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**EVALUATION CHARACTERISTICS OF THE CONCEPT OF GOOD**

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**Abstract**

*An important component of value relations in society is the value burning of a person. One of the important components specific to the content of a person's values is his moral beliefs and principles of behavior. A person's sense of worth is the basis for solving complex problems, including the choice between good and evil. Although the concept of goodness is an abstract concept, behind it is hidden an objective action, a person's attitude to other people, a personal evaluation and a knowledge experience imprinted in the landscape of the world. In other words, the entire variety of human objective activity can be interpreted as the object of value relations, as objective values.*

**Key words**

*Communicative personality, cultural, linguistic, belief Axiology, value.*

The value landscape of the world reflects the system of ideals of society and represents a unique type of linguistic landscape of the world. The main factor in the formation of the world's value landscape is assessment. This is because each culture has a different view of what is valuable and how the world around us should be. The value view of the world is related to the concepts of the world view and the linguistic view of the world (we touched on this above). It is on the basis of these sources that the view of the world of man and society is formed. The linguistic landscape of the world is based only on the knowledge embedded in the mother tongue (its units and categories). It should be taken into account that any knowledge, to some extent, is determined by language.

The main elements of the world view are the integrity of information information; it is manifested in language, gestures, art, rituals, socio-cultural stereotypes of human behavior, etc. The linguistic landscape of the world is a mental-linguistic formation, its elements are concepts (specified information); is an ethnic language indicator. The accuracy of the information presented in the native language is important to distinguish the worldview from the linguistic worldview.

N.N. Goncharova says that the image of the world can be universal or global, because it includes the logic of human thinking. Therefore, the landscapes of the entire human world have similar characteristics, but at the same time, they can be different. Tuners in different languages may, under certain circumstances, have similar views of the world, or, conversely, people tuning in the same language may have different world views. Among the universals in the worldview there is a cross-national, social and personal influence.

OLM is defined (and expressed) by an ethnic language, so even if it has universal elements, it cannot be global in nature. Based on this, it can be said that OLM is related to OM as something particular is related to the whole. At the same time, the linguistic landscape of the world occupies an important role in the landscape of the world, because the knowledge imparted to a person in his mother tongue is far superior in terms of volume and quality to the variety of knowledge obtained from all other sources.

The process of interaction is considered as a whole structure in the unity of linguistic and extralinguistic content of units. Research is carried out using systematic methods and focuses on existing priorities in society, which reflect the new value system (Vorobyev, 1996: 4). As part of a comprehensive understanding of values, linguistic axiology offers an examination of the world's value landscape. The following aspects are taken into account in the analysis and description of the value landscape in the language of the world:

1) the value landscape of the world in language contains few universal and separate parts;

2) the value landscape of the language world is restored in the form of legal, moral, religious codes, generally accepted opinions, as well as mutual value judgments in connection with typical folklore stories;

3) the value landscape of the world presents the most important meanings and pillars of value for a certain culture, the totality of which constitutes a certain type of culture supported and preserved in language;

4) within the framework of a single language culture, the value landscape of the world represents a heterogeneous culture, as different social or age groups may have different values;

5) the value picture of the world exists both in the individual and in the collective mind [Karasik, 1996: 5]. Many scholars consider valuation to be a factor that shapes the value landscape of the world. These perceptions about value exist in every culture.

As N.D. Arutyunova pointed out, the values that remain in the assessment of the value landscape of society include a certain sum and hierarchy [Arutyunova, 1999: 131]). The evaluation process consists of knowing the value of the object expressed in the form of the subject's opinion about the value that has become the subject of evaluation [Prishchepchuk, 2008]. The assessment is based on the principle of anthropometrics, the comparison of beings according to human knowledge and ideas, as well as the system of national and cultural stereotypes [Kadachiyeva, Magomedova, 2010]. The value landscape of the world is one of the aspects of the worldview, which is determined by the unique feature of the system of imagination that defines the idea of how the world around us should be (Yurgina, 2010).

Axiology is a theory of values, a branch of philosophy. Axiology studies the nature of values, their place in reality and the structure of the world of values, i.e. the relationship of various values with each other, social and cultural factors, and the structure of the individual. The question of values was first raised by Socrates passed, he made it the central point of his philosophy, framing it as the question of what is good. Goodness is realized value, that is, utility. Value and utility are two sides of the same coin. In ancient and medieval philosophy, questions about values are not directly included in questions about existence: the completeness of existence is understood as an absolute value that represents moral and aesthetic ideals for a person. In Plato's concept, goodness and being are the same as goodness and beauty. The same ontological and holistic interpretation of the nature of values was followed by the entire Platonic branch of philosophy, up to Hegel and Kryuchkov. Accordingly, axiology, as a special branch of philosophical knowledge, arises when the concept of existence is divided into two elements: as reality and as the possibility of realizing value. In this case, the task of axiology is to show the possibilities of practical reason in the general structure of existence.

Axiology (from Greek axio value and logos science, teaching) is value science, a branch of science that organizes the field of values, which is one of the spiritual phenomena, and studies its laws and categories, the science of values.

Axiology was put into scientific use in the second half of the 19th century by the German valuer E. Hartmann and the French scientist P. Lapi. Axiology is a system of knowledge about values acquired on the basis of axiological awareness, a sense of appreciation, axiological knowledge, and the principle of appreciation. Axiology organizes axiological categories such as value, appreciation, values, value system and their various forms. The law of the dependence of the value system on

social development, the axiological laws related to the change and improvement of the value system are also part of the scope of issues dealt with by axiology.

An important component of value relations in society is the value burning of a person. One of the important components specific to the content of a person's values is his moral beliefs and principles of behavior. A person's sense of worth is the basis for solving complex problems, including the choice between good and evil.

Although the concept of goodness is an abstract concept, behind it is hidden an objective action, a person's attitude to other people, a personal evaluation, and a knowledge experience imprinted in the landscape of the world. In other words, the whole variety of human objective activity can be interpreted as an object of value relations, as objective values.

According to V. I. Karasik, values have a special place in the structure of a linguistic personality and are recorded as the most basic characteristics of culture, the highest indicators of behavior.

Communicative personality is a generalized image of a carrier of cultural, linguistic and communicative activity values, knowledge, attitudes and behavioral reactions.

The choice of the normative-valuation criterion in the moral consciousness of the landscape of good value, represented by the concept of goodness in the mind, makes it possible to connect these concepts with the following. This concept exists in all cultures. The concept of goodness belongs to the category of personal-social values (Karasik, 2002) and this concept is universal.

Yu.S. Stepanov discovers the limits of understanding both in the field of abstract tariffs from above and in the field of individual experience from below. The concept depends on the circle of people who use the concept at all levels. The narrower the circle of people, the richer the associations (the number of features, the content of the concept) and describe it in the dictionary.

Thus, we believe that the considered concept of goodness is universal, spoken in all languages and specific to a specific culture. In our opinion, the linguistic realization of this concept is realized in different ways in the Uzbek cultural world.

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