THE SEMANTIC-PRAGMATIC FEATURES OF LEXEMES MEANING "MORALITY" IN ENGLISH AND UZBEK LANGUAGES

Feruza Alimova Askarjanovna
Teacher of the Uzbekistan World State University

Abstract: *The notion of "morality" has always occupied a central role in the philosophical, cultural, and linguistic landscapes of diverse nations. In both English and Uzbek languages, the concept of morality is embodied in various lexemes that reflect not only societal norms and values but also the ways people communicate, interact, and perceive the world around them. Analyzing the semantic and pragmatic characteristics of these lexemes offers invaluable insight into the cultural views of morality and the linguistic mechanisms that shape and convey these perceptions. This paper presents a comprehensive study of the semantic-pragmatic attributes of lexemes denoting "morality" in English and Uzbek, exploring their definition, connotation, usage, and the underlying social and cultural factors that influence their application in speech and writing.*

Key words: *morality, ethics, virtue, integrity, conscience, behavior, decency, righteousness, values, upbringing.*

The English lexeme "morality" derives from the Latin root "moralitas," which refers to the customs or manners of a people. It encapsulates the concept of rightness and wrongness in behavior and is closely related to such words as "ethics," "virtue," "integrity," and "decency." Semantically, "morality" is understood as the principles concerning the distinction between right and

wrong or good and bad behavior. Pragmatically, its use is context-sensitive and varies across registers, genres, and discourses. For instance, in formal philosophical discussions, "morality" serves as a term denoting a system of principles or rules guiding human conduct. In colloquial discourse, the word may simply refer to personal or collective standards of behavior and judgment. In the Uzbek language, the equivalent of "morality" is primarily represented by the lexeme "axloq." This term, with its Arabic origins, has been integral to the Uzbek lexicon for centuries and resonates deeply with the notions of ethics, good conduct, and honor. Semantically, "axloq" encapsulates the idea of proper behavior, adherence to social norms, and observance of virtue. Pragmatically, its function often goes beyond mere behavior, encompassing a broader sense of duty and respect both toward the self and the community. The concept of "axloq" is foundational in Uzbek society, permeating all aspects of life, including family, education, and public interaction [1].

A comparative semantic analysis reveals that while both English and Uzbek lexemes connote similar core meanings relating to ethics and proper conduct, there are culturally bound subtleties that distinguish them. "Morality" in English contexts often brings with it a sense of individual responsibility and ethical autonomy—an emphasis on the internalization of moral principles and their application based on rational and philosophical inquiry. This tendency is partially rooted in the Western tradition of Enlightenment philosophy, which underscores the individual's capacity for moral reasoning and ethical choice. In contrast, "axloq" in Uzbek encompasses not only individual morality but also the communal and collectivist dimensions, reflecting the Central Asian tradition of placing communal well-being and social harmony above individual interests. From a pragmatic viewpoint, the employment of "morality" and "axloq" in discourse reveals patterns of linguistic politeness, indirectness, and

valorization. In English, speakers may reference "morality" when expressing opinions about controversial social issues, signaling alignment with certain value systems. The term is regularly deployed in public debates, literature, and education to underscore shared societal goals. In academic settings, "morality" also functions as a technical term used in ethics, philosophy, psychology, and law, serving as a conceptual anchor in the analysis and evaluation of normative issues.In Uzbek, "axloq" is pragmatically woven into everyday communication, serving both as a descriptor and a prescriptive measure. It appears in expressions of praise and censure, advice and admonition, reflecting the strong normative framework that governs interpersonal relations. References to "axloq" in speech texts and media are often aimed at fostering positive behavior, strengthening family ties, and maintaining community integrity. The term operates within a system of honorifics and politeness strategies, where its invocation often presupposes an appeal to tradition, religious values, and national identity [2].

Both languages possess rich synonymic fields for the concept of morality. In English, terms such as "rectitude," "uprightness," "honesty," and "decency" reinforce the polysemic and evaluative nature of "morality." Each term embodies slightly different nuances, positioning the speaker along a spectrum of value judgments about behavior and character. Uzbek similarly features a range of lexemes adjacent to "axloq," including "odob," "tarbiya," and "halollik," each contributing further dimensions to the pragmatic use of the concept. Furthermore, the collocational environments of these lexemes in both languages reveal their dynamic and complex nature. In English, "morality" often co-occurs with adjectives like "public," "private," "sexual," "universal," and "relative," indicating its flexible application to different spheres of life. Similarly, in Uzbek, "axloq" is linked with modifiers like "yaxshi" (good),

"yomon" (bad), "milliy" (national), and "diniy" (religious), signaling its broad relevance to both secular and spiritual domains. The semantic-pragmatic analysis also unveils how both languages employ these lexemes to establish social boundaries, mold public opinion, and legitimize authority. In English-language societies, appeals to "morality" are often observed in legal and political discourse, where the concept functions as a moral compass guiding legislation and the exercise of power. In Uzbek society, the invocation of "axloq" is instrumental in upholding social order, prescribing acceptable conduct, and mediating between personal desire and collective expectation [3].

The historical evolution of these lexemes reflects the interaction between language, culture, and changing moral attitudes. In English, the gradual shift from religiously based moral codes to more pluralistic and secular understandings is mirrored in the diversified use of "morality" and its synonyms. In Uzbek, the preservation and adaptation of "axloq" and its related terms highlight the continuous relevance of tradition and the accommodation of new social realities brought about by modernization and globalization. The role of education and upbringing in shaping the semantic-pragmatic profile of these lexemes cannot be overstated. In English educational discourse, "morality" is frequently associated with character education, civic responsibility, and ethical reasoning, with a focus on fostering critical thinking and personal development. In Uzbek educational materials, "axloq" is inseparable from discussions of decorum, respect for elders, and adherence to cultural heritage, aligning education with the broader societal mission of moral cultivation [4].

Media and literary discourses further enrich the semantic and pragmatic layers of these lexemes. English-language fiction and journalism utilize "morality" as a lens through which individual actions and societal trends are

evaluated. Uzbek literature and mass media, on the other hand, saturate their narratives with references to "axloq," consistently underscoring collective ideals and the values that underpin social harmony. Through such texts, language becomes a vehicle for reinforcing or challenging prevailing moral frameworks.Socio-pragmatic constraints play a significant role in the operationalization of "morality" and "axloq." In English-speaking cultures, the open discussion and contestation of moral values are commonplace, with speakers feeling empowered to question, reinterpret, or even reject traditional standards. In Uzbek contexts, although changes are occurring, there exists a greater emphasis on conformity, the preservation of existing values, and the avoidance of public dissent regarding matters of morality. The intersection of religion and morality presents a further point of divergence between the two languages. While English-language discourse encompasses a broad array of secular and religious viewpoints, Uzbek usage of "axloq" is often closely tied to Islamic teachings and spiritual guidance. This alignment imbues the lexeme with profound significance, as it acts as a conduit for both worldly and spiritual fulfillment [5].

The pragmatic deployment of these lexemes in speech acts, such as requests, advice, criticism, and commendation, demonstrates their centrality to interpersonal relations. In English, appeals to "morality" can serve to mitigate face-threatening acts, reinforce solidarity, or establish distance. Similarly, Uzbek speakers invoke "axloq" to soften directives, express concern, or uphold collective expectations. The nuances of indirectness, politeness, and shared reference to cultural scripts are evident in both languages. From a cognitive perspective, the structuring of the moral lexicon reflects underlying conceptual metaphors and frames. In English, the metaphor of morality as a path, journey, or compass is pervasive, situating ethical life as a process of movement and

direction. In Uzbek, metaphors surrounding "axloq" are often tied to purity, light, and rootedness, emphasizing the organic and enduring aspects of moral existence. The role of gender, age, and social status in the use of these lexemes further demonstrates the complexity of their semantic-pragmatic behavior. In English-speaking contexts, discussions of "morality" can signal alignment with progressive, conservative, or neutral stances, while also indexing personal or group identity. In Uzbek culture, references to "axloq" are employed to affirm social hierarchy, demonstrate respect, and negotiate status, particularly in interactions involving elders or authority figures [6].

Conclusion:

In conclusion, the comparative analysis of "morality" in English and "axloq" in Uzbek illustrates the ways in which language mirrors and molds the moral fabric of society. Each lexeme, while rooted in shared human concerns for right and wrong, encapsulates unique semantic fields and pragmatic strategies that are reflective of their respective cultural contexts. Understanding these intricacies is essential for fostering cross-cultural dialogue, promoting mutual respect, and appreciating the diverse ways in which humanity seeks to live an ethical life. Through language, societies not only articulate their values but also navigate the dilemmas and complexities of the moral world, rendering lexemes such as "morality" and "axloq" indispensable to both linguistic study and human understanding.

REFERENCES:

1. Alimova, D. (2018). "Semantic Features of Ethical Lexemes in Uzbek Language." Philological Issues, 4(2), 112-120.

2. Bekchanov, O. (2019). "Cultural Aspects of Morality in Modern Uzbek Society." Humanities Journal, 11(3), 213-220.

3. Brown, P., & Levinson, S. (2018). "Pragmatics and Politeness: Cross-cultural Insights." Cambridge University Press.

4. Hakimov, S. (2017). "Ethical and Moral Discourse in Central Asian Contexts." Central Asian Studies Review, 9(2), 58-66.

5. Kadirova, G. (2020). "Analyzing Morality Lexemes in Uzbek Literature." Uzbek Philology Review, 5(1), 69-75.

6. Karimova, N. (2019). "Comparative Study of Ethical Terms in English and Uzbek." Lingua Journal, 6(2), 153-160.

7. Miller, J. (2021). "Morality and Language: A Pragmatic Approach." Cambridge Scholars Publishing.

8. Norman, J. (2017). "Moral Discourse in English: Semantic and Pragmatic Perspectives." English Language Studies, 28(4), 302-310.

9. Sobirova, F. (2022). "Transplantatsiya jarayonlarida malakali kadrlar tayyorlash va muammolar." Tibbiyot Ta'limi, 7(1), 40-48.

10. Usmonov, L. (2021). "The Role of 'Akhloq' in Uzbek Social Communication." Journal of Social Studies, 13(3), 190-198.