

# Axiological Conceptosphere as an Object of Linguistic Research

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## **Abstract:**

This article is devoted to the study of the axiological conceptual sphere as an object of linguistic analysis. The axiological conceptual sphere is considered as a set of concepts reflecting the system of values and assessments inherent in a certain language community or culture.

**Keywords:** axiological conceptosphere, linguistic research, Linguistic analysis, cognitive approach, axiological significance, linguocognitive approach, axiological concept, intercultural communication.

**Introduction.** Today, globalization processes have affected all spheres of human activity, which has led to an increase in interlingual interactions. This situation requires that language learning be carried out in the context of the national culture of the speakers. From this point of view, at the turn of the 20th-21st centuries, Russian linguistic thought began to consider the subject of language knowledge as an "intermediate world" connecting reality, which was reflected in the works of such scientists as N.D. Arutyunova, A.P. Babushkin, V.G. Gak, V.I. Karasik, Y.S. Stepanov.[1] Language is considered as a unique set of cognitive actions that occur in the historical context of a particular ethnic group. As a result, a new field of research called linguoculturology has emerged in linguistics, which has its own set of concepts based on the concept of "concept". Modern linguistics offers various definitions of the concept of "concept" (cognitive, cultural, and linguoculturological), developed by researchers in response to their specific tasks.[2]

Axiology in linguistics is an important field of study that studies the value-related aspects of language and their impact on communication and understanding of culture. Language serves not only as a means of transmitting information, but also as a carrier of a system of values that reflects the socio-cultural context of society. The value orientations inherent in a language are expressed through the choice of words, their meanings, syntactic constructions, and stylistic devices that shape

how different communities and individuals perceive and interpret texts. The study of axiology within linguistics not only deepens the understanding of language as a cultural phenomenon, but also helps to understand its role in the formation and maintenance of socio-cultural identity. Values are very important in the language system and socio-communicative practices. Because they determine which elements of the world and culture are considered valuable, they affect how these values are manifested in linguistic behavior and the expression of thought. In the field of linguistics, axiology studies the relationship between language and values, emphasizing how language serves as a means of conveying and reinforcing the value orientations of society. Various methodological approaches and research methods can be used to study axiology in linguistics and analyze the value orientations present in language. This creates an opportunity to comprehensively study the impact of value aspects on linguistic phenomena and communicative practices. Some research methods and techniques that can be used are listed below:

1. Linguistic analysis of the text. This method involves the study of the semantics of lexical units, phraseological units, sentences, and texts in general in order to identify meanings associated with value orientations. A similar analysis can be found in the studies of Russian scientists such as A.N. Gorbunov.[3]
2. Ethnolinguistic research. This approach allows us to study the relationship between language and culture, helps to identify values and norms inherent in language units. Ethnolinguistic analysis is an important area in Russian linguistics, to which researchers such as L.G. Chernyavskaya have made their contributions.[4]
3. The cognitive approach is aimed at understanding the cognitive processes that affect the perception and interpretation of linguistic meanings associated with value orientations. Russian researchers such as N.D. Arutyunova have made a significant contribution to cognitive analysis in linguistics.[5]
4. The method of semiotic analysis studies signs, images, and linguistic symbols in order to reveal their meaning within the framework of value orientations. In Russian linguistics, this approach is often used in research related to socio-cultural semiotics, including in the works of I.A. Strelnikov.[6]

It is understood that modern linguistics has shifted the main focus of its research from the structural elements of the language to its meaningful aspects, which led to the emergence and active development of the anthropocentric paradigm. This approach considers language not only as a means of communication, but also as a special phenomenon that embodies the worldview and values of the bearers of a particular culture. Therefore, the study of the axiological conceptosphere is of particular importance, since it includes a system of value ideas that are inherent in the language and form the worldview of the bearers of the language.

The axiological conceptosphere is a multifaceted phenomenon at the intersection of linguistics, culturology, philosophy and psychology. It includes a system of value priorities, moral and ethnic principles that are reflected in the language and constitute the essence of the national conceptosphere.[7] Studying this area allows for a deeper understanding of the national mentality, revealing the unique features of the worldview of different linguistic and cultural communities, as well as revealing universal and culturally specific structural elements in their value systems.

In modern cognitive linguistics, the conceptosphere is considered as a set of concepts associated with specific features that reflect human knowledge and experience. This sphere develops in the process of knowing the world, as a result of collective activity by language users to create concepts. It represents a mental space in which people's perception of reality is concentrated.

Within the national conceptosphere, various subsystems can be distinguished, one of which is the axiological conceptosphere. This subsystem includes value concepts - mental constructs associated

with a person's assessment of reality and his evaluative position in relation to it. It is this subsystem that is important for studying the national-cultural characteristics of language consciousness.

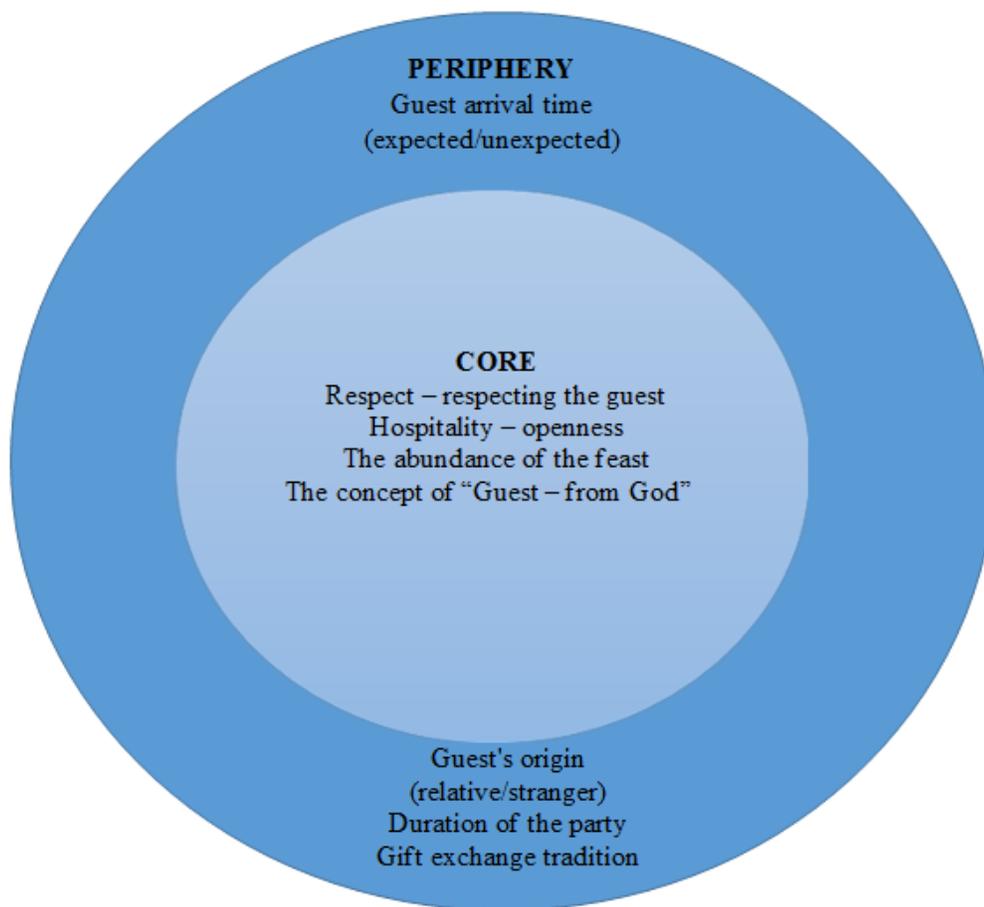
“Axiological conceptosphere” is understood as a set of value concepts that represent the moral, ethnic, aesthetic, utilitarian and other value systems inherent in a particular linguistic culture. It serves as a mental basis for combining ideas about what is meaningful and insignificant, good and bad, beautiful and ugly, acceptable and unacceptable, in fact, covering the entire value landscape of the world. This sphere is structured at several levels. It is based on the fundamental value concepts that have the highest axiological significance in culture, establishing the basic moral and aesthetic principles of society (for example, goodness, justice, freedom, honor). Surrounding this core is the zone near the core, which includes concepts related to the main areas of human activity, including family, social life, profession and religion (for example, family, homeland, work, faith). The outer periphery is made up of individual value concepts, which reflect personal interpretations of values, which differ depending on the individual's experience, social status, age and other variable factors.

It is important to recognize that the axiological conceptual sphere is not rigid; it is dynamic, subject to change due to internal changes in language and culture, as well as external influences such as intercultural interactions and socio-historical changes in society. Therefore, these changes lead to a reassessment of the values reflected in language and discursive practices.

One of the main methodological approaches to studying the axiological concept sphere is the linguistic-cognitive approach, which considers a concept as a mental construction that contains information about any segment of reality and has a corresponding linguistic expression. This approach allows us to study how language reflects the values and priorities of speakers of a particular culture.

Within the framework of the linguocognitive approach, axiological concepts are studied from the point of view of their content and structure. The content includes conceptual, figurative and value components. The conceptual component conveys real information about the value, including its attributes and properties; the figurative component is associated with the metaphorical interpretation of this value; and the value component reflects the attitude towards the value within a particular culture.

The structure of an axiological concept consists of a core, which embodies the most important and relevant features, and a periphery, which includes additional, less important features. This type of analysis makes it easier to determine the hierarchy of values in a national worldview, to determine which values are central and which are more peripheral in the value system. For example, let's analyze the axiological concept of "guest" in the Uzbek language.



*The axiological structure of the concept of "guest" in the Uzbek mentality.*

This example shows that the values of hospitality and respect for the guest occupy a central place in the Uzbek national worldview. Other aspects (time of arrival, distance or proximity), although important, are considered secondary. Through such an analysis, we can see that hospitality, generosity and openness are central values in the value system of the Uzbek people. This is of great importance in understanding the national mentality of the Uzbek people and in establishing cultural dialogue. This analysis also allows us to compare different cultures. For example, in Western culture, the core of the concept of “guest” may be concepts such as personal boundaries and pre-agreed time.

The linguistic-cognitive approach to studying the axiological conceptosphere uses various methods, such as structural analysis of the semantics of the main lexemes expressing value concepts; studying the compatibility of these lexemes; studying associative connections; analysis of metaphorical models that show how values are conceptualized in language, etc.[8]

S.G. Vorkachev notes that “another important methodological approach in the study of the axiological conceptosphere is the linguoculturological approach, which considers language as a cultural phenomenon and a means of its expression.” This approach considers axiological concepts as culturally determined units that reflect the specific aspects of the national mentality and dominant cultural values.[9] The linguistic and cultural analysis of these concepts includes the study of their etymology, history of formation, symbolic meanings, and representation in various types of speech, from everyday conversation to literary works and media content. Particular attention is paid to paremiological aspects of language (for example, proverbs, sayings, and aphorisms), which in a concentrated form reflect the axiology of the people.

In addition, the linguoculturological approach involves a comparative analysis of axiological concepts in different linguocultures, which reveals universal value orientations and specific national

characteristics in the perception and evaluation of the world. Such an analysis is very important for intercultural communication, as it helps to understand the roots of misunderstandings and conflicts that may arise due to differences in value systems.

In the era of modern globalization, the axiological conceptsphere of various linguistic cultures is undergoing significant changes. On the one hand, there is a tendency to universalize values, associated with the spread of global cultural models and standards. On the other hand, in response to these globalization processes, there is a growing desire to preserve national identity, which brings traditional values to the fore.[10]

The result of these opposing tendencies is a complex and dynamic value landscape in which different axiological systems coexist and interact. This interaction manifests itself in various ways, from value conflicts to harmonious synthesis that creates new axiological concepts.

The study of the axiological conceptual sphere in the context of globalization requires taking into account many factors, including socio-economic, political, and technological influences that shape the value orientations of society.

The axiological conceptsphere is clearly manifested at different levels of the language, especially in the lexical system. The lexical elements that convey value concepts include various groups of words associated with evaluation and attitude to reality. They include, first of all, lexemes denoting such basic values as goodness, truth, beauty, justice. These terms not only identify values, but also reflect the basic axiological meanings inherent in a particular culture. Analysis of the semantics of these words, along with their synonyms, antonyms, compatibility and etymology, helps to reveal the deep content of the corresponding value concepts.

Evaluative adjectives and suffixes expressing a positive or negative attitude to real world objects - based on moral, aesthetic, utilitarian, intellectual assessments are very important for expressing the axiological conceptsphere. For example, good, bad, beautiful, ugly, useful, harmful, smart, stupid, etc. In addition, verbs that express actions related to the value orientation, such as appreciate, respect, and despise, are important for studying this area. Abstract nouns that describe virtues and characteristics that are valued by society, such as honesty, courage, cowardice, and betrayal, also play a key role.

According to the researcher M.L. Kovshova, “phraseological units and proverbs occupy a special place in the lexical representativeness of the axiological conceptsphere, since they embody social wisdom and moral principles in a concentrated form. These linguistic expressions serve as a kind of “axiological code” of culture, passed down from generation to generation.”[11]

The axiological conceptual sphere is manifested not only in the richness of the vocabulary, but also in the grammatical framework of the language. Grammatical methods of expressing an assessment include various morphological and syntactic structures that form a value perspective on reality.

At the morphological level, assessment can be expressed through various affixes, in particular, diminutive and affectionate suffixes, which often have an emotional and evaluative meaning. For example, in Russian, suffixes such as -онк-/-енк and -уск-/-юшк- (meaning small or expensive) usually convey positive evaluations, while suffixes such as -иш- and -ин- (for example, домашний (homely) or уродливый (ugly)) can convey negative meanings. At the syntactic level, evaluative expressions can be conveyed through various types of sentences (exclamations or interrogative sentences), comparative constructions, and specific syntactic models designed to express evaluations (the use of adjectives such as good, bad, or beautiful in Russian).

The study of the axiological conceptsphere as a subject of linguistic analysis is a dynamic and promising field that is constantly developing through the introduction of new methodologies and perspectives. The most prominent areas of attention include:

1. Cognitive modeling of value concepts. This can create schematic representations that reflect the structure and content of value concepts, as well as their interrelationships. Such modeling facilitates the visualization of the value conceptosphere and helps to reveal its systemic properties.
2. Corpus research. Using large text arrays analyzed using specialized software tools, this approach provides objective information about the frequency and relevance of lexemes associated with value concepts. It also allows researchers to track changes in use over time and find new contexts for these concepts.
3. Neurolinguistic research. This area studies the neurophysiological mechanisms underlying evaluative thinking and value-related activities. Using neuroimaging techniques, researchers can examine brain activation in response to value information and test theories about the cognitive processes involved in the development and application of value concepts.
4. Multimodal research. This approach considers the axiological conceptual sphere not only through verbal expressions, but also taking into account other semiotic systems, such as visual, auditory, and kinesthetic forms. This is especially true in the modern digital space, where communication is increasingly carried out through various channels.
5. Interdisciplinary research. By combining methods and ideas from linguistics, psychology, sociology, cultural studies, and other disciplines, this approach provides a comprehensive understanding of the axiological conceptosphere. It allows us to consider value concepts in a broader sociocultural context, highlighting the factors that influence their development and functioning.[12]

The study of the axiological conceptual sphere is of both theoretical and practical importance, since the results of such research are used in various fields. In particular:

**Intercultural communication.** Understanding the features of the axiological conceptospheres of different linguistic cultures enhances intercultural interaction, helps to prevent misunderstandings and conflicts arising from differences in value systems.

**Foreign language teaching.** The integration of the axiological component in foreign language teaching develops not only linguistic skills, but also intercultural competence, helps students understand and accept different value orientations.

**Translation and localization of texts.** Understanding the axiological features of the target audience allows translators and localizers to effectively transform texts, ensuring their appropriate resonance in other cultures and avoiding negative reactions due to differences in values.

**Advertising and marketing.** Understanding the value orientations of the target audience allows you to create advertising messages that are consistent with the important values of consumers, which leads to the creation of more effective companies.

**Political communication.** Awareness of the axiological priorities of different social groups helps politicians and public relations specialists develop communication strategies that appeal to the values that are important to their audience.

**Cultural policy and education.** Studying the axiological conceptual field helps to develop initiatives aimed at preserving and developing national culture, forming value orientations in young people, and strengthening cultural identity.

**Social networks** provide a unique platform for the presentation and discussion of values, where new axiological trends emerge and spread, traditional values are reevaluated, and new value concepts emerge. The language used in social networks reflects this dynamic, revealing both general trends in the development of the axiological conceptosphere and specific phenomena inherent in virtual communication.

One of the striking features of the language of social media is its emotional richness and expressiveness. This is manifested in the frequent use of emotionally charged vocabulary, metaphors, repetition, and characteristic graphic elements (e.g., capital letters) to convey value relations. Another distinctive feature is the tendency to creative language, which is manifested in the creation of new lexical units, the revision of established expressions, and the use of irony and humor to express gratitude.

**Conclusion.** Social networks also give rise to specific discursive practices related to the formation and expression of personal value orientations. These include self-representation, exchange of ideas, public approval or criticism (through likes and dislikes), and the formation and maintenance of communities based on shared values and interests. Studying these practices allows us to gain insight into how the axiological conceptosphere operates and develops in the context of digital communication.

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