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LINGUOCULTURAL FEATURES OF AXIOLOGICAL VOCABULARY IN ENGLISH AND UZBEK

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Annotation:

This article examines the linguocultural features of axiological vocabulary in English and Uzbek languages. The study focuses on lexical units that express social, moral, and cultural values and analyzes their semantic and linguocultural characteristics. Particular attention is given to how values are reflected in language through evaluative vocabulary and how these units are shaped by historical, cultural, and social factors. The article also highlights the similarities and differences in the representation of values in the lexical systems of English and Uzbek. The findings demonstrate that axiological vocabulary plays an important role in reflecting national mentality, cultural traditions, and value systems of different linguistic communities.

Keywords: Axiological vocabulary, linguocultural features, value semantics, evaluative vocabulary, English language, Uzbek language, comparative analysis, cultural values.

Annotatsiya:

Mazkur maqolada ingliz va o'zbek tillaridagi aksiologik leksikaning lingvokulturologik xususiyatlari tahlil qilinadi. Tadqiqotda ijtimoiy, axloqiy va madaniy qadriyatlarni ifodalovchi leksik birliklarning semantik hamda



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lingvokulturologik jihatlari o‘rganiladi. Shuningdek, qadriyatlarni ifodalovchi birliklarning shakllanishiga ta’sir etuvchi tarixiy, ijtimoiy va madaniy omillar tahlil qilinadi. Maqolada ingliz va o‘zbek tillarining leksik tizimida qadriyatlarning ifodalanishidagi o‘xshash va farqli jihatlari ham ko‘rsatib beriladi. Tadqiqot natijalari aksiologik leksika milliy mentalitet, madaniy an’analar va qadriyat tizimining til orqali ifodalanishida muhim rol o‘ynashini ko‘rsatadi.

Kalit so‘zlar: aksiologik leksika, lingvokulturologik xususiyatlar, qadriyat semantikasi, baholovchi leksika, ingliz tili, o‘zbek tili, qiyosiy tahlil, madaniy qadriyatlar.

Language is not only a means of communication but also a reflection of cultural traditions, social norms, and collective experience of a particular community. Every language encodes a system of values that reveals the worldview and mentality of the people who speak it. In modern linguistics, the study of values expressed through language has become an important area of research, especially within linguoculturology and cognitive linguistics. One of the most important linguistic tools for expressing values is **axiological vocabulary**, which includes lexical units that convey evaluation, judgment, and attitudes toward people, actions, and phenomena.

Axiological vocabulary represents the moral and cultural value system of a society. Through evaluative lexical units speakers express approval, admiration, criticism, or condemnation. Therefore, the study of axiological vocabulary helps to understand how cultural values are reflected and transmitted through language. English and Uzbek languages belong to different linguistic and cultural traditions, which makes their comparative analysis particularly significant. English reflects a Western linguistic culture where individuality and personal responsibility are emphasized, while Uzbek language reflects Eastern cultural traditions



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characterized by collectivism, respect, and social harmony. The comparative analysis of axiological vocabulary in these two languages allows researchers to identify both universal and culture-specific features of value representation.

The concept of axiology originates from philosophy and refers to the study of values. In linguistics, axiological analysis focuses on how language expresses evaluation and value judgments. Axiological vocabulary includes lexical items that carry positive or negative connotations and reflect socially accepted norms and moral principles.

In English language many evaluative meanings are expressed through adjectives and descriptive expressions. Words such as honest, brave, noble, generous, and kind represent positive moral qualities. In contrast, lexical units like selfish, dishonest, cruel, and greedy carry negative evaluative meanings.

Similarly, Uzbek language contains numerous lexical units that reflect social and moral values. Words such as halol (honest), saxiy (generous), mehribon (kind), and vafodor (faithful) express positive evaluation, while xaxis (stingy), yolg'onchi (liar), and shafqatsiz (cruel) represent negative evaluation. These lexical items do not only describe qualities but also express cultural expectations about acceptable behavior within a society.

The linguocultural approach to language emphasizes the strong connection between language and culture. Axiological vocabulary plays a crucial role in expressing cultural values and social norms.

In English-speaking cultures values such as independence, freedom, and personal responsibility are strongly emphasized. This is reflected in lexical items like freedom, independence, responsibility, and self-confidence. For example:

Freedom is considered one of the most fundamental human rights. She is known for her strong sense of responsibility.



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These expressions illustrate how English language encodes values associated with individual autonomy and personal achievement.

In contrast, Uzbek linguistic culture often emphasizes collective harmony, respect for elders, hospitality, and moral integrity. These values are reflected in lexical units such as *hurmat* (respect), *saxovat* (generosity), *or-nomus* (honor), and *mehr* (kindness).

For example:

Kattalarga hurmat milliy qadriyat hisoblanadi.

Saxovatli inson jamiyatda hurmatga sazovor bo'ladi.

These examples demonstrate that Uzbek axiological vocabulary frequently focuses on social relationships and communal values.

Another important feature of axiological vocabulary is its presence in proverbs and phraseological expressions. Proverbs often convey moral lessons and reflect traditional wisdom accumulated through generations.

In Uzbek language proverbs frequently express moral principles and social expectations. For instance:

Halol mehnat eng katta boylik.

Yaxshi so'z jon ozig'i.

These expressions emphasize honesty, kindness, and moral integrity as important cultural values.

English language also contains similar evaluative expressions such as:

Honesty is the best policy.

A good name is better than riches.

Both languages use phraseological expressions to reinforce moral principles and social expectations.

Another important aspect in the study of axiological vocabulary is the influence of extralinguistic factors. Language does not develop in isolation. Social,



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historical, cultural, and psychological conditions of a society significantly influence the formation and development of evaluative lexical units.

Social factors determine which qualities are positively or negatively evaluated in a society. In many English-speaking societies personal success and independence are highly valued. As a result words such as ambitious, confident, productive, and innovative often carry positive meanings.

For example:

She is an ambitious and innovative professional.

Confidence is considered an important quality for leadership.

In Uzbek linguistic culture many evaluative expressions are connected with ethical behavior and interpersonal relationships. Words such as kamtarin (modest), odobli (well-mannered), sabrli (patient), and vafodor (loyal) often have positive meanings.

For instance:

U juda kamtarin va odobli inson.

Vafodor do'st har doim qadrlanadi.

These examples show that modesty, loyalty, and moral behavior are highly appreciated qualities in Uzbek society.

Cultural symbolism also plays an important role in shaping axiological meanings. Many evaluative concepts are associated with cultural symbols that have developed over time within a particular society.

In English culture the concept of fairness is strongly connected with justice and equality. Expressions such as fair play represent the cultural importance of honesty and integrity in social interaction.

In Uzbek culture the concept of or-nomus represents honor, dignity, and moral responsibility. This value is deeply rooted in national traditions and social norms.

For example:



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Or-nomus insonning eng katta boyligidir.

Such expressions demonstrate how deeply cultural values influence linguistic evaluation.

In contemporary communication axiological vocabulary also reflects changes in social attitudes and cultural priorities. Globalization, technological development, and intercultural communication influence the semantic development of many evaluative lexical units.

In modern English discourse words such as sustainable, inclusive, and ethical have acquired strong positive meanings in discussions related to business, politics, and social development.

Similarly, in modern Uzbek discourse lexical units connected with development and innovation have become increasingly common. Words such as taraqqiyot, innovatsiya, and rivojlanish often express positive evaluative meanings in academic and public discourse.

These examples demonstrate that axiological vocabulary evolves together with social change and reflects the transformation of cultural values in different linguistic communities.

The comparative analysis of English and Uzbek axiological vocabulary reveals both similarities and differences. Both languages possess lexical systems capable of expressing positive and negative evaluations. In both cultures concepts such as honesty, kindness, and courage are considered important values.

However, the cultural emphasis differs. English linguistic culture often highlights individual qualities and personal achievements, whereas Uzbek linguistic culture places greater importance on interpersonal relations, respect, and collective harmony.



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Another difference lies in the role of traditional oral culture. Uzbek language relies heavily on proverbs and sayings to express moral values, while English language more frequently uses descriptive adjectives and analytical expressions.

Conclusion

Axiological vocabulary represents an important component of the lexical system of any language. It reflects moral principles, cultural traditions, and social values of a linguistic community. The comparative study of English and Uzbek axiological vocabulary shows that both languages possess rich systems of evaluative expressions that convey attitudes and judgments.

At the same time linguocultural analysis reveals significant differences in the ways values are expressed. English vocabulary often emphasizes individuality and personal responsibility, whereas Uzbek vocabulary highlights collective values, respect, and social harmony.

Understanding these linguocultural features contributes to deeper insight into the relationship between language, culture, and human values. Therefore the study of axiological vocabulary remains an important direction in comparative linguistics and linguoculturology.

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