

THE INTEGRATION OF MORAL-ETHICAL CONCEPTS INTO LEGAL TEXTS: A LINGUOCULTURAL STUDY

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Annotation. *This article presents a linguocultural analysis of moral-ethical lexemes found in the Constitution of the Republic of Uzbekistan. The Constitution is considered not only as a legal document but also as a complex discourse reflecting the spiritual and ethical values of society. The study analyzes concepts such as dignity, honor, conscience, responsibility, duty, respect, freedom, justice and their connection to the national ethics and cultural heritage of the Uzbek people. The linguocultural approach reveals the legal, ideological, and moral layers of the Constitution text.*

Keywords: *Constitution, moral-ethical lexemes, linguocultural analysis, semantics, concept, spiritual values, legal discourse.*

The Constitution of the Republic of Uzbekistan is not only a legal foundation but also the supreme document that defines the moral and ethical framework of society⁸. In contemporary jurisprudence, the Constitution is regarded not merely as a collection of legal norms but also as a text embodying moral concepts⁹.

From the perspectives of linguistics and linguoculturology, the moral-ethical lexemes found in the text of the Constitution are closely connected with the historical experience, spiritual values, and cultural traditions of the Uzbek people. This approach allows for a deeper understanding of the moral and ethical functions of legal norms in society.

As Uzbek linguists have emphasized, a linguocultural analysis enables a more comprehensive understanding of legal texts, not merely through grammatical or lexical analysis, but by examining their moral, cultural, and social content¹⁰. Therefore, the study of moral lexemes in the Constitution encompasses not only linguistic but also legal and cultural aspects.

The main objective of this article is to conduct a semantic, discursive, and linguocultural analysis of moral-ethical lexemes in the text of the Constitution, to demonstrate their alignment with the moral values of the nation, and to determine their relevance in the contemporary social context.

1. Conceptual Analysis of Moral-Ethical Lexemes in the Constitution

⁸ O'zbekiston Respublikasi Konstitutsiyasi. – Toshkent: O'zbekiston, 2023.

⁹ Raxmonov R. "Konstitutsiya va jamiyat barqarorligi." // Yuridik fanlar axborotnomasi, 2023.

¹⁰ Normatov U. Fuqarolik jamiyati va demokratik qadriyatlar. – Toshkent: Sharq, 2021.

The moral lexemes in the text of the Constitution reflect the spiritual and cultural ideals of society. Together with legal norms, they help shape social consciousness and ethical standards.

1.1. The Concept of “Qadr-qimmat” (Dignity)

Article 26 states: “The honor and dignity of a person are inviolable.”¹¹ The concept of “qadr-qimmat” refers to the ontological value of an individual. In the traditional moral worldview of the Uzbek people, this term reflects a person’s inherent worth regardless of their social status. Research indicates that the concept of qadr-qimmat also serves as a foundation for legal stability and social justice¹¹.

1.2. The Concept of “Sha’n” (Honor)

Sha’n refers to social prestige and self-respect. In the Constitution, it reinforces the moral responsibility of the state toward its citizens. The principle of respecting sha’n functions not only as a normative rule but also as an ethical and cultural concept.

1.3. The Concept of “Vijdon” (Conscience)

The freedom of vijdon (conscience) guarantees the inviolability of personal beliefs and inner convictions. This aligns with Uzbek moral principles, which emphasize honesty and internal self-regulation. Within the Constitution, the concept of vijdon protects an individual’s inner freedom and ethical decision-making.

1.4. The Concept of “Adolat” (Justice)

Adolat (justice) serves as the foundation of the principle of a lawful state in the Constitution. This concept is grounded in traditional moral values. For example, Uzbek proverbs state: “Adolat — elga rohat” (“Justice brings comfort to the people”) and “Ertami-kech adolat g‘olib” (“Sooner or later, justice prevails”). In the legal text, the concept of adolat also ensures the social stability of society.

2. Discursive Functions of Moral-Ethical Lexemes in the Constitution

Moral lexemes in the Constitution perform the following functions:

1. Axiological Function — They guide values and incorporate them into a legal framework. Examples include qadr-qimmat (dignity), adalat (justice), and hurmat (respect).
2. Normative-Ethical Function — They define behavioral norms for citizens in relation to the state and to one another (e.g., duty, responsibility).
3. Social Integrative Function — They strengthen social cohesion and unity (e.g., solidarity, equality).

These functions demonstrate that the Constitution operates not only as a legal document but also as a moral and ethical framework¹².

3. Alignment with Uzbek National Morality

- The concept of respect plays an important role in family and social relationships, reflecting the state’s respect for citizens in the Constitution.

¹¹Normatov U. *Fuqarolik jamiyati va demokratik qadriyatlar*. — Toshkent: Sharq, 2021

¹²Saidov A. *Konstitutsiyaviy huquq asoslari*. — Toshkent: Adolat, 2019

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- Honesty and conscience are formed on the basis of national morality. In the Constitution, these ethical standards are integrated into the legal text.
- The concept of duty signifies responsibility toward parents, the homeland, and society, and it is legally codified in the Constitution.

This alignment enhances the moral legitimacy of constitutional norms in the life of society.

4. Semantic and Linguocultural Analysis

Moral-ethical lexemes in the Constitution possess the following semantic features:

- Abstract semantics — concepts such as justice, honor, dignity, and conscience provide general principles for the normative text.
- Emotional neutrality — while the normative text is devoid of emotion, its cultural semantics are strong.
- Axiological load — these lexemes define the ideological and moral foundation of the text.

From this perspective, the Constitution should be studied through linguocultural analysis, considering its legal, cultural, and ethical layers.

The Constitution of the Republic of Uzbekistan is not merely a legal document but a complex text that reflects the moral and ethical values of the nation. Research indicates that moral-ethical lexemes in the Constitution — dignity, honor, conscience, responsibility, duty, respect, freedom, justice — are not just lexical units but concepts that reinforce the moral and cultural foundations of society.

The results of linguocultural analysis show that:

1. There is a close connection between the text of the Constitution and national morality. For instance, the concept of dignity (qadr-qimmat) aligns fully with the traditional moral view that “the worth of a person is high.” Similarly, lexemes such as honor (sha’n) and respect (hurmat) strengthen ethical norms in social order and interpersonal relationships.
2. The integration of moral concepts into the legal text enhances the Constitution’s social legitimacy. For example, responsibility and duty reflect citizens’ obligations to the state and society, not only legally but also morally and ethically. This demonstrates that the Constitution functions as both a legal and moral-ethical foundation in society.
3. Through discursive and semantic analysis, the legal, moral, and cultural functions of the Constitution are further clarified. The abstract semantics, emotional neutrality, and axiological load of lexemes combine to form the scientific, normative, and cultural dimension of the constitutional text.
4. The research shows that the Constitution serves not only to ensure legal stability but also to promote social harmony and cultural cohesion. The ancient moral views and cultural values of the Uzbek people are codified normatively in the text.

Therefore, studying the Constitution solely from a legal perspective is insufficient. A deeper examination of its linguocultural, semantic, and cultural-axiological layers is also essential. This approach provides a scientific basis for shaping legal awareness, promoting moral education, and reinforcing ethical norms among citizens.

In this way, analyzing the Constitution from the perspective of moral-ethical lexemes represents an important scholarly resource not only for linguistic and legal studies but also for ensuring the moral and cultural stability of society.

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