

**AXIOLOGICAL STUDY OF THE LEXICOLOGY OF THE ENGLISH AND UZBEKISTAN LANGUAGES****Akbarova Dilzodaxon Alisherjon kizi,**

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This study investigates the axiological aspects of the lexicons of English and Uzbek, focusing on how evaluative meanings reflect cultural values, social norms, and collective priorities. Using semantic, cognitive, and linguo-cultural analysis, the research identifies and categorizes axiological lexical units, including adjectives, nouns, verbs, and phraseological expressions. The findings reveal both universal values, such as honesty and kindness, and culture-specific patterns: Uzbek emphasizes communal, moral, and social values, often implicitly, while English highlights individualistic and explicit evaluations. The study demonstrates the importance of cultural context in language use and provides insights for cross-cultural communication, translation, and foreign language teaching.

**Key words:** axiology, lexicology, English language, Uzbek language, evaluative meaning, cultural values, phraseological units, cross-cultural communication, language teaching, comparative analysis

**INTRODUCTION**

In modern linguistics, language is increasingly viewed as a value-oriented system that reflects the cultural, social, and moral priorities of its speakers. From an axiological perspective, lexicology occupies a central position, since lexical units serve as primary means for expressing evaluation, attitude, and judgment. Words do not merely name objects or phenomena; they also convey approval or disapproval, importance or insignificance, and positive or negative emotional coloring. As a result, the study of axiological meanings in vocabulary allows researchers to uncover how a linguistic community conceptualizes reality and organizes its value system. This approach is relevant in a multicultural world, where effective communication depends on understanding not only linguistic forms but also the values embedded in them. A comparative axiological analysis of English and Uzbek lexicons makes it possible to identify both universal value categories and culture-specific evaluative patterns reflected in each language.

The axiological approach to lexicology is based on the idea that evaluative meanings are an integral part of word semantics and are closely connected with cognition and culture. Values are conceptualized in language through culturally marked lexical units that reflect national mentality and social norms. Therefore, the analysis of axiological vocabulary requires the integration of semantic, cognitive, and linguo-cultural methods. Such an interdisciplinary perspective enables researchers to systematize value-laden lexical items and to reveal how language encodes collective experience and cultural identity in different linguistic communities.

As an independent state, the Uzbek government has placed a high priority on the educational system and the teaching of foreign languages in educational institutions. For instance, teaching English, particularly in elementary schools, is now strongly encouraged in Uzbekistan. For this reason, monthly wage bonuses are granted to educators and students who attain C1 and

B2 levels<sup>1</sup>. The language policy of Uzbekistan demonstrates a strong commitment to educational development and international integration. By prioritizing foreign language education, particularly English from the elementary level, the government aims to enhance global communication skills. The introduction of monthly wage bonuses for educators and students achieving B2 and C1 levels serves as an effective incentive, promoting motivation, proficiency, and competitiveness.

A comparative study of the axiological lexicon of English and Uzbek is particularly significant due to the differences in historical development, cultural traditions, and social values of the two linguistic communities. Despite these differences, both languages employ lexical means to express evaluation, attitude, and judgment in everyday communication. The identification and classification of axiological lexical units make it possible to determine which values are universally shared and which are culturally specific. Such analysis contributes to a deeper understanding of the relationship between language and culture and enhances intercultural competence. Moreover, the results of this research may be applied in translation studies and foreign language teaching, where sensitivity to value-based meanings is essential for avoiding misinterpretation and ensuring effective cross-cultural communication.

## LITERATURE REVIEW

According to Dadabayeva (2025)<sup>2</sup>, the theoretical framework for studying axiological lexicon combines semantic analysis of meaning components (identifying evaluation in word meaning), cognitive-semantic approaches (treating value notions as cultural concepts), and linguo-cultural analysis (linking language usage with cultural norms). By using these methods, linguists can categorize the axiological lexicon into meaningful types and trace how language encodes the value system of Uzbek speakers.

A social component of English teaching process is adaptation of the individual within the society in the course of foreign language teaching, so in today's global multi-cultural world this component is of a particular importance, as grammatical, lexical, phonetic mistakes are easily forgiven, but cultural, axiological mistakes may cause serious problems. English teaching process reveals the systemic and mutual determinism within culture -mentality - language – communication. All that is valuable for a person plays a significant role in its life and therefore receives multilateral designation in the language. (N. Zerkinaa, Y. Lomakinab, N. Kostina, 2015)<sup>3</sup>

Ilieva (2017)<sup>4</sup> examines the axiological dimensions of language, emphasizing how values are encoded and transmitted through lexical units. The author argues that language functions not only as a communicative system but also as a carrier of cultural and social values, which are reflected in word choice, semantic structures, and evaluative meanings. Ilieva's study highlights the importance of axiological analysis in understanding how speakers perceive reality and express attitudes through language. Although the research focuses on the Bulgarian linguistic context, its theoretical framework is highly relevant for the axiological study of lexicology in other languages. The concepts discussed by Ilieva provide a methodological foundation for

<sup>1</sup> Teachers' salaries surge 2.5 times in Uzbekistan, enhanced by skill-based bonuses; Source: President's press service; 28.08.2023.

<sup>2</sup> Sh. Dadabayeva, Axiolinguistic analysis of Uzbek value lexicon: methods, concepts, and cultural oppositions, Fergana State University, Academic research in modern science: International scientific-online conference, 2025. – 17-18 p.

<sup>3</sup> N. Zerkinaa & Y. Lomakinab & N. Kostina, Axiological linguistics and foreign language teaching – Turkey, Procedia - Social and Behavioral Sciences, 2015. – 254-260 p.

<sup>4</sup> D. Ilieva, Axiological aspects in language – Bulgaria, Proceedings of University of Ruse, 2017. – 24-28 p.

comparative analysis of evaluative vocabulary in English and Uzbek, particularly in identifying culturally specific and universal value-based lexical items.

## **METHODOLOGY**

The methodology of this study is based on an integrated axiological approach to lexicological analysis, combining qualitative and comparative methods. The research focuses on identifying and analyzing evaluative lexical units in English and Uzbek that reflect positive and negative value judgments. Semantic analysis is employed to reveal axiological components within word meanings, while cognitive analysis helps to interpret these units as cultural concepts shaped by national mentality. In addition, a linguo-cultural approach is applied to examine the relationship between lexical choices and cultural norms. Comparative analysis allows for the identification of universal and culture-specific value categories in both languages. The data for the study are drawn from dictionaries, literary texts, and authentic language materials, ensuring reliability and representativeness of the findings.

In the second stage of the research, axiological lexical units are classified according to their semantic and evaluative characteristics. The analysis distinguishes between positive, negative, and neutral value markers, as well as moral, social, emotional, and aesthetic value categories. Contextual analysis is used to examine how evaluative meanings function in discourse and how they may change depending on usage. This step makes it possible to observe patterns of value expression in both English and Uzbek and to compare their frequency, intensity, and functional roles in different communicative contexts.

At the final stage, the results of the comparative analysis are systematized and interpreted to draw general conclusions about the axiological features of English and Uzbek lexicons. The findings are evaluated in terms of their theoretical significance for axiological linguistics and their practical relevance for intercultural communication, translation studies, and foreign language teaching. This approach ensures the validity and applicability of the research outcomes.

## **RESULTS AND DISCUSSION**

The results of the study reveal that both English and Uzbek lexicons contain a rich system of axiological units that reflect speakers' value judgments and cultural priorities. In both languages, evaluative meanings are expressed through adjectives, nouns, and phraseological units that convey approval, disapproval, respect, or condemnation. However, the analysis shows differences in the degree of explicitness and emotional intensity of evaluative expressions. Uzbek lexical units tend to emphasize collectivist values such as respect, social harmony, and moral responsibility, while English vocabulary more frequently reflects individualism, personal achievement, and self-evaluation. These findings confirm that axiological meanings are deeply rooted in cultural and social contexts, influencing lexical choice and usage.

The comparative analysis demonstrates that the categorization of axiological lexical units differs significantly between English and Uzbek, reflecting the distinct cultural and social frameworks of each language. In Uzbek, evaluative vocabulary often emphasizes communal and family-oriented values, moral integrity, and respect for social hierarchy, which is consistent with the collectivist nature of Uzbek culture. Words and expressions frequently carry connotations of honor, duty, and social responsibility, reinforcing culturally shared norms. In contrast, English lexical items commonly reflect individualistic values, personal freedom, and self-expression, with a stronger focus on achievement, independence, and personal evaluation. Furthermore, the study reveals that some evaluative meanings are universal, such as words denoting kindness, honesty, or cruelty, which are present in both languages, though the frequency, usage, and emotional intensity may vary. These differences and similarities highlight the importance of

cultural context in interpreting value-laden vocabulary and provide essential insights for cross-cultural communication and language learning.

The analysis also shows that phraseological units and idiomatic expressions play a significant role in conveying axiological meanings in both languages. In Uzbek, proverbs and sayings often reflect traditional moral values and social norms, while in English, idioms frequently emphasize personal experience, judgment, or societal attitudes. These patterns illustrate how cultural context shapes the expression of values at both lexical and phraseological levels.

In addition to lexical and phraseological differences, the study highlights variations in the intensity and explicitness of evaluative meanings between English and Uzbek. Uzbek vocabulary often conveys values implicitly, relying on context, social conventions, and cultural understanding, which reflects the high-context nature of communication in Uzbek society. English, on the other hand, tends to express evaluative meanings more explicitly, with direct adjectives, adverbs, and modifiers that clearly signal approval, disapproval, or judgment. These contrasts demonstrate how language encodes cultural attitudes toward expression and social interaction. Understanding these differences is crucial for translation, intercultural communication, and foreign language teaching, as it helps prevent misinterpretation of value-laden expressions and enhances learners' sensitivity to cultural and axiological nuances in both languages.

The study also reveals that some values are uniquely emphasized in each language. Uzbek prioritizes communal harmony, respect for elders, and moral duty, whereas English highlights personal achievement, autonomy, and self-expression. These culture-specific patterns underline the importance of considering social and cultural context when analyzing evaluative vocabulary and comparing axiological systems across languages.

The findings further indicate that understanding axiological vocabulary is essential for effective intercultural communication. Misinterpretation of value-laden words or expressions can lead to misunderstandings, even when grammatical and lexical knowledge is sufficient. In language teaching and translation, awareness of these differences enables learners and professionals to navigate cultural subtleties, respect societal norms, and convey intended meanings accurately. Consequently, the study emphasizes the practical significance of integrating axiological analysis into foreign language education and cross-cultural studies.

The comparative analysis confirms that language and culture are deeply intertwined, with lexical choices reflecting societal values, beliefs, and priorities. By identifying both universal and culture-specific axiological patterns in English and Uzbek, the study provides valuable insights for linguists, translators, and educators. Recognizing these patterns enhances cross-cultural understanding, promotes effective communication, and supports the development of culturally sensitive language teaching materials.

## RESULTS

The results of the study demonstrate that both English and Uzbek lexicons contain a wide range of axiological units that convey evaluative meanings, reflecting cultural values and social priorities. In both languages, adjectives, nouns, and phraseological units serve as primary carriers of approval, disapproval, or emotional evaluation. However, differences emerge in the way values are emphasized: Uzbek vocabulary often highlights communal, moral, and social responsibilities, while English lexical units frequently reflect individual achievement, personal freedom, and self-expression. These findings suggest that axiological meanings are closely linked to cultural context and societal norms, influencing how speakers perceive reality, make

judgments, and communicate values in daily interactions. Understanding these patterns is essential for comparative linguistics and cross-cultural communication.

The analysis of lexical items in both languages reveals clear patterns in how values are categorized and expressed. In Uzbek, evaluative vocabulary predominantly emphasizes collectivist and moral values, such as respect for elders, family loyalty, social harmony, and ethical responsibility. These values are often conveyed implicitly through context, proverbs, and culturally grounded idiomatic expressions. In contrast, English evaluative vocabulary tends to prioritize individualistic and personal values, including independence, self-expression, achievement, and personal judgment. English words and phrases often signal approval or disapproval explicitly, using adjectives, adverbs, and evaluative modifiers. Despite these differences, some values — such as honesty, kindness, or courage — are universally represented, though their frequency, contextual usage, and emotional intensity vary across the two languages. These patterns highlight the influence of cultural and societal norms on the development and use of axiological vocabulary, providing a foundation for cross-cultural understanding and comparative lexicology.

The study also examined phraseological units and idiomatic expressions as carriers of axiological meaning in both languages. In Uzbek, proverbs, sayings, and fixed expressions often reflect collective moral values, social norms, and traditional wisdom, reinforcing communal behavior and ethical conduct. English idioms, however, more frequently convey individual experience, personal judgment, or societal attitudes, emphasizing independence and self-evaluation. These differences illustrate that evaluative meaning is not limited to single words but extends to multi-word expressions and culturally embedded phrases. Analyzing these units provides deeper insight into how each language encodes values and highlights the importance of considering both lexical and phraseological levels in comparative axiological research. Such analysis is particularly valuable for translation and foreign language teaching, where understanding idiomatic evaluation is essential for accurate communication.

The comparative analysis further revealed differences in the explicitness and intensity of evaluative meanings between English and Uzbek. In Uzbek, values are often conveyed implicitly, relying on context, shared cultural knowledge, and social conventions, which reflects the high-context communication style typical of Uzbek society. English, in contrast, tends to express evaluative meanings more directly, using clear adjectives, adverbs, and evaluative markers that indicate approval, disapproval, or judgment without relying heavily on context. This contrast demonstrates how cultural communication styles influence lexical expression and the encoding of values. Recognizing these differences is critical for language learners, translators, and intercultural communicators, as it allows for more accurate interpretation of value-laden language, reduces the risk of miscommunication, and enhances cultural sensitivity in both written and spoken discourse across English and Uzbek contexts.

The results indicate that while both English and Uzbek encode values in their lexicons, the types, intensity, and cultural focus of evaluative meanings differ significantly. Uzbek emphasizes communal and moral values, often implicitly, whereas English highlights individualistic and explicit evaluations. Understanding these distinctions is essential for cross-cultural communication, translation, and language teaching, ensuring accurate interpretation of value-laden expressions.

## CONCLUSION

The study demonstrates that the lexicons of English and Uzbek are rich in axiological vocabulary, reflecting the values, beliefs, and priorities of their respective societies. Both languages encode evaluative meanings through adjectives, nouns, verbs, and phraseological units,

but the ways in which these values are expressed differ according to cultural norms. Uzbek tends to emphasize collective, moral, and social values, often conveyed implicitly through context and culturally grounded expressions. English, in contrast, frequently prioritizes individualistic values and expresses evaluation explicitly. These findings confirm that language functions not only as a communicative tool but also as a carrier of cultural identity and social attitudes, making the study of axiological lexicons essential for understanding cross-cultural communication and the relationship between language and values.

The research also highlights the role of phraseological and idiomatic expressions in conveying evaluative meanings. In Uzbek, proverbs and sayings reflect traditional moral and social values, while in English, idioms often emphasize personal judgment and individual experience. These differences show that values are embedded not only in single words but also in culturally shaped multi-word expressions.

The comparative analysis reveals that some axiological values are universal, such as honesty, kindness, and courage, yet their frequency, intensity, and contextual usage vary between languages. Uzbek emphasizes communal and ethical dimensions, whereas English highlights personal achievement and self-expression. Recognizing these patterns is crucial for translation, intercultural communication, and foreign language teaching.

The study also demonstrates that the explicitness and intensity of evaluative meanings differ across languages. Uzbek often conveys values implicitly, relying on context, shared cultural knowledge, and social conventions, while English expresses them more directly through adjectives, adverbs, and evaluative markers. Understanding these differences is essential for effective communication, preventing misinterpretation, and fostering cultural sensitivity in both written and spoken interactions.

In conclusion, the findings of this study underscore the close relationship between language, culture, and values. By comparing English and Uzbek lexicons, the research highlights both universal and culture-specific patterns in the expression of evaluative meanings. These insights are valuable for linguists, translators, educators, and language learners, as they enhance cross-cultural understanding, improve translation accuracy, and support the development of culturally sensitive teaching materials that reflect the values embedded in each language.

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