

Comparative Linguoculturological Analysis Of The Notions "Values", "National And Cultural Values" And "Common Values" In English And Uzbek Languages

Barno R. Shamsematova¹, Dilshodaxon A. Abduvaxitovna²

1 – Head Of The Department Of Foreign Languages, International Islamic Academy Of Uzbekistan, Tashkent, Uzbekistan

E-Mail: Bshamsematova76@Gmail.Com

Orcid: 0000-0003-1727-2750

2 – Senior Teacher, The Department Of Foreign Languages, International Islamic Academy Of Uzbekistan, Tashkent, Uzbekistan E-Mail: Dilshodamuminova10@Gmail.Com

Orcid: 0000-0002-2093-3452

Annotation

In The Era Of Current Globalization, When New Opportunities For Interethnic, Intercultural Interaction And Exchange Are Essential, There Is A Threat To Preserving National And Cultural Values. Caring For The Preservation Of National Culture Was An Alternative That Integrated Cultural Differences In Globalization. The Tasks Of Developing The National Spiritual, Linguistic And Intellectual Environment, The Traditions Of National Culture Were Especially Relevant. Understanding The Essence Of The National Values Of The Modern English And Uzbek People Might Not Be Fully Realized Without Explaining The Meaning Of The Concepts "Value", "National Value", "Common Values".

Although A Great Deal Of Research Done On The Analysis Of Linguistic Problems, There Were Many Issues Related To The Study Of The Terms "Value", "National Value" Or "Cultural Value" And "Common/Human Values", Their Philosophical, Cultural And Practical Aspects Still Require Accuracy And In-Depth Analysis From An Axiolinguistic Or Linguocultural Point Of View. This Paper Presented Different Interpretations Of The Notions Related To The "Value" In Terms Of A Linguoculturological Approach. Simultaneously, It Was Proved That The Concepts Of "Cultural Value" And "National Value" Have A Typical Socio-Cultural Character And Different Material Characteristics. In Both Cases, As A Social Regulator, National Values Provide The Ideological Stability Of A Particular Ethnos Or Nation And Its Uniqueness; In Contrast, Cultural Values Have More Universal, National Characteristics; They Might Not Be Directly Related To A Particular Region Or Community.

Keywords: Axiolinguistics, Linguoculturology, Linguoculturological Concept, Value, Concept Of National Value, Cultural Values, Common And Human Values

Introduction

Today, The Concept Of "Value" Is One Of The Most Widely Used Categories In The Social Sphere. Nevertheless, There Was No Single Point Of View, An Approach That Described It In Detail. All Terms In This Category Had The Same Controversial Content: "Traditional Values", "Cultural Values", "National Values", "Spiritual Values" / "National-Cultural Wealth", "Spiritual Wealth" And Others. In Other Words, The Great Task Facing The Researcher Was To Define The Concept Of "Value" And To Explain The Semantic Subordination Of Related Terms Within This Field. Undoubtedly, This Concept's Complexity Was Due To Its "Belonging" To The Social, Cultural, And Personal Space. On The One Hand, Every Field Of Human Activity Was Considered To Have A Measure Of Value In One Way Or Another: Moral, Religious, Artistic, And Scientific Values, While Quite Independent, Are Closely Intertwined. On The Other Hand, Values Did Not Form Spontaneously, And Certain Socio-Political, Economic Conditions Are Necessary For Their Formation.

As A Philosophical Category Common To Humanity, The Concept Of "Value" Had An Unlimited Meaning. It Should Be Noted That This Category Included Such Concepts As "Value", "Evaluation", Which Appeared Thousands Of Years Ago. Although These Words Exist In Every Language, It Was Noteworthy That They Were Interpreted Differently In Philosophical, Religious, And Secular Teachings And Differed In Their Place In Society's Development.

Materials And Methods

When We Look At The History Of The Development Of The Category Of Value, We See That Western And Eastern Scholars Had Contributed Equally To This Field.

In The 1960s, The German Philosopher R.G. Lotse's In His Book "Fundamentals Of Applied Philosophy" Described The Concept Of "Value" As "It Should Be Studied As An Independent Category In Logic Metaphysics". This Concept Did Not Suddenly Appear In Western Philosophy; The Idea Of Research On Values Originated And Developed In Antiquity In The Teachings Of Many Greek Philosophers Such As Socrates, Plato, Aristotle. According To Our Observations, Aristotle, The Founder Of The Science Of Logic, Gave A Classification Of An Object, Thing Or Product, But At The Same Time Worked With The Concept Of Their "Worth" (Which Might Also Be Interpreted As "Value") And Called It "Valued" And "Worthy".

The Greek Philosophers' Valuelessness Was Expressed In The Ideas Of Goodness, Truth, And Beauty As An Integral Part Of Being And The Universe, An Eternal And Unchanging Essence, A Concrete Concept.[1]

Western Researchers S.A. An And O. A. Belinova Systematized Philosophical Ideas About The Essence Of Value From A Historical Point Of View And Proposed The Following Classification Of Basic Axiological Approaches:

In The Framework Of "Psychologism," The First Approach Was The Absoluteness Of Values And Not Recognized Because They Were Related To Personal Experiences And Had A Strong Character (J. Mill, I. Kreibig).[2]

As Opposed To The First, The Second Approach Reflected The Baden Neo-Kantian School's Ideas, The Leading Representatives Of V. Vindelband And G. Rickert's Ideas. V. Vindelband Considered The Following Question To Be Important For Philosophy: "How Can We Imagine The Inner And Outer Life Of An Individual Without Common Values And Contradictions?". In This Case, The Essence Of Value And Its Relation To Reality Interpreted As An Unreal Category That Does Not Exist. Vindelband And Rikert Put Forward Almost The Same Idea: "Value Is A Necessity For Every Individual Consciousness. The Essence Of Values Is Not In Their Existence, But Their Importance".[8,16]

- Representatives Of The Third Direction - Phenomenologists (M. Sheler, N. Hartmann) Disagreed With The Neo-Kantians' Ideas But Interpreted Values As A Product Of Specific Objective Properties Based On Personal Experience.

- The Founder Of The Idealistic-Realistic Approach, Philosopher, Psychologist G. Munsterberg Substantiated A System Of Hierarchical Values Based On A Specific Order, Tried To Combine The Ideas Of "Psychologism" And Neo-Kantianism. For Munsterberg, "The Role Of Values In The Experience Of The Absolute World Is Incomparable."[3]

- Fifth, Under The Realistic Approach (V. Stern), Values Were Hierarchical And Relative To Each Other, But Not Through The Individual's Experience, But Between Individuals (In The Context) That Determined The Importance Of Specific Values, That Was, In Society.

Thus, Based On Western Theory In The Study Of Values, It Should Be Noted That National Values Vary Between Mutually Contradictory Features, Such As "Generality" - "Specificity", "Accuracy" - "Relativity", "Integrity". In This Regard, It Was Expedient To Understand Values As An Integral Part Of The Socio-Cultural Space, To Use An Idealistic-Realistic Approach, A Unique Approach To These Features.[4,9]

Results And Discussion

Comparative Linguoculturological Analysis Of The Notions "Values", "National And Cultural Values" And "Common Values" In English And Uzbek Languages

The Term "Values" Applied To Things, Events, Objects, Objects, Etc., Which Are Of Great Importance To People, Indicated That Some Phrases And Words In The Uzbek Language Had An Oriental Philosophical Meaning And Had A Wide Range Of Meanings.[5]

It Should Be Noted That The Most Profound Aspects Of The History Of "Values" Were Of Great Importance Not Only In Western Philosophy But Also In Eastern Science. Our Ancestors Fergani, Khorezmi, Beruni, Ibn Sina, Farabi, Ulugbek, Navoi, Mashrab, Behbudi, Donish, Cholpon, Kadiri, Avloni Were Thinkers And Scientists Who Made A Worthy Contribution To The Development Of Values.

Here, First Of All, It Was Appropriate To Define The Concept Of "Value", Including The Uzbek Soviet Encyclopedia, Which Describes It As Following: "Value Is A Concept Used To Show The Social And Cultural Significance Of Certain Events In Reality. It Is The Values Of Freedom, Peace, Social Equality, Truth, Enlightenment, Beauty, Goodness And Humanity That Are Important To Man And Humanity." [6]

"The Explanatory Dictionary Of The Uzbek Language" Defined The Concept Of "Value" As Follows: "Value - (A) Value, Importance; Luxury Things, A Wealth Of The People. It Is A Concept Used To Show The Common, Socio-Ethical, Cultural, Spiritual Significance Of Certain Events In Reality. All That Was Important To Man And Humanity Is Freedom, Peace, Justice, Enlightenment, Truth, Goodness, Material And Spiritual Wealth. However, Transparency Does Not Mean That Anyone Can Trample On Our Values At Any Time. If An Entire Nation's Values Are Trampled And Started To Disappear, Is It Not A Tragedy Of That Nation? From The Newspaper. All These Values Can Be Manifested Only In Harmony With National Values ("Tafakkur" Newspaper). [7]

Besides, In The "Explanatory Dictionary Of The Uzbek Language" The Concept Of "Value" Is Directly Related To The Word "Dignity": To Appreciate, To Cherish, To Praise, To Cherish; We Can Say That Several Related Words Also Cited, Such As To Value, To Treat, Inappreciable, To Devalue, Worthless, Agnate, Appreciation. [10]

The English Equivalent Of The Same Concept, "Value", Is Defined In The "Merriam Webster Dictionary" As Follows:

- 1: The Monetary Worth Of Something: Market Price (Market Value Of Something);
- 2: A Fair Return Or Equivalent In Goods, Services, Or Money For Something Exchanged (Paid For A Particular Type Of Goods, Products Or Services; Money Used In Exchange);
- 3: Relative Worth, Utility, Or Importance (Relative Value, Utility, Importance);
 - A Good Value At The Price (Reasonable Value/Price)
 - The Value Of Base Stealing In Baseball (Base Stealing Value In Baseball)
 - Had Nothing Of Value To Say (Not Having Enough To Say)
- 4: Something (Such As A Principle Or Quality) Intrinsically Valuable Or Desirable (Something That Is Intrinsically Valuable Or Desirable, Such As Style Or Quality);

Sought Material *Values* Instead Of Human *Values* — W. H. Jones (Pursued Material Values Instead Of Human Values)
- 5: A Numerical Quantity That Is Assigned Or Determined By Calculation Or Measurement (A Numerical Quantity, Value Determined Or Determined By Calculation);
 - Let X Take On Positive Values (Calculate A Positive Value)
 - A Value For The Age Of The Earth

As Might Be Seen, The Value/Value Lexeme Considered To Have A Much Richer Meaning In English, Although Value Understood First As The Material Value Of An Object And Then As Its Integral Meaning With National And

Common Values. This Concept Actively Used As A Term In The Economic, Social And Mathematical Spheres At The Same Time.[9]

Importantly, Values Categorized Into Different Forms Due To Different Factors. In Particular, Values Divided Into Several Types According To Their Content And Scope:

- **Natural Values**- I.E. The Blessings Necessary For Human Life, Flora And Fauna, Land, Water And Air, And So On.
- **Material Values** - Our Material Wealth, Labor, Technological Discoveries, As Well As Market Relations, And So On.
- **Spiritual Values** - Cultural, Spiritual, Philosophical And Historical Riches, Moral And Religious Views Of Our People, Which Had Long Been Cherished And Preserved As Ancestral Heritage.
- **Socio-Political Values** - Include Factors Such As National Statehood, Justice, Equality, Transparency, Independence.

Modern Linguists Interpreted Values As Socio-Cultural Regulators And Controllers, And In This Regard, Combined Them With The Concepts Of "Tradition" And "National/Ethnic Culture". According To T.G. Bortnikova, "National Values That Reflect National Identities, Such As The National Language, Customs And Traditions, Religion, Common Historical Origins And Even The Need For National Autonomy, Are An Integral Part Of The Value System In Our Social Life." [11]

Another Researcher, F.S. Fayzullin, Also Found That T.G. Bortnikova Agreed That The Concept Of "National Values" Emphasized The Socio-Cultural And Ideological Identity Of A Particular Ethnos Or Nation: "National Values Are Not Only A Reflection Of The Inner Psyche Of People But Also Their Needs, Interests, Views, Values, Religious Beliefs. Ideals And Ultimately Determines The Direction Of Their Character, As Well As The Set Of Specific Systems, Methods And Techniques To Achieve The Goal, Which Depends Largely On Temperament And Moral Principles". [12]

According To I.K. Moskvina, "The World Of Cultural Values Is Complex And Difficult To Define." Of Course, This Concept Promoted In Social Philosophy, Sociology, And Other Humanities, In Developing A General Theory Of Values And Functional Areas - Political Journalism, Law, International Conventions On Unesco, And The Preservation Of The World And

From The Point Of View Of Linguoculturology, We Might Find Symbols Of Cultural Values In Various Cultural (Intellectual, Artistic, Religious) "Texts" And Study Them In The Form Of Subsystems (E.G., Language Units Representing A Nation In Uzbek: (Community-Tribe-Nation-Ethnicity)- Lexical Set Of Words Related To Islamic Religious Values In English And Uzbek: (Sword Of A Prophet; Heaven, Paradise; Hell; Imam; Sheikhs; Mosque; Prayer /Praying; Sin; Haram (Something Which Is Forbidden By Religion); Paying / Do Namaz; Ezan (Adhan); Washing Oneself Before Pray). [13]

As Russian Scholars Pointed Out, "National-Cultural Values Include Several Elements, Such As Moral And Aesthetic Ideals, Norms And Forms Of Behaviour, Languages, Dialects, National Traditions And Customs, Historical Toponyms, Folklore, Art. Works On Crafts, Culture And Art, The Results And Methods Of Scientific Research Of Cultural Activities Of The Historical And Cultural Significance Of The Building; Weapons And Technological Equipment That Are Historically And Culturally Unique To The Regions And Facilities". [14]

Besides, The Values As National And Common/Human (Values) Also Studied Values.

National Values Are The Sum Of All The Material And Spiritual Wealth Created In The Historical Development Of Individual Peoples, Nations And Peoples. Protection Of Nature, Development Of Ecological Education And Culture, Preservation Of Human Health, Prevention Of Dangerous Diseases, Elimination Of Shortages Of Food, Energy And Fuel, Preservation Of Cultural Riches, Civilization, Prevention Of Wars, Peacekeeping Stay - These Are All Common Values.[15]

"Universal Values Remain An Abstract Absolute Value Without Human Interest And Human Freedom," He Said. In The Content Of The Whole System Of Values Lies The Apparent Interest Of Man And His Dignity.

Conclusion

1. Thus, Based On The Above Analysis, We Can Conclude That By Comparing The Content Of The Concepts Of National-Cultural And Universal Values, It Is Possible To Consider Both The Universal And Unique Features.
2. First, It Is Expedient To Consider Both Concepts In The Context Of An Idealistic-Realistic Approach, As They Based On The Socio-Cultural Nature. The Difference Between Them Expressed In The Diachronicity And Synchronicity Of The Content; That Is, National Values Are Closely Related To The Customs And Mentality Of A Particular Cultural-Historical Type (Nation, Ethnos) In This Sense, Do Not Change. Cultural Values Can Be An Example Of An Innovative Experience.
3. In Our Opinion, The Concept Of "National-Cultural Values" And "Universal Values" Should Be Considered At The Centre Of Such Universal Components As Uniting Their Spiritual, Moral And Aesthetic Ideals, Which Are Meant As Ideas That Create Meaning And Language, National Customs And Traditions. Are Practically Embodied In Works Of Folklore, Arts And Crafts, Culture And Art. They Are Reflected In Social Life, In The Norms Of Human Behaviour, In Scientific Research Results And Methods.
4. The Concept Of "Ideal" Already Includes The Evaluative Component Of Human Knowledge, Bringing It Closer To The Category Of The Nature Of Value. It Also Approaches Ideological Concepts: "Interest", "Motivation", "Purpose", "Willpower".
5. However, The Ideal Can Be Interpreted Within The Framework Of An Existing Transcendental Approach, Regardless Of Reality. In This Sense, The Ideal Concept Can Serve As A Unifying Component For The Concepts Of "National" And "Cultural" Values. In Our Future Work, We Will Try To Work In More Detail On The Linguoculturological Comparative Analysis Of Language Units, Revealing The Essence Of Value, Creating A Systematic Structure Of Values , And Researching This Semantic Field.

Conflict Of Interests And Contribution Of Authors

The Authors Declare The Absence Of Apparent And Potential Conflicts Of Interest Related To The Publication Of This Article And Report On The Contribution Of Each Author.

Source Of Financing

No Funding Was Required For This Research.

List Of References

1. Буюкова Е. В. Теоретические Аспекты Исследования Ценностей [Электронный Ресурс] // Концепт: Науч.-Метод. Электрон. Журн. - 2016. - Т. 15. - С. 231-235. - Url: [Http://E-Koncept.Ru/2016/86947.Htm](http://E-Koncept.Ru/2016/86947.Htm) (Дата Обращения: 29.05.2017).
2. Виндельбанд В. Избр.: Дух И История: Пер. С Нем. - М.: Юрист, 1995. 148-149- Бетлар.
3. Ан С. А., Белинова О. А. Концептуализация Ценности Как Философской Категории // Вестн. Кемеров. Гос. Ун-Та. - 2014. - № 2 (58), Т. 1. - С. 233.
4. "Ўзбек Тилининг Изоҳли Луғати" Бешинчи Жилд. (Э. Бегматова Ва Бошқалар) "Ўзбекистон Нашриёти", Тошкент –
5. Узбек Совет Энциклопедияси". 14-Том. Тошкент, 1980, 7-Бет.
6. "Ўзбек Тилининг Изоҳли Луғати" Бешинчи Жилд. (Э. Бегматова Ва Бошқалар) "Ўзбекистон Нашриёти", Тошкент – 2020. 207-208-Бетлар
7. Атамуратова; 23-Бет.

8. Бортникова Т. Г. Национальные Духовные Ценности Как Социокультурный Феномен // Вестн. Тгу - 2002. - Вып. 1 (25). - С. 10.
9. Закон Рф От 9 Окт. 1992 Года № 3612-1 «Основы Законодательства Российской Федерации О Культуре» [Электронный Ресурс]. - Url: <http://Ivo.Garant.Ru/#/Document/104540/Paragraph/37616:0>.
10. Москвина И. К. Понятие «Культурная Ценность»: Философско-Культурологические Аспекты // Тр. Спбгпки. -2015. - Т. 210. - С. 237-245.
11. Туленов Х. "Хаёт Фалсафаси". Тошкент, "Ўзбекистон", 1993, 145-46-Бетлар.
12. Файзуллин Ф. С. Национальные Ценности И Ценностные Ориентации // Вестн. Башкир. Ун-Та. - 2012. -№ 1, Т. 17. - С. 685-688.
13. Флиер А. Я., Полетаева М. А. Тезаурус Основных Понятий Культурологии. - М.: Мгуки, 2008. - С. 216-217.
14. Rihsivayevna, S. B. (2021, February). Features Of Translating Religious Values Terms Of Religious Discourse. In Archive Of Conferences (Vol. 14, No. 1, Pp. 8-9).
15. "Узбек Совет Энциклопедияси". 14-Том. Тошкент, 1980, 7-Бет
16. "Ўзбекистоннинг Миллий Истиқлол Мафқураси". Тошкент, "Ўзбекистон", 1993, 75-Бет.