



## ETHICAL VALUES, AXIOLOGICAL EVALUATION AND THE GNOSEOLOGICAL APPROACH IN CONTEMPORARY LINGUISTICS

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**Abstract.** The article examines the interpretation of ethical values, axiological evaluation and the gnoseological approach in contemporary linguistics. Modern linguistic research increasingly regards language not only as a system of signs, but also as a medium through which a person conceptualizes reality, expresses value judgments and constructs knowledge. From this perspective, ethical values are reflected in lexical choices, phraseological units, discourse strategies, cultural concepts and communicative behavior. Axiological evaluation is viewed as a semantic-pragmatic mechanism that enables speakers to qualify objects, events and actions as positive, negative, acceptable, unacceptable, important or marginal. The gnoseological approach, in turn, focuses on the cognitive and epistemic functions of language, showing how linguistic structures participate in the formation, transmission and interpretation of knowledge.


**Keywords:** ethical values; axiology; axiological evaluation; gnoseology; epistemology; contemporary linguistics; linguistic worldview; discourse; cognition; value semantics.

### Introduction

Contemporary linguistics has significantly expanded the traditional understanding of language. Language is no longer interpreted only as a formal system of phonetic, lexical and grammatical units. It is increasingly studied as a complex anthropocentric phenomenon connected with cognition, culture, morality, social experience and communicative practice. In this regard, the study of ethical values, axiological evaluation and the gnoseological approach has become particularly relevant.

The anthropocentric paradigm in linguistics places the human being at the center of linguistic analysis. This means that language is studied in relation to the speaker's consciousness, worldview, cultural identity, social position and evaluative attitude toward reality. A person does not simply name objects and events; a person interprets them, evaluates them and includes them in a system of cultural and ethical meanings. Therefore, every language contains not only information about the external world, but also information about how a linguistic community understands good and evil, justice and injustice, truth and falsehood, dignity and responsibility.

The relevance of the topic is determined by the need to analyze language as a value-oriented and knowledge-forming phenomenon. Ethical values, axiological meanings and gnoseological mechanisms are especially important in the study of national mentality, linguistic worldview, intercultural communication, media discourse, political discourse,



literary text and educational communication. These areas demonstrate that language does not function neutrally: it reflects and shapes attitudes, norms, beliefs and patterns of social behavior.

The aim of this article is to define the role of ethical values, axiological evaluation and the gnoseological approach in contemporary linguistics and to show their interrelation in the interpretation of linguistic meaning.

Ethical values are fundamental categories that regulate human behavior and social relations. They include such notions as goodness, justice, honesty, responsibility, respect, compassion, dignity, loyalty and tolerance. In linguistics, ethical values are studied not only as philosophical concepts, but also as meanings encoded and transmitted through language.

Language reflects ethical values at different levels. At the lexical level, values are expressed through words denoting moral qualities, social norms and behavioral ideals. Words such as honest, noble, fair, responsible, kind, respectful and merciful contain positive ethical meanings. In contrast, words such as cruel, dishonest, unjust, selfish and irresponsible express negative moral evaluation. These lexical units do not merely describe a person or action; they also convey the speaker's value judgment.

At the phraseological level, ethical values are preserved in proverbs, sayings and idiomatic expressions. Proverbs often function as condensed cultural texts because they transmit collective experience and moral norms from generation to generation. For example, expressions about honesty, labor, respect for elders, friendship or betrayal reveal how a society evaluates human actions. In this sense, phraseology serves as a repository of national and cultural values.

At the discourse level, ethical values are manifested through communicative strategies. A speaker may express respect, solidarity, politeness, approval or condemnation not only through separate words, but also through the structure of the utterance, forms of address, modality, intonation and argumentation. For example, polite forms of request, indirect speech acts and respectful address forms demonstrate ethical norms of communication.

Thus, ethical values are not external to language. They are included in the semantic structure of words, in cultural concepts, in communicative norms and in discourse practices. This makes them an essential object of contemporary linguistic research.

Axiology is the theory of values. In linguistics, the axiological approach studies how values are expressed, organized and interpreted through language. Axiological evaluation refers to the process by which a speaker assigns a positive or negative value to an object, event, person, action or idea.

Evaluation is one of the most important functions of language because human communication is rarely limited to the neutral exchange of information. In real discourse, speakers constantly express approval, disapproval, admiration, doubt, criticism, preference or rejection. These evaluative meanings may be explicit or implicit.

Explicit evaluation is expressed directly through evaluative vocabulary. For example, excellent, harmful, useful, dangerous, beautiful, shameful and noble clearly show the



speaker's attitude. Implicit evaluation is more complex. It may be expressed through metaphor, irony, comparison, selection of facts, syntactic emphasis or contextual implication. For example, the same event may be presented as a heroic act, a risky decision or an irresponsible step depending on the speaker's ideological and axiological position.

Axiological evaluation includes several components. The first component is the subject of evaluation, that is, the person or collective that evaluates. The second component is the object of evaluation, namely what is being evaluated. The third component is the evaluative basis or criterion, which may be moral, aesthetic, social, political, religious, pragmatic or cultural. The fourth component is the linguistic form through which evaluation is expressed.

In contemporary linguistics, axiological evaluation is especially important in discourse analysis. Media discourse, political discourse, advertising discourse and literary discourse often construct reality through evaluative language. The choice of words can influence public opinion, create positive or negative images, legitimize certain actions or discredit opponents. Therefore, axiological analysis helps reveal hidden ideological and cultural meanings in texts.

Axiological evaluation is also closely connected with the concept of the linguistic worldview. Each language represents reality through a specific system of categories and values. What is considered important, honorable, shameful, sacred or dangerous may differ across cultures. Consequently, the study of evaluative meanings allows researchers to identify the cultural specificity of linguistic consciousness.


The term "gnoseology" refers to the theory of knowledge. In English-language academic tradition, the term "epistemology" is more commonly used. In linguistics, the gnoseological approach studies the role of language in the formation, storage, transmission and interpretation of knowledge.

Language is one of the main instruments through which human beings know the world. A person perceives reality, categorizes it and expresses it through linguistic signs. Words and grammatical structures are not only means of communication; they are also cognitive tools. They help people classify objects, establish relations between phenomena, distinguish cause and effect, express time, space, modality and evidence.

The gnoseological function of language is especially visible in the process of conceptualization. Through language, human experience is transformed into concepts. These concepts may be universal or culturally specific. For example, concepts such as truth, knowledge, wisdom, justice and duty exist in many cultures, but their semantic content and cultural associations may differ. Therefore, language reflects both general cognitive mechanisms and national-cultural forms of knowledge.

The gnoseological approach is closely related to cognitive linguistics. Cognitive linguistics views meaning as a result of mental representation and conceptual organization. From this point of view, linguistic meaning is not limited to dictionary definition. It includes background knowledge, cultural associations, emotional experience and evaluative interpretation.





In discourse, knowledge is not simply transmitted; it is constructed. Speakers select facts, organize information, use evidential markers, appeal to authority, express certainty or uncertainty and create argumentative structures. Thus, discourse becomes a space where knowledge is produced, negotiated and legitimized.

The gnoseological approach is particularly important in the analysis of scientific, educational and media discourse. Scientific discourse aims to produce verified knowledge. Educational discourse transmits socially approved knowledge. Media discourse often interprets and frames knowledge for a wider audience. In all these cases, language determines not only what is known, but also how it is presented and accepted.

Ethical values, axiological evaluation and the gnoseological approach are closely interconnected. Ethical values provide the moral foundation of meaning. Axiological evaluation expresses the speaker's attitude toward reality. The gnoseological approach explains how values and evaluations become part of knowledge and linguistic consciousness.

For example, when a speaker calls an action "just," "dishonest" or "responsible," the utterance performs several functions at once. First, it reflects an ethical norm. Second, it evaluates the action positively or negatively. Third, it contributes to the construction of knowledge about that action in the mind of the listener. Thus, one linguistic unit can simultaneously carry ethical, axiological and gnoseological meaning.


This interrelation is particularly visible in culturally significant concepts. Concepts such as homeland, family, honor, freedom, faith, labor, education and justice are not only lexical units. They are complex mental and cultural formations that contain knowledge, value and evaluation. Their interpretation requires an integrated approach that combines semantics, pragmatics, cognitive linguistics, discourse analysis and linguoculturology.

The integration of these approaches allows researchers to understand language as a multidimensional phenomenon. Language reflects what people know, what they value and how they evaluate the world. Therefore, contemporary linguistics cannot ignore the ethical and axiological content of linguistic meaning.

The study of ethical values, axiological evaluation and gnoseological mechanisms has considerable methodological significance. First, it allows the researcher to analyze language in connection with culture and consciousness. Second, it helps reveal implicit meanings in texts and discourse. Third, it provides tools for the study of national worldview and intercultural differences.

In practical terms, this approach can be applied to the analysis of literary texts, political speeches, media materials, educational discourse, religious texts and everyday communication. It is also useful in comparative linguistics because it makes it possible to identify similarities and differences in the value systems of different languages and cultures.

A possible methodological model may include the following stages: identification of key ethical concepts; analysis of lexical and phraseological units expressing values; determination of explicit and implicit evaluative meanings; interpretation of cognitive and cultural background; and explanation of how knowledge and value are connected in discourse.



Such a model is especially relevant for doctoral research because it allows the scholar to combine theoretical depth with practical textual analysis.

### **Conclusion**

Ethical values, axiological evaluation and the gnoseological approach occupy an important place in contemporary linguistics. They reflect the transition from a purely structural understanding of language to an anthropocentric, cognitive and cultural interpretation.

Ethical values show that language contains moral and cultural norms. Axiological evaluation demonstrates that speakers do not merely describe reality, but constantly assess it from the point of view of value. The gnoseological approach reveals the role of language in the formation and transmission of knowledge.

The main conclusion is that these three dimensions should be studied in an integrated way. Ethical values form the basis of cultural meaning; axiological evaluation expresses the speaker's position; and the gnoseological approach explains how these meanings become part of human knowledge and linguistic consciousness. Such an integrated interpretation expands the methodological possibilities of modern linguistics and contributes to a deeper understanding of the relationship between language, thought, culture and society.

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