



## AXIOLOGICAL APPROACH TO THE STUDY OF AGIOGRAPHIC WORKS

**Nigina Tuxtasinova Bashirovna**  
National University of Uzbekistan  
Department of French Philology

Basic doctoral student

E-mail: [nigina.tuxtasinova@gmail.com](mailto:nigina.tuxtasinova@gmail.com)

+998909524730

### Abstract

The article is devoted to the prevalence of axiological approaches in all areas of research. Axiology, initially, was an object of philosophy and philosophical valuation. According to our research, later it has been studying in a number of other fields, namely, physics, chemistry, sociology, linguistics, and literature. Furthermore, when it comes to the analyses of translation of hagiographic literature, it is necessary to approach specifically the issues as linguoaxiological methods, synchronic and diachronic aspects of axiology, their compliance with the culture and values of the nation. The axiological approach to the study of hagiographic literature in translation studies degree of alternativeness in the context in the target language of the words of national culture, religion, Islamic morality etc. As a result, it will release to future translators to develop the necessary translation principles.

### Key words:

Axiology, linguoaxiology, axiological concept, archetypal concept, axiological category, general principles.

While axiology refers to the formation of information about human thought as a value determined by various influences, in linguistics this phenomenon is studied as a theoretical approach that determines the value of a particular concept or level of importance. However, the analysis of agiographic terms, in particular, the principles of their translation, requires the study of speech from a historical, religious, scientific, philosophical and psychological perspective. The main part of this analysis is based on an axiological approach, on the historical, cultural and philosophical value of the agiographic terms given in the text.

The axiological approach, which has been actively used in scientific research in recent years, is leading the way as a topical scientific theory in all fields of science. This approach is used not only in research in the field of values or philosophy, but also as an important theory in physics, chemistry, mathematics, computer science, history, religion, linguistics, literature, art and translation. Before exploring the necessity and importance of an axiological approach in the translation of agiographic terms, we would like to focus on its lexicographic definition. AXIOLOGY (from greek axia - value, value and logic) - the science of values.

The definition, application and intersectoral issues of "axiology" are so relevant today that the interest in the essence of this phenomenon dates back to antiquity. In their works, philosophers have covered a number of issues such as this phenomenon and related concepts, axiosphere, axioconcept, axiological approach, axiological dominant, anthropological

paradigm. In the 1860s, the German philosopher G. Lottse first approached this phenomenon **as a criterion for evaluation**. The term "axiology", interpreted by E. Fon Gartmann as a branch of philosophy, was *first introduced into scientific circulation* by the French philosopher P. Lapi. From the end of the XIX century to the beginning of the XX century, various researches in this direction took place.

By the end of the twentieth century, scientific debates in the social sphere, in sociology, were in full swing. In modern sociology, the issues of values, value studies, axiology, have been interpreted as a mechanism that directly determines the specific features of human behavior in society. In the field of linguocultural studies and sociolinguistics, research has been conducted on a number of issues, such as culture and values, axiological components, axiosphere, axiological concepts, axiological strategy. As a result of this research and on the basis of modern approaches, major fundamental works have emerged. These studies were conducted from different angles.

In her research, A.R. Arakelova tries to determine the role and importance of linguo-axiological processes in the discourse of modern English tradition (fashion). Analyzing the various scientific approaches of foreign scholars to the concept of "value", the scientist substantiated the position of the term "value" in linguistics and assessed it as a socio-cultural, semiotic and linguistic phenomenon. Amaliya Arakelova also revealed the peculiarities of archetypal concepts in traditional discourse such as LOOK, DIFFERENCE, WOMAN, BEAUTY, MAN on the example of English. She examines the importance of the axiological approach in the study of axiological research by foreign scholars, the evolution of fashion (tradition) as a socio-cultural, semiotic and linguistic term in modern English, and develops its axiom.

As D.M. Galimova noted, "The value picture of the individual's world is formed" under the influence of traditional culture, national stereotypes, moral values passed down from the generation, and is completed, corrected during life under the influence of external and internal circumstances determined by the family, social, professional status of a person, historical and political factors ". Indeed, the axiological view of the world is that national values, stereotypes and cultures are passed down from generation to generation, while moral values are further refined throughout human life as a result of family, professional development, historical and political factors, internal and external influences. V.I. Krasik in the process of studying the axiological landscape of the world is based on the following:

1. In creating an axiological view of the world, language identifies universal and specific aspects, that is, it is based on national values in relation to a particular event or object;
2. The axiological view of the world is reflected in the legal, religious, moral codes of each nation;
3. The history, culture, and axiological landscape of each nation are passed down from generation to generation through language.

In cultural studies, synchronous and diachronic aspects of axiology are studied in terms of the development of the nation's culture and values at historical stages.

E.G. Dmitrieva studies the presentation of agiographic texts in Russian agiology and discusses the essence of the content of several phenomena, such as ideal, spiritual maturity, religious and moral perfection. She demonstrates the principles of formation of religious values through agiographical sources of peoples based on historical reality, i.e. the axiological features of agiographic works are at the center of the scientist's research. E.G. Dmitriev's research also reveals in detail the values on which the axiological features of these works are based on the deification of man, the depiction of saints and the glorification of saints and prophets, and the underlying religious concepts.

A.V. Filatov conducts research on the methodology of the axiological approach in literature, which combines the achievements of the theory of literature and philosophical values, focused on scientific research. He points out the importance of theoretical and philosophical principles on the one hand, and approaches and methods in determining various analytical-interpretive aspects in a work of art on the other. The scientist also develops seven important axiological categories in literary analysis in his dissertation and identifies three of them as the main ones. These are:

- 1) important factors of the art world;
- 2) the importance of contexts in holistic works in the literary process;
- 3) the primacy of the system of values in the style of the writer;

N.A. Lukyanova, A.A. Rusanova study the axiological and semantic analysis of the symbol of "success" in different language systems. In the process of studying the axiological-semantic analysis of the symbol of "success" on the example of Russian, English, French, German and Italian languages, they scientifically study the importance of this issue not only in translation, but also in economics, media, philosophy, cultural studies, sociology. The scientist argues that the slogans reflected in the advertisements are fully related to the values, mentality and culture of each nation. In advertising, the symbol of "success" is interpreted primarily as an axiological category of culture and ethnos. In many advertisements, the image interprets the text rather than the image, and this process certainly does not take place without an axiological approach. The authors cite cultural codes in each ad because it tells the public that the ad is close to its worldview and culture that will ensure its success. In their research, scholars rely entirely on the following view of translation by the philosopher, semiotic, and famous translator U. Eco. "Non verbum e verbo sed sensum exprimere de sensu" (lat) Translation: In translation, the word should be given with meaning, not with words.

N.A. Lukyanova "Having analyzed the main advertising images, the authors of the study chose the linguistic performance of the image of "success" as an object for further consideration from a philosophical and semantic point of view in various speech contexts. Within the framework of massive advertising campaigns conducted by world famous brands, an integral factor of future success is taking into account the cultural, axiological and, most importantly, linguistic characteristics of each society when translating advertising texts". It should be noted that today, if we pay attention to advertisements, their descriptions and translated texts, it becomes clear that the translation of mass advertisements by the world's most famous brands reflects the cultural, axiological and, most importantly, linguistic features of each society. For example, the most popular Coca-Cola advertisement is regularly shown on all media channels in Uzbekistan. The advertisement emphasizes that this cool drink is delicious when served with Uzbek national dishes such as Uzbek pilaf, chicken stew, somsa.

The same drink has been shown to be consumed with fast food in Europe. This means that in advertising images, slogans or videos, national culture and national value, i.e. the cultural code, are reflected as the most important criteria.

Thus, in axiology, concepts related to the national culture, values, customs, and religious ideas of peoples are studied. Studies in axiology show that this concept also includes sentences specific to agiography. An in-depth axiological study of the agiographic literature provides an adequate translation of these works. The scientific description of the concept of axiology shows that in agiographic literature the terms related to national culture, related to religion, including the teachings of mysticism, are reflected in the essence of the words related to the rules of Islamic morality.

The linguistic aspect of values is one of the reasons for linking axiological meanings to a linguistic category. Scholars who study axiological issues at the linguistic level argue that value is expressed differently in different languages. From the process of analyzing scientific works, it is concluded that value is systematized in the mind of each individual and verbalized through lexicon, phraseology, implicit or explicit information.

In conclusion, it can be said that axiology has emerged not only in the field of philosophy, it has emerged as a leading scientific approach in all fields. In particular, it became clear that the axiological approach is the most important factor in revealing the national culture and values of each nation, in determining the axiological codes reflected in the works. Even at the heart of advertisements involving images that do not involve language, national axillary codes are a factor in causing the image to crack in the recipient. It should be noted that the research in the field of education has also proved that the axiological approach is a priority theory.

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