizes the respect and deference of the younger towards the elders and women towards men, and the veneration of family traditions to the level of cultural values [3].

Evaluations are not only expressed through individual words but also through statements that reflect evaluative attitudes interconnected by associative links. According to the authors of the aforementioned monograph, the axiological analysis of concepts (values - F.U.) that possess connotative-evaluative semantics should be of a conceptual nature. This is because axiological meanings in discourse are most often formed indirectly through associative pathways, typically recognized by the speakers of the linguoculture as references to symbols [2, 24]. It is understood that the meanings of value-laden relationships must be distinguished from the references of precedent texts. In Russian linguistics, the works of V. Maslova [4, 57-62], M. Kovshova [5], and others describe various stabilized units through methods such as linguistic cultural commentary and deep introspection, revealing the unique characteristics of linguoculture. A clear example of such analysis can be seen in V.

Teliya's article dedicated to the concept of "homeland," where she utilizes these methods to elucidate the linguistic cultural specifics [6, 412].

We will attempt to determine which values are paramount for Uzbeks by presenting a list of values based on scientific literature.

DISCUSSION

Discussing surveys and experiments, O.A. Leontovich rightly notes the importance of distinguishing between them and highlights the advantages of using closed-ended questions in surveys as follows: 1) they do not discriminate against respondents based on their level of education and literacy; 2) they help the respondent understand the purpose of the survey; 3) the provided response options often do not cause hesitation; 4) responding does not require much time; 5) they are easier to code and process [7, 52]. The author points out its most significant drawback: it may not always provide a satisfactory option for the respondent due to an insufficient number of available choices [7, 52].

Indeed, we believe that a survey on values should incorporate elements of experimentation and, as O.A. Leontovich suggests, include control questions. "These can help verify the consistency of respondents' views" [7, 61]. It is recommended to conduct a preliminary survey (pilot survey) before the main one to ensure that the questions align with the survey's objectives [7, 61].

We have decided to conduct a survey that includes elements of experimentation, in accordance with the factors and recommendations mentioned above. The preliminary survey needs to clarify certain issues, particularly the levels of consciousness of the linguistic personality. This is necessary due to the problem of the linguistic personality being a multifaceted phenomenon, which we find important to briefly address.

Discussing the uniqueness of a nation's culture necessitates talking about the linguistic personality. "The process of cultural development occurs alongside the process of forming the individual, who is considered the subject of creativity" [8, 44],

“The influence of culture on language is mediated through the linguistic personality.

Furthermore, since the linguistic personality [9,46] is also the main conduit for the influence of language on culture, the linguistic personality is inevitably a representative of a particular culture and the cognitive discipline characteristic of that culture [10, 95]. The subject of culture is considered the bearer of cultural codes and the intersection point of dynamically changing texts [11, 195].

METHODS

It should be particularly emphasized that the concept of personality attracts the interest of many disciplines, each approaching it from their specific objectives. Different theoretical approaches are applied to highlight a particular aspect of the personality, depending on which characteristic is prioritized. Depending on which aspect is prioritized under the influence of such approaches, a person may be referred to as a "sensing person," "consumer person," "acting person" "programmed person" [See: 12, 35], "speaking person" (*homo loquens*), "linguistic person" (*homo lingualis*) [See: 13], or "speaking individual" (*homo verbo agens*) [2].

The purpose of such names is to view the individual as possessing the characteristic implied by the given title. In the latter terms mentioned above, the individual is considered from the perspective of a speech producer, or an individual engaged in speech activity, which is particularly significant in linguoculturology. In this field, the linguistic personality is simultaneously recognized as both a language subject and a cultural subject. "The anthropocentricity of modern linguistics considers the speaking individual (*homo verbo agens*) as the starting point of analysis, with language being regarded as the existential essence of the human being" [2, 7]. Indeed, the linguistic personality is considered the driving force behind cultural and linguistic processes – it creates communication and, based on its own evaluation, imparts value-laden content to the subject of speech. Therefore, from this perspective, the linguistic

personality is also an individual with a certain level of linguocultural competence.

The Russian linguist I.V. Zykova considers it one of the crucial issues to determine whether the linguocultural competence pertains to an individual or a collective cultural-linguistic personality. Analyzing different approaches and the debates about the predominance of individuality or collectivity, she writes: "By nature, humans are active beings. However, as a subject of activity, they do not operate in isolation but in conjunction with others – people, communities, and society at large. It is absolutely impossible to create values without the direct or indirect participation of others. It is precisely the collective nature of activity that creates the conditions necessary for identifying, defining, and consolidating the common characteristics of things" [12, 41]. She states that "the creative realization of individuality always has a collective shell" and agrees with O. A. Leontovich's view: "The dichotomy of 'collective personality – individual personality' should be considered conditional because, on the one hand, typification is carried out based on the individual characteristics of language users; on the other hand, individual personalities assimilate the typical characteristics of their culture as a social (or collective) phenomenon" [12, 42].

Linguistic consciousness is divided into everyday and normative consciousness. Since values imply an axiological evaluation, or in other words, a relationship, normative aspects may not accurately reflect the real hierarchy when determining their hierarchy. Firstly, because humans do not live in strictly normative frameworks, there is no person who thinks and lives entirely according to norms. The linguistic personality or the bearer of linguoculture, regardless of the term used, lives within the framework of a collective mentality that has formed uniquely, assimilating knowledge processed through the neural network of this mentality. It can be added that the more socially active an individual is, the less individuality remains in their consciousness (though it does not disappear completely). Therefore, they can be called bearers of everyday consciousness. We are particularly interested in the values and their hierarchy in the consciousness

of this everyday consciousness bearer, who is a typical representative of linguoculture.

RESULT

So, in our preliminary survey, 55 participants took part. They were explained what a value is and were asked to write down as many responses as they wanted to the question, "What do you think are the Uzbek national values?" Since we do not base our analysis solely on this survey, we will focus on some noteworthy points rather than providing the full details. The most frequently mentioned responses included: 1) national customs and ceremonies; 2) national clothing (atlas, adras, doppi); 3) Navruz; 4) national cuisine; 5) respect for elders; 6) ancient monuments. The response "national clothing" appeared 26 times, while "friendship" and "health" were mentioned 2 times each, and "science" was mentioned once. According to M. Mavrulova, "Results of sociological research conducted in Yangiyul districts of Tashkent region show that when asked, 'What do you understand by 'national value'?', 57.1% of respondents understood it as national customs, 23.3% as the wealth in the history of Uzbek science and culture, and 12.2% as religious and national ceremonies in our country's history" [14, 15]. From these responses, it can be understood that normative aspects dominate the understanding of values in Uzbek mentality.

We have previously discussed the importance of propaganda and promotion in the context of normative consciousness. After our country achieved independence, there was significant emphasis on national values and antiquities to create a national independence ideology and prevent ideological voids. This was taught as a subject in schools, and high moral values were actively promoted. This was necessary for self-awareness and the relevance of concepts like national pride. As a result, the normative meaning of values became widespread while their everyday meaning became obscured. The official-normative meaning of values stabilized for everyone, somewhat narrowing the scope of what constitutes values. If no specific list is provided, an average Uzbek person might indicate national

customs, traditional clothing, respect for elders, and national independence as values. We previously acknowledged that values are all important and cherished elements in a nation's life that evoke a positive evaluation and aspiration in individuals. Therefore, their scope cannot be so narrow. Values should also include concepts such as health, wealth, love, prosperity, and happiness. Phrasing the questions as “*What are Uzbek national values?*” or “*What do you understand by ‘national value’?*” in a survey causes participants to remove themselves from the context, leading them to think normatively – about what should be, rather than what actually is. In fact, “when modeling the evaluation situation, the following egocentric words should be taken into account: *I, this, here, now*. Here, *I* is the subject of the evaluation, *this* is the object of the evaluation, *here* is the place of the evaluation, and *now* is the time of the evaluation. ...Thus, as a conceptual category, the evaluation of an object is a variable quantity in historical and social terms, while the value of the object remains as constant” [2, 79].

Thus, providing a potential list of values simplifies the choice and helps identify which concepts are prioritized. The director of the Institute for Macroeconomic and Regional Research of Uzbekistan, U. Obidkhodzhaev, emphasizes the name of the site (<https://www.state.gov/courses/answering-difficultquestions/assets/m/resources/DifficultQuestions-AmericanValues.pdf>), which lists values considered important to Americans, highlighting that answering “difficult questions” is indeed a very challenging task [15]. Overall, the process of studying scientific literature provides ample observations regarding the implicit nature of values and the difficulty for a bearer of linguoculture to spontaneously list them [16, 41-54]. Therefore, we believe that values can be identified through experiments. The results obtained should be supplemented by an analysis of stabilized cultural texts.

Thus, we decided to conduct a survey with elements of psycholinguistic experimentation. The survey is designed as follows. Participants first indicate their age group (13-17; 18-25; 26-40; 41-55; over 55), nationality, gender, and the region they reside in. Then, they answer the first question: “*Please select the*

four values from the list below that are important to you and that you would like to have in yourself." The options are presented in a different order for each participant to avoid bias towards the initial options. The list of values provided for selection is as follows:

Health	Security
Child	Wealth
Family	Goodness
Pride	Friendship
Prayer	Love, love
Peace	Patriotism
Progress	Homeland
Freedom	Patience
Conscience	Justice
Creativity	Labor
Luck	Mother tongue
Prosperity	Personal growth
Respect for parents	Other (space for filling)

At this stage, our scientific hypotheses are as follows: values are concepts that are important to a member of society and evoke positive feelings and aspirations in individuals. Therefore, the question brings the participant into context; the absence of time constraints and the identification of values based on a specific list allow for a deeper understanding of their hierarchy in the mind; the hierarchy of values may vary by age, and defining age ranges allows us to draw conclusions based on this criterion. Additionally, conducting this experiment online (using the docs.google.com platform) allows representatives from different regions and age groups to participate at various times and places, freeing them from the influence of the survey conductor.

Based on the survey conducted, 294 participants from all regions of Uzbekistan took part. Results from 22 participants (13 Tajiks, 2 Kyrgyz, 5 Karakalpaks, and 2 others who identified as "other nationalities") were excluded, leaving the results of 272 participants of Uzbek nationality for analysis.

Here are the results of the experiment:

Table 1. *The value system of representatives of Uzbek language and culture according to age ranges*

Values	Number of responses									
	By age range									
	13-17 (13 people)		18-25 (80 people)		26-40 (92 people)		40-55 (67 people)		Above55 (20 people)	
	жавоб соғни	%	жавоб соғни	%	жавоб соғни	%	жавоб соғни	%	жавоб соғни	%
Health	4	7,7	27	8,4	29	7,9	32	11,9	7	8,8
Family	3	5,8	35	10,9	51	13,9	29	10,8	11	13,8
Prayer	4	7,7	44	13,8	27	7,3	22	8,2	7	8,8
A child	0	0	9	2,8	25	6,8	15	5,6	8	10
Peace	3	5,8	16	5	41	11,1	28	10,4	7	8,8
Safety	0	0	1	0,3	3	0,8	2	0,7	2	2,5
Personal growth	4	7,7	15	4,7	15	4,1	5	1,9	0	0
Justice	4	7,7	17	5,3	13	3,5	7	2,6	3	3,8
Conscience	4	7,7	16	5	16	4,3	8	3	2	2,5
Love, love	4	7,7	24	7,5	7	1,9	2	0,7	0	0
Patience	0	0	26	8,1	8	2,2	11	4,1	5	6,3
Goodness	3	5,8	10	3,1	7	1,9	6	2,2	3	3,8
Wealth	2	3,8	2	0,6	7	1,9	5	1,9	0	0
Patriotism	1	1,9	3	0,9	17	4,6	10	3,7	2	2,5
Homeland	0	0	5	1,6	12	3,3	6	2,2	4	5
Freedom	2	3,8	8	2,5	10	2,7	11	4,1	1	1,3
Mother tongue	0	0	5	1,6	4	1,1	8	3	2	2,5
Work	0	0	2	0,6	3	0,8	3	1,1	2	2,5
Good luck	2	3,8	5	1,6	6	1,6	6	2,2	1	1,3
Prosperity	0	0	4	1,3	3	0,8	5	1,9	5	6,3
Friendship	1	1,9	4	1,3	6	1,6	5	1,9	3	3,8
Development	0	0	0	0	4	1,1	3	1,1	0	0
Creativity	0	0	4	1,3	2	0,5	3	1,1	0	0
Pride	2	3,8	5	1,6	8	2,2	3	1,1	0	0
Respect for parents	7	13,5	33	10,3	43	11,7	33	12,3	5	6,3
Other	2	3,8	-	-	1	0,3	-	-	-	-

From this table, it is possible to understand the attitude to values in different age groups. We explain some of them: in the Uzbek language and culture, the lowest rate of attention to health is among 13-17-year-olds (7.7%), while the highest rate is among representatives of the 40-55 age range (11.9%). While it's natural and common sense for people to become more health conscious with age, we can see this drop to 8.8% in the over-55s. It can be

assumed that the reason for this is that there are more important things for people of this age. Specifically, in this age group, attention to family (13.8%) and children (10%) is at a high level, with family response being similar to the 26-40 age range. As the saying by M. Yusuf goes, "An Uzbek lives for their child," the response to children is higher than in all other age ranges. Observations on the response to children suggest that in the 13-17 age range, it is not considered (0%); in the 18-25 age range, attention begins to appear (2.8%); in the 26-40 age range, it increases further (6.8%); and in the 40-55 age range, it decreases to 5.6%. We interpret this as follows: in this age period, compared to the 26-40 age period, the intensity of life slightly decreases, health issues cause an increase in attention (from 7.9% to 11.9%), and the importance of prayer increases (from 7.3% to 8.2%). The fact that none of the indicators in this period are at "zero" value also indicates that representatives of this age group remain socially active.

As mentioned above, the participants of the study were required to select four responses they considered important as values (the ability to select more or fewer responses was restricted by the program itself). Therefore, for example, if the family response rate is 13.9% among 26-40-year-olds, it should not be concluded that this percentage represents the number of people in this age group who prioritized family, while the rest did not. There were 92 participants in this age range, and 51 of them included family as one of the four concepts they selected. This means that participants in this age group chose a total of 368 (92x4) responses. Family was mentioned in 51 of these responses. The percentages in the table are based on the total number of responses, not the number of participants.

Significant differences by age groups are observed in matters of *love, romance, wealth, and personal growth*. While attention and aspirations towards these issues are high among younger individuals, this attention tends to decrease as they age. Conversely, the opposite trend is observed with regard to *health, family, children, and patience*, where attention increases with age.

Another unique aspect is the attention given to the native language. It is good news for us that it holds a significant position among these indicators. Nineteen people recognized it as one of the four important values for themselves. True, this figure is not high, but it is very close to pride, which was selected by eighteen people.

The analysis of the experiment results by participants' gender did not show significant gender differences. Before moving on to the next stage of the experiment, we would like to focus on the response option "respect for parents." As representatives of Uzbek linguoculture, we hypothesized that this response option would be frequently chosen, and it was (see Table 1). We will return to this point later.

CONCLUSION

In summary, the hierarchy of values identified for representatives of Uzbek linguoculture at this stage is as follows:

Table 2. *Hierarchy of values determined after the first stage of the experiment*

№	Value	Number of participant responses	%	№	Value	Number of participant responses	%
1	Family	129	11,86	14	Goodness	29	2,67
2	Respect for parents	121	11,12	15	Homeland	27	2,48
3	Prayer	104	9,56	16	Good luck	20	1,84
4	Health	99	9,10	17	Mother tongue	19	1,75
5	Peace	95	8,73	18	Friendship	19	1,75
6	A Child	57	5,24	19	Pride	18	1,65
7	Patience	50	4,60	20	Prosperity	17	1,56
8	Conscience	46	4,23	21	Wealth	16	1,47
9	Justice	44	4,04	22	Work	10	0,92
10	Personal growth	39	3,58	23	Creativity	9	0,83
11	Love, love	37	3,40	24	Safety	8	0,74
12	Patriotism	33	3,03	25	Development	7	0,64
13	Freedom	32	2,94	26	Another	3	0,28

It appears that at this stage, the top positions are occupied by family, respect for parents, prayer, health, and peace. The next

question in the experiment was posed as follows: *The value of happiness was not included among those listed above. Which of the following do you consider extremely important for your happiness? You can select up to three concepts*" (see Appendix 1).

The purpose of posing the question in this manner is to examine whether there will be any changes in the hierarchy of values. The concept of happiness is undoubtedly a value, but it is both broad and somewhat ambiguous, and can have a highly individual composition. Each person, whether they have a narrow understanding (equating happiness with luck) or a broad one (understanding happiness as elevated feelings), acknowledges its significance. By asking this question, we aim to see if the values hierarchy shifts when happiness is explicitly considered. The pinnacle of human aspirations in life is to be happy. The Uzbek explanatory dictionary provides the following definitions for the word "happiness":

- 1) in social sense- a spiritual and ethical concept that manifests as a person's complete satisfaction with the results of their activities, the achievements they have gained in life, contentment with their way of living, reaching a certain goal, and the fulfillment of their dreams and hopes; 2) a state of satisfaction and contentment with life (or living); bliss, felicity; 3) luck, fortune, success.

Analyzing the concept of happiness, S. G. Vorkachev calls happiness an indisputable life value or "super-value," and recalls the theory of eudemonism, which is based on the idea that "the highest good for a person is happiness." He states, "Happiness is the motivation that drives any person's actions, even if they intend to commit suicide" [17, 47-58].

As J. J. Rousseau said, "Everyone wants to be happy; but to achieve happiness, one must know what happiness is" [18, 31]. In our opinion, knowing what participants need to consider themselves happy is equivalent to understanding their true value dominants. The reduction of a choice option by one will lead them to reassess their previous choices, resulting in inevitable changes in their initial set of four choices. Additionally, the

option to write one response outside of the given options has been retained.

Table 3. Respondents' choices about the value of "happiness"

Values	Number of responses									
	By age range									
	13-17 (13 people)		18-25 (80 people)		26-40 (92 people)		40-55 (67 people)		Above 55 (20 people)	
	Number of responses	%	Number of responses	%	Number of responses	%	Number of responses	%	Number of responses	%
Health	5	12,8	31	12,9	44	15,9	27	13,4	11	18,3
Family	5	12,8	36	15,0	49	17,8	26	12,9	9	15,0
Prayer	5	12,8	31	12,9	19	6,9	14	7,0	3	5,0
A child	0	0,0	9	3,8	25	9,1	22	10,9	4	6,7
Peace	2	5,1	17	7,1	26	9,4	21	10,4	10	16,7
Safety	0	0,0	0	0,0	1	0,4	4	2,0	1	1,7
Personal growth	1	2,6	8	3,3	5	1,8	3	1,5	0	0,0
Justice	0	0,0	5	2,1	3	1,1	4	2,0	0	0,0
Conscience	0	0,0	3	1,3	2	0,7	3	1,5	0	0,0
Love, love	3	7,7	28	11,7	16	5,8	10	5,0	0	0,0
Patience	2	5,1	12	5,0	10	3,6	12	6,0	5	8,3
Goodness	2	5,1	8	3,3	6	2,2	2	1,0	0	0,0
Wealth	1	2,6	7	2,9	6	2,2	5	2,5	0	0,0
Patriotism	1	2,6	0	0,0	5	1,8	2	1,0	1	1,7
Homeland	0	0,0	3	1,3	5	1,8	4	2,0	3	5,0
Freedom	4	10,3	7	2,9	8	2,9	4	2,0	1	1,7
Mother tongue	0	0,0	0	0,0	2	0,7	0	0,0	0	0,0
Work	1	2,6	2	0,8	9	3,3	4	2,0	3	5,0
Good luck	2	5,1	5	2,1	5	1,8	7	3,5	2	3,3
Prosperity	0	0,0	2	0,8	5	1,8	9	4,5	2	3,3
Friendship	1	2,6	6	2,5	4	1,4	3	1,5	0	0,0
Development	1	2,6	1	0,4	0	0,0	1	0,5	2	3,3
Creativity	0	0,0	0	0,0	2	0,7	1	0,5	0	0,0
Pride	1	2,6	2	0,8	2	0,7	2	1,0	0	0,0
Respect for parents	2	5,1	17	7,1	17	6,2	11	5,5	3	5,0
Other	0	0,0	0	0,0	0	0,0	0	0,0	0	0,0

The first noticeable aspect from the table is that no specific value is listed under the "other" option (while in the initial question, answers like "clear sky," "faith," and "goal of heaven" were mentioned). In several instances, it is evident that participants reconsidered their previous responses: within the composition of

the value of happiness or, as S.G. Vorkachev calls it, the "*super-value*" of happiness, 13-17-year-olds did not *include children, safety, justice, conscience, homeland, mother tongue, prosperity, or creativity* at all. 18-25-year-olds did not include *security, patriotism, mother tongue, or creativity*; 26-40-year-olds excluded only progress entirely, while 40-55-year-olds showed no response for the *mother tongue*. The stark contrast in the choices of those over 55 years old is particularly notable. They frequently identified *health, peace, family, patience, and children* as essential for happiness, while completely excluding nine concepts such as *personal growth, justice, conscience, love, affection, and wealth*. However, the most significant change is in the response concerning *respect for parents*, which has almost halved. So, which values have increased in response to this decrease? The table shows that the responses for *health, family, and children* have significantly increased. We believe that due to the difficulty of making choices, the participants integrated the response for respect for parents into the concept of family. After all, parents are the most important *members of the family*, which makes this possible.

Thus, after the responses to the posed questions, the hierarchy of values defined by the participants was as follows:

Table 4. *Results of the second stage of the experiment (results related to the concept of "happiness")*

№	Value	Number of responses	%	№	Value	Number of responses	%
1	Family	125	15,3	14	Prosperity	18	2,2
2	Health	118	14,5	15	Personal growth	17	2,1
3	Peace	76	9,3	16	Homeland	15	1,8
4	Prayer	72	8,8	17	Friendship	14	1,7
5	A child	60	7,4	18	Justice	12	1,5
6	Love	57	7,0	19	Patriotism	9	1,1
7	Respect for parents	50	6,1	20	Conscience	8	1,0
8	Patience	41	5,0	21	Pride	7	0,9
9	Freedom	24	2,9	22	Safety	6	0,7
10	Good luck	21	2,6	23	Development	5	0,6
11	Wealth	19	2,3	24	Creativity	3	0,4
12	Work	19	2,3	25	Mother tongue	2	0,2
13	Goodness	18	2,2	26	Other	0	0,0

So, after answering the question, "Which of the following do you consider extremely important for your happiness?", there has been only one change in the composition of the top tiers of the value hierarchy (compare Tables 2 and 3): respect for parents has been replaced by the value of children in the top five. The remaining strong values remain unchanged: 1) family; 2) health; 3) peace; 4) worship; 5) children (see Diagram 1). This again demonstrates the effectiveness of the conducted experiment.

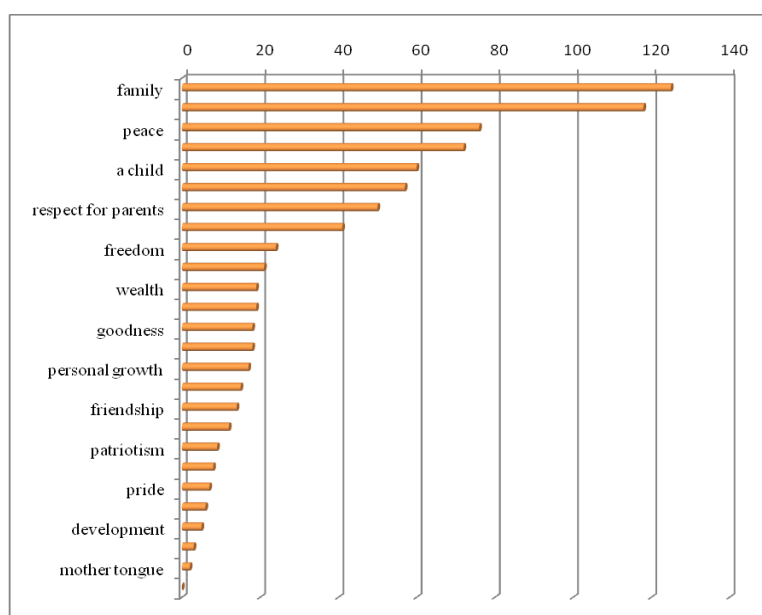


Diagram 1

This hierarchy confirms Sh. Khudaykulova's observations: "In the Uzbek language, the axiological concept of happiness is primarily realized in connection with the family. In particular, the lexeme 'happiness' is understood from the overall context of the text to mean love-loyalty, compassion, heart-soul, friendship, peace of mind, comfort, tranquility, prosperity, and health within its central and peripheral meanings" [19, 76].

At this point, we would like to emphasize several aspects that are important to us: firstly, this hierarchy is not changing in time,

and secondly, it cannot completely deny individuality, so it is not an absolute truth. Thirdly, it should not be forgotten that the values of the Uzbek nation are also at the lower levels of this hierarchy. Each of them can be studied separately. Another point is that many universal values such as religious tolerance, democracy, life exist by themselves in every society, they are accepted as natural or usual things and do not receive special attention. When these values are persecuted in society, their importance sharply increases. This is why values such as freedom and security are ranked lower in the hierarchy. From this, we can understand that these rights are well-protected in the country. The idea that there is a one-sidedness in understanding values among respondents is also found in Russian linguistics [4, 198]. Because a person's evaluation primarily stems from their own needs and interests. On the other hand, these results can more accurately reflect the values inherent in the mentality of an ordinary Uzbek individual, who embodies everyday consciousness.

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