



FORMATION AND RESEARCH ISSUES OF AXIOLINGUISTICS

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Abstract

This article provides information about one of the new directions of anthropocentric linguistics - axiological studies, its formation, objects of study, subject and basic concepts.

Keywords: Axiolinguistics, value, value attitude to language, axiological consciousness, axiological concept, ethnosemiometric method, value orientation of the individual.

Introduction

As is known, for many years in world linguistics, language has been studied mainly in relation to the social and cultural factors directly related to it, even separately from the person. However, in recent years, the study of language has begun not only in relation to the person, but also to the nation, society, and culture of the people to which it belongs. As a result, new directions have emerged in linguistics based on the cooperation of various fields studying scientific problems related to human phenomena, and the scope of research in this field has expanded further. One of these directions is axiolinguistics, in which the main attention is paid to the study of scientific problems observed at the intersection of the fields of linguistics and axiology.

The basis of axiolinguistics is the issue of linguistic expression of a person's value attitude to nature and society, to things and objects in it. A person's value attitude to a certain object in the external world (things and objects, views formed in society, ideas, customs, traditions, etc.) arises against the background of his actions throughout his life to satisfy his social needs. As S.L. Rubinstein noted,



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“the social scale of values is manifested in the activity of satisfying a person's immediate social needs. In satisfying personal and individual needs, the person's attitude to society and, accordingly, the relationship between things of personal and social significance are manifested through socially useful activity”¹. So, a person's valuable attitude to the world is formed in the process of performing some useful and significant activity or action for him.

The first sparks of a valuable attitude to a certain object in the external world begin to appear in a person in infancy, when he realizes that this object is important for him. As the baby is fed by his mother and satisfies his vital needs, he feels strong positive feelings towards the food and love that the mother gives him. It is at this point that the first sparks of a valuable attitude towards his mother begin to appear. As the child grows up, his own views and attitude towards the world and the environment are formed. As he continues to use objects in the external world for his needs throughout his social life, he distinguishes their significant and useful aspects for him and expresses his subjective assessment of these objects.

Indeed, in the process of striving to know the world, a person, as an active, mobile subject, expresses his emotional and evaluative attitude to the object, without which it is impossible to understand the object, to know its properties, its essence. In this context, the following conclusion of F. Nietzsche is relevant: “Man, in order to preserve himself, attached value to things, he endowed them, first of all, with meaning, human meaning. That is why he called himself a man, that is, a man who evaluates”². However, an object that is valued by an individual may not be perceived as valuable by the community. Or an object that is perceived as valuable by the community may not be perceived as valuable after a certain period of time. This situation is directly related to serious changes in the spiritual and cultural life of society, a fundamental change in a person's attitude to the world, to things in it, views, ideas, and norms.

It is understood that in determining the value of things in the external world, the evaluative attitude of a person plays an important role. This situation shows that

¹ Рубинштейн С. Л. Проблемы общей психологии. – М.: Издательство “Педагогика”, 1973. – С. 368.

² Ницше Ф. Так говорил заратустра. Сочинения: В 2 т. – Т:2. – М., 1990. – С.5238.



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the connection of things with the concept of value, the presence of a sign of value, is not their natural, real properties. O.G. Drobnitsky expressed an interesting opinion on this. In his opinion, “Values do not arise either from things or from the person who perceives them. Values are perceived by a person, they are not arbitrarily attached to objects, they cannot be understood by experience or logical observation. Values are somehow related to things, but are not their real properties and do not depend on whether these things actually exist or not. In this sense, they themselves are not real, but only ideal... but they are not included in the phenomena of consciousness. This is due to the peculiar unnaturalness of the nature of evaluation, as well as the fact that these mutually exclusive rules”³.

It is not difficult for a person to distinguish between significant and important aspects of objects in the world. As Y.A. Podolskaya recognized, a value attitude to the phenomena of nature and society, that is, the selection of what is necessary and important for the human personality in the objective world, is the simplest and at the same time fundamental act. Without this, human activity and behavior are unthinkable. In this process, a certain direction of a person’s needs and interests, depending on his value perceptions, is formed, which stimulates his activity. Accordingly, value orientation is considered the core of all human life aspirations and activity. In this regard, the enormous importance of the problem of value orientation in the theory and practice of modern sciences is manifested⁴. The orientation towards values is reflected not only in the human mind and imagination, but also in the language it uses. This is where the need for axiolinguistics arises.

Axiolinguistics entered the scene as a new direction in anthropocentric linguistics in the last quarter of the last century and the beginning of the 21st. The formation of this direction was prompted by the interaction of the fields of axiology and linguistics, cooperation in studying the relationship of values, which are a component of culture, with language.

³ Дробницкий О.Г. Мир оживших предметов. Проблема ценности и марксистская философия. – М.: Политиздат, 1967. – С. 305.

⁴ Look about this: Подольская Е.А. Ценностная ориентация личности как предмет социально-философского исследования: Дисс. ... канд. филос. наук. – М., 1984 // <http://www.dslib.net/ontologia/cennostnaja-orientacija-lichnosti-kak-predmet-socialno-filosofskogo-issledovanija.html>



As is known, axiology is a philosophical doctrine that studies the evaluation of the world and the value-based attitude towards it, and the theoretical foundations of this science date back to the philosophy of antiquity. In the system of concepts, axiology is distinguished as "a field that studies issues related to the nature of values, their place in reality and the structure of the world of values, the relationship of different values to each other, as well as to social and cultural factors and the structure of the individual⁵." Simply put, axiology is a branch of science that studies the issue of values and a value-based attitude to the world.

The system of values, which is the object of study of axiology, is reflected not only in the social consciousness and worldview of members of society, but also in language, in its units. However, the issue of values expressed in language is considered the object of study of axiolinguistics. Values in language are realized through certain lexical and syntactic units. Such units reflecting values are called axiologemes in linguistics⁶. We found it necessary to call this term value units in the Uzbek language.

Value units are units with the semantic meaning of "value" in the broad sense, reflecting in the language material artifacts, customs, traditions, moral standards, spiritual-enlightenment, religious, philosophical ideas, concepts valued by members of society. Therefore, these units are, first of all, units of a national-cultural nature.

The content and essence of value units differ from each other in different languages. This is due to the attitude and approach to values, their role in society, etc. In particular, in the Uzbek language, the most important value units are Motherland, family, father, mother, child, respect, hospitality, etc., which create a unique linguistic landscape in the minds of our people. The equivalents of these

⁵ Xudoyberganova D. Explanatory dictionary of modern linguistic terms. – Tashkent: Bookmany print, 2024. – P.9.

⁶ Кочеров С. Н. "Аксиологема" как проблема теории ценностей // Credo New. 2011. – №4. – С. 2; [https://pureportal.spbu.ru/ru/persons/--\(3a48df99-c920-4e9e-bf24-df7418a7542f\)/](https://pureportal.spbu.ru/ru/persons/--(3a48df99-c920-4e9e-bf24-df7418a7542f)/) <https://pureportal.spbu.ru/ru/publications/------25235ceb-852f-4992-99fe-0efal1d076e94>

// Тамбов на карте генеральной: социально-экономический, социокультурный, образовательный, духовно-нравственный аспекты развития региона // Сборник материалов Всероссийской научной конференции. – Тамбов, 2016. – С. 149-151 / <https://www.elibrary.ru/item.asp?id=32385059>; Кретов А. А., Стародубцева Ю. А. Русские аксиологемы по данным МАСа-2 // Политическая лингвистика. 2016. – №2 (56). – С. 140–154// <http://elar.uspu.ru/handle/uspu/2904>; Карелина В.А., Садовникова О.Н. Базовые аксиологемы китаеязычного рекламного дискурса // Актуальные проблемы гуманитарных наук: всероссийская научно-практическая конференция (Нижегородская область, 20 февраля 2021 года). – Нижегородск: Нижегородский государственный университет, 2021. – С. 514–521.



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value units in other languages, for example, the words *родина, семья, отец, мать, дети, уважение, гостеприимство* for Russian speakers; the words *homeland, family, father, mother, children, respect, hospitality* can create a unique linguistic landscape for English speakers. This situation shows that value units have a different essence in different cultures. In this sense, value units in the Uzbek language are units reflecting the national values of the Uzbek people, value units in the Russian language are units reflecting the national values of the Russians, and value units in the English language are units reflecting the national values of the English.

The tasks of axiolinguistics are to identify such different value units in different languages, to clarify their functional-semantic, structural features, to reveal their connection with cultural norms, procedures, customs accepted in society, to study people's attitude to the values represented by these units, their assessment, and their national-cultural approach. As is known, by the end of the 20th century, world linguistics began to study the issue of the realization of the specific value systems of different peoples in language. During this period, linguists began to pay attention to the issue of how values are realized in language through units, their role in text creation and communication. In many studies conducted in this direction, units reflecting values in language were identified and their linguistic features were revealed. As a result of such efforts, a separate branch of anthropocentric linguistics was founded in world linguistics - axiolinguistics.

Today, in linguistics, there are different views on the object of study, subject, tasks, problems, and aspects of axiolinguistics. A number of linguists recognize that the object of analysis and research areas of axiolinguistics are diverse. In particular, O.A. Kuzina noted that the object and subject of study of axiolinguistics are: 1) concepts that express values that are dominant in society are the object of study of this area; 2) the subject of axiolinguistics is to determine the language means that verbalize values or create a concept of value, and to determine the methods by which the addressee purposefully creates a concept of value in the text and embeds them in the text⁷.

⁷ Кузина О.А. Аксиологический аспект языковой репрезентации образа Украины в англоязычных средствах массовой информации: Автореф. дисс. ... канд. филол. наук. – Нижний Новгород, 2020. – С. 10.



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According to A.Y. Sarkisova, “The subject of axiological linguistics is, on the one hand, “language as a means of forming, expressing and transmitting values”, and on the other hand, a linguistic entity as “a generalized image of a carrier of cultural-linguistic and communicative-active values, knowledge, guidelines and behavior”⁸.

It turns out that different views have been formed in linguistics on the issue of the object and subject of study of axiolinguistics. In recent years, the main attention in studies on the axiolinguistic aspect has been paid to the analysis of issues such as the laws of the emergence of values from linguistic consciousness and their realization in language, the essence of language units reflecting values, their role in communication, their impact on speech, and the relationship between value and evaluation. From this it can be concluded that axiolinguistics studies not only value units (language units reflecting values), but also related and related phenomena. One of such issues of the field is the determination of the mechanism of the formation of an axiological concept in the human mind and its realization in language.

Axiological consciousness plays an important role in the formation of an axiological concept. Axiological consciousness is a form of consciousness that reflects a person's value attitude to the world. Axiological consciousness distinguishes which objects are valuable to a person and which are not. Based on axiological consciousness, a person forms an axiological worldview.

According to S.I. Lvova, axiological consciousness is formed on the basis of an axiological approach, it develops the creative potential of the individual, the ability to self-understand and determine his own destiny, and creates conditions for the successful socialization of the individual in modern life, in the world of values⁹.

Axiological consciousness is a form of consciousness that encompasses a set of knowledge about the value significance of objects and phenomena that are important in human life. On the basis of this consciousness, a person forms a

⁸ Саркисова А.Ю. Аксиологические фрагменты русского языкового сознания, вербализованные в парадоксальных высказываниях // Вестник ТГПУ (TSPU Bulletin). – Томск, 2020. 4 (210). – С. 103.

⁹ Львова С.И. Аксиологические основы современного школьного курса русского язык // Проблемы концептуализации действительности и моделирования языковой картины мир. Сборник научных трудов. – М, 2009, Выпуск 4. – С. 446.



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value picture of the world. Positive views and perceptions established in society regarding an object find their expression in axiological consciousness. Such consciousness is formed on the basis of a person's positive value approach to the object, and it reflects an image of this object based on a value attitude. Such an image of the object reflected in axiological consciousness leads to the formation of an axiological concept.

The axiolinguistic concept is of a national-cultural nature and is directly related to the national values of the language community. Accordingly, the axiological concept is often realized in the language through units of a national-cultural nature. For example, since pilaf is a national dish that Uzbeks enjoy and eat, the image of pilaf is embodied in the minds of Uzbeks as a valued dish. The customs and traditions of the Uzbeks associated with this dish give impetus to the acquisition of a national-cultural color in the mind of this image. As a result, a culturalized concept of the image of pilaf is formed in the mind. In this respect, the pilaf lexeme, which realizes this concept in the language, can be considered a value unit.

In the formation of a value attitude towards an object, a person's knowledge and ideas about it play an important role. The features of an object that are pleasant to a person create a positive assessment of it. This situation leads to the formation of a value attitude in a person towards this object. Therefore, there is a serious connection between a person's knowledge and ideas about the external world and the concept of value.

In the formation of a collective axiological consciousness inherent in members of society, the customs, traditions, views, and ideas established in society play a large role. For example, for Uzbeks, the view and understanding that the family is sacred and valuable is ingrained in the consciousness of every Uzbek. This situation plays an important role in the formation of a collective axiological consciousness towards the family.

The study of the relationship between value and evaluation also plays an important role in axiolinguistics. Some linguists note that the concepts of value and evaluation are fundamental concepts in axiolinguistics¹⁰. Of course, value

¹⁰ Mamontov A. And others. Research shown.



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and assessment are inextricably linked concepts. Although assessment is the main criterion for determining values, it is not correct to interpret the result of any assessment as an axiological assessment.

Axiological assessment is formed on the basis of a person's value attitude to the external world. A person's value attitude to the world begins to form in the process of his perception of the world. A person analyzes objects, events and phenomena in the external world in the process of perceiving them and evaluates these objects within the framework of his interests. In this regard, expressing an attitude to an object, evaluating it is a component of the process of a person's perception of the external world. However, "axiological assessment is carried out not by determining the economic value and usefulness of a thing, event or process, but by determining its significance for the spiritual world of the subject" 11.

V.N. Bazilyev also draws attention to the important place of the concepts of evaluation and assessment in axiolinguistics. He notes that the object of study of axiolinguistics is the following issues: evaluation, assessment, value, value orientation, and the meaning of values¹². It is understood that axiological evaluation is one of the central issues in axiolinguistics.¹³

It can be concluded that a number of problems are being studied in world linguistics within the framework of axiolinguistics. Today, it is worth recognizing that various aspects of axiolinguistics have emerged within itself. This can be justified by the fact that axiolinguistics, first of all, interacts with such disciplines as anthropology, cultural studies, and cognitology, which study issues such as man, folk culture, and human perception and evaluation of the world.

¹¹ Xudoyberganova D. Explanatory dictionary of modern linguistic terms. – Tashkent: Bookmany print, 2024. – P.9.

¹² Базылев В.Н. Наука о языке XXI века. Словарь-справочник. 2-е изд., испр. и доп. – М., 2016. – С. 38.

¹³ This problem was covered in a separate chapter of the study.