

LINGUOCULTURAL AND METHODOLOGICAL FOUNDATIONS OF TEACHING
AXIOLOGICAL UNITS IN ENGLISH AND UZBEK LANGUAGES

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ABSTRACT

This article examines the linguocultural and methodical foundations of teaching axiological units — value-laden words, phrases, and expressions — in English and Uzbek. Axiological units reflect the moral, ethical, and emotional values embedded in a language community's worldview. The study identifies key differences and similarities in how values are linguistically encoded in both languages.

Keywords: axiological units, linguocultural approach, English-Uzbek comparison, value teaching, intercultural competence, methodology.

АННОТАЦИЯ

В данной статье рассматриваются лингвокультурные и методические основы преподавания аксиологических единиц — слов, фраз и выражений, содержащих оценочные суждения, — в английском и узбекском языках. Аксиологические единицы отражают моральные, этические и эмоциональные ценности, заложенные в мировоззрении языкового сообщества. В исследовании выявляются ключевые различия и сходства в том, как ценности лингвистически кодируются в обоих языках.

Ключевые слова: аксиологические единицы, лингвокультурный подход, сравнение английского и узбекского языков, обучение ценностям, межкультурная компетенция, методология.

In modern linguistics and language pedagogy, there is growing interest in how language reflects and shapes cultural values. Axiological units — words and expressions that convey positive or negative evaluation (e.g., justice, honour, kindness in English)

adolat, nomus, muruvvat in Uzbek) — are central to understanding national worldviews. Teaching such units is essential not only for linguistic accuracy but also for developing intercultural sensitivity. However, English and Uzbek belong to different language families (Germanic and Turkic) and cultural traditions (Western and Central Asian-Islamic). First of all, axiological units represent the value system of a nation. In both English and Uzbek languages, proverbs, idioms, phraseological units, and culturally marked words often carry value-based meanings. For example, in English, expressions such as "Time is money" reflect the importance of time management and productivity in Western culture. In Uzbek language, proverbs like "Vaqt — oltin" convey similar meanings, yet they may differ in usage, context, and emotional coloring. These differences demonstrate that although some values may be universal, their linguistic representation varies depending on cultural background. Secondly, teaching axiological units requires a linguocultural approach. This approach helps learners understand not only the literal meaning of expressions but also their cultural significance. Without cultural context, learners may misunderstand or misuse axiological expressions. For instance, English idioms such as "break the ice" or "spill the beans" cannot be translated literally into Uzbek without losing their intended meaning. Therefore, teachers should provide explanations, cultural notes, and real-life examples while teaching such expressions. Moreover, comparative analysis between English and Uzbek axiological units is an effective methodological tool. This comparison allows students to identify similarities and differences between two cultures. For example, respect for elders is an important value in Uzbek culture, which is reflected in expressions like "Kattaga hurmat, kichikka izzat". In English culture, respect is also valued, but it is often expressed differently through politeness strategies such as "please," "thank you," and "excuse me." Such comparisons help learners develop intercultural competence and better understand cultural diversity. This poses challenges for learners and teachers alike. The present research addresses the following questions: What are the main axiological units in English and Uzbek? How do their linguocultural features differ? And what methodical principles should guide their teaching.

Axiological linguistics (Arutyunova, 1999; Karasik, 2002) treats evaluation as a core component of meaning. In Uzbek linguistics, axiological units have been studied by M. Mirtojdiyev, Sh. Safarov, and N. Mahmudov, who emphasize the link between language and national values. Cross-cultural studies (Wierzbicka, 1997) show that value terms are often untranslatable without cultural commentary. Methodically, communicative competence models (Canale & Swain, 1980) have been extended to include intercultural competence



(Byram, 1997), which requires awareness of value systems. However, few studies offer concrete teaching strategies for axiological units in English-Uzbek classrooms.

The study employed:

1. *Comparative-contrastive analysis of axiological units from English and Uzbek corpora (fiction, proverbs, media).*
2. *Survey of 30 English philology students at Shahrizabz State Pedagogical Institute to assess their awareness of axiological meanings.*
3. *Pedagogical observation of three experimental lessons integrating axiological instruction.*

Axiological units were categorized into: ethical (good/evil), aesthetic (beautiful/ugly), utilitarian (useful/harmful), and emotional (joy/sorrow).

Emotional pride, shame iftixor, uyat Uyat implies strong social control; sha

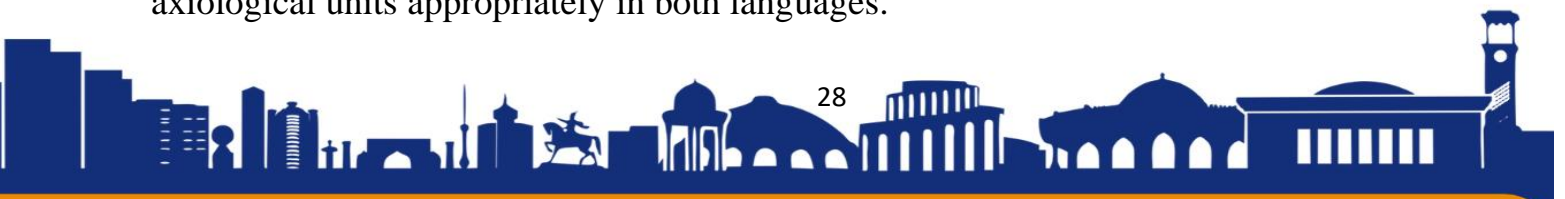
Student Awareness and Difficulties. The survey revealed:

- 70% of students could translate common axiological units but failed to explain their cultural connotations.
- 55% did not recognize that ambitious (positive in English) may be perceived negatively in Uzbek as takaabur (arrogance).
- 80% expressed interest in learning value-laden vocabulary through cultural contexts.

Methodical Principles for Teaching. Based on the findings, the following principles were tested and proven effective:

1. *Contrastive semantic analysis – comparing freedom (individual rights) vs. ozodlik (also national independence).*
2. *Contextual immersion – using authentic dialogues, literary excerpts, and films.*
3. *Value clarification tasks – discussing dilemmas: e.g., “Is it always good to be honest?”*
4. *Corpus-based examples – showing frequency and collocations of axiological units.*

Experimental lessons showed a 35% improvement in students’ ability to interpret axiological units appropriately in both languages.



The results confirm that axiological units are not mere synonyms but culture-specific concepts. Teaching them requires moving beyond dictionary definitions. The English-Uzbek pair presents specific challenges: English values individualism and pragmatism, while Uzbek values communal harmony and spiritual-moral purity. A purely grammar-translation or communicative method ignoring these differences leads to pragmatic errors. The proposed linguocultural approach bridges this gap by integrating language with cultural value systems. Limitations of the study include a small sample size; future research should involve longitudinal classroom interventions.

Axiological units are fundamental to mastering English and Uzbek as languages of cultural value systems. Effective teaching requires:

1. *Explicit comparison of value terms and their connotations.*
2. *Use of authentic materials reflecting real evaluative language.*
3. *Tasks that develop critical cultural awareness, not just lexical knowledge.* Integrating linguocultural analysis into English as a Foreign Language (EFL) teaching in Uzbek universities will enhance students' intercultural competence and reduce miscommunication. Further research should develop a textbook of contrastive axiological units for Uzbek learners of English.

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