

ISSN: 2181-4058

DOI Journal 10.56017/2181-4058

# JORAI

Journal of

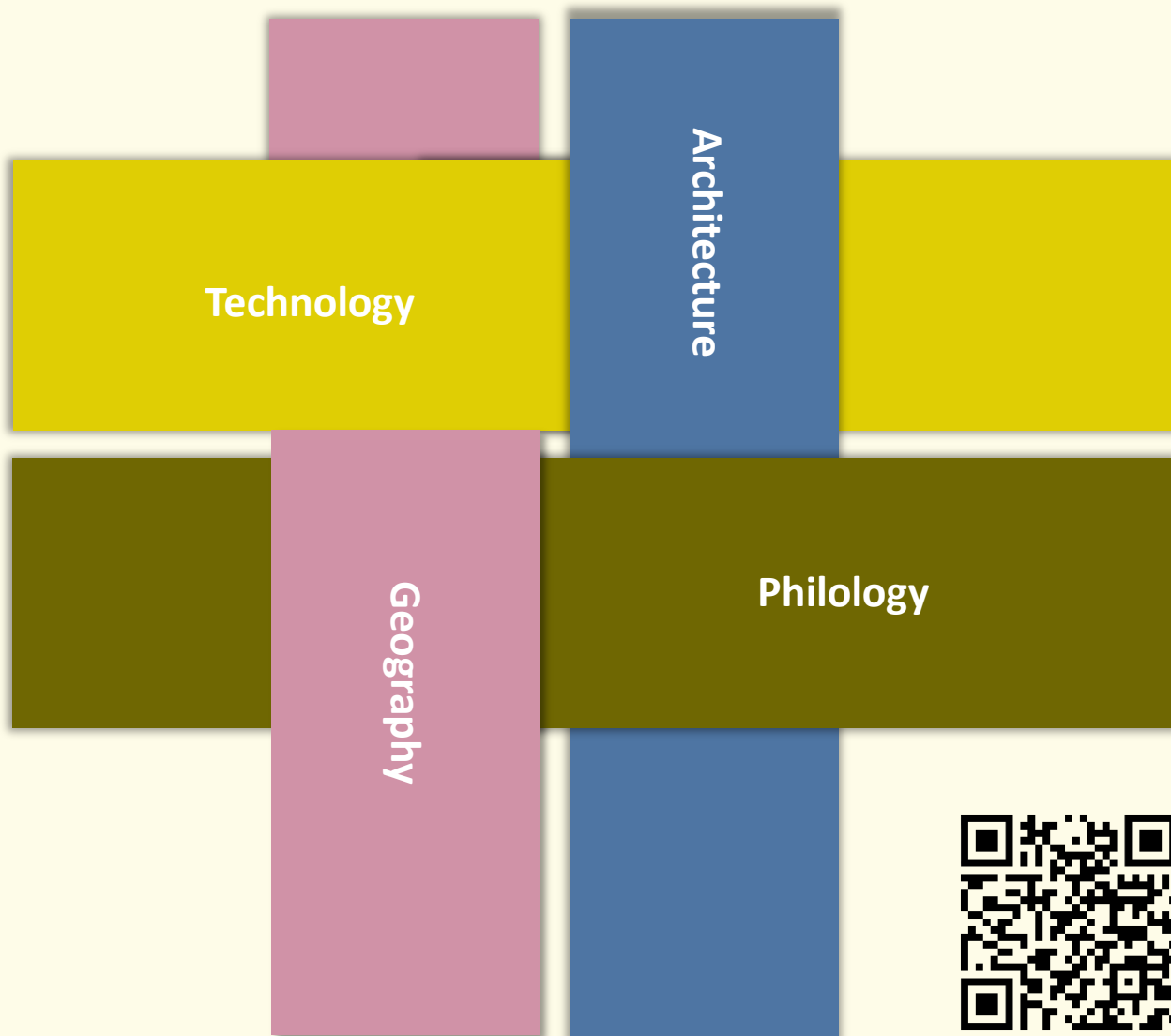
## RESEARCH

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## INNOVATIONS

ТАДҚИҚОТ ВА ИННОВАЦИЯЛАР | ИССЛЕДОВАНИЯ И ИННОВАЦИИ

*Volume I, Issue 6*



IMFAKTOR  
PAGES

JUNE | 2023

ISSN: 2181-4058  
DOI Journal 10.56017/2181-4058

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I-ЖИЛД, 6-СОН

ЖУРНАЛ ИССЛЕДОВАНИЯ И ИННОВАЦИИ  
ТОМ-I, НОМЕР-6

JOURNAL OF RESEARCH AND INNOVATIONS  
VOLUME-I, ISSUE-6

ТОШКЕНТ - 2023

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ЖУРНАЛ ИССЛЕДОВАНИЯ И ИННОВАЦИИ | JOURNAL OF RESEARCH AND INNOVATIONS

№ 6 (2023) DOI <http://dx.doi.org/10.56017/2181-4058-2023-6>

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Саҳифаловчи\Page Maker\Верстка: Абдурахмон Хасанов

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# ТАДҚИҚОТ ВА ИННОВАЦИЯЛАР ЖУРНАЛИ

ЖУРНАЛ ИССЛЕДОВАНИЯ И ИННОВАЦИИ | JOURNAL OF RESEARCH AND INNOVATIONS

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<https://doi.org/10.5281/zenodo.8001456>

## THEORETICAL FOUNDATIONS OF AXIOLOGICAL STUDY PHRASEOLOGICAL UNITS

### ANNOTATION

It is worthwhile to explore the issue of universal values, which is the relationship between national, class, and human, temporal and eternal, natural things, and their place in society. So the goal is to see the value system as spiritual linkages of the civilization, with the English teaching process focused on the development of humanistic values through the fulfillment of language values utilizing axiological linguistics. As a result, the argument on the social component of the English teaching process as an adaptation of the individual within society during the course of studying foreign languages confirms the statement that axiology is closely connected, bound up with foreign language teaching as a way of accommodating your native values with alien culture, traditions.

**Keywords:** axiological study, the concept of “value”, phraseological words, language teaching and phraseological units.

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## ТЕОРЕТИЧЕСКИЕ ОСНОВЫ АКСИОЛОГИЧЕСКОГО ИЗУЧАЙТЕ ФРАЗЕОЛОГИЧЕСКИЕ ЕДИНИЦЫ

### АННОТАЦИЯ

Стоит исследовать вопрос об общечеловеческих ценностях, то есть о соотношении национальных, классовых и человеческих, временных и вечных, природных вещей и их места в обществе. Таким образом, цель состоит в том, чтобы увидеть систему ценностей как духовные связи цивилизации, при этом процесс обучения английскому языку ориентирован на развитие гуманистических ценностей через реализацию языковых ценностей с использованием аксиологической лингвистики. В результате аргумент о социальной составляющей процесс обучения английскому языку как адаптации личности в обществе в процессе изучения иностранных языков подтверждает положение о тесной связи, увязке аксиологии с преподаванием иностранного языка как способа приспособления. свои родные ценности с чуждой культурой, традициями.

**Ключевые слова:** аксиологическое исследование, понятие «ценность», фразеологические слова, языковая педагогика и фразеологические единицы.

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## **AKSIOLOGIYANING NAZARIY ASOSLARI FRAZEOLOGIK BIRLIKLARNI O'RGANISH**

### **ANNOTATSIYA**

Umuminsoniy qadriyatlar, ya'ni milliy, sinfiy va insoniy, zamoniy va boqiy, tabiiy narsalar o'rtasidagi munosabat, ularning jamiyatdagi o'rni masalasini tadqid etish maqsadga muvofiqdir. Demak, maqsad - qadriyatlar tizimini sivilizatsiyaning ma'naviy aloqalari sifatida ko'rish, ingliz tilini o'qitish jarayoni aksiologik tilshunoslikdan foydalangan holda til qadriyatlarini bajarish orqali insonparvarlik qadriyatlarini rivojlantirishga qaratilgan. Natijada, chet tillarini o'rganish jarayonida shaxsning jamiyatga moslashishi sifatida ingliz tilini o'qitish jarayonining ijtimoiy komponenti haqidagi dalillar aksiologiya chet tillarini o'qitish bilan chambarchas bog'liqligi haqidagi, begona madaniyat, an'analar bilan ona qadriyatlaringiz fikrni tasdiqlaydi.

**Kalit so'zlar:** aksiologik izlanish, "qadriyat" tushunchasi, frazeologik so'zlar, til o'rgatish va frazeologik birliklar.

**Introduction.** The article is concerned with axiological issues. The values of today's heterogeneous world are examined from both a linguistic and cultural standpoint. Axiological linguistics is regarded as a valuable source of axiological information. The intertwining of axiological linguistics and phraseology is revealed. Classification of phraseological units They are divided into based on the values and anti-values they express verbally. According to the authors [3, P.45-46], the processes of migration and globalization reveal social and linguistic interaction. A foreign language is regarded as a bridge between society and ideals. It is proposed that pupils' axiological backgrounds can be formed through foreign language training.

The nature of values, the correlation between national, class and human, temporal and eternal, natural (original) and universal (things) is relevant, and recognition of the universal human values priority is not objectionable. But we should remember that a statement on the universal human values priority does not clarify their nature, that is, the question of what universal human values is and what place they occupy in the life of the individual and society remains open.

Comprehension and understanding of the values, and their classification in the context of a particular cultural-historical paradigm is a complex process, and we cannot do without solving the problems of the cultural and national identity of the individual, and society, no matter how we feel about the integration processes in the world, occurring due to globalization, what roles we can or could play, and which ones are suggested to us and predetermined.

Questions of self-identity and self-determination are in a close connection with axiology and they require specific answers, so the fate of the world depends largely on them. The development of the values theory should definitely be based on the history of the world's social thought, though its primary fundamental spiritual tie and its core have always been nothing but a native, domestic tradition and it is a system forming part. Surely, the modern world and welfare cannot be based only on the "native" values [1], as migration flows contribute to the interpenetration of cultures and dialogue is not always possible.

So, the splash of updating and renewal of national ideas is not a random twist of history. Globalization has only exacerbated the problem, not contributing to the enrichment of humanity as a whole, but solving some peoples' problems at the expense of other peoples' resources. This process generates a feeling of disharmony, conflict, and misunderstanding on each other's parts, forming not joint universal human values, but national, even class, opposition ones (supremacy – independence, monopoly – anti-monopolism, globalism – antiglobalism, etc.). At the same time, globalization causes bigger migration, the mixing of peoples and cultures, the loss of connection with the tradition, the ethnic group and the land of the ancestors.

The peoples' natural need is to preserve their ethnic identity, to protect their native and sacred ideals, not let outside influence and factors neutralize the Fatherland's spiritual life, and, as a final point, to withstand the confrontation to the ideology, cultivated by globalizers and introduced into consciousness of a modern consumer that is to the psychology of a crowd. Surely, no one denies universal human values. But beauty and harmony are possible only in a polyphonic world, the essence of which is caused by a live indissoluble connection and the interpenetration of the identity, national and universal values.

Although searching for a "consensus" when solving specific problems means focusing on a need to state different points of view, finally, the formulation of conclusions and decisions takes into account not a common point of view as a result of a dialogue, but "the truth", pre-prepared by those who "lead and set the tone", which is single and supposedly necessary to everyone. Thus, strange and unnatural standards are imperceptibly, gradually introduced into the life of society and cultivated as common public values and ideals, hence it is normal that such processes are quite difficult, at times painful both for a person and people, and the result can be quite unexpected.

The future society will thus be a society where the values of trueness, goodness, and beauty will be realized; in that society, the economy will attain a high level of development through the progress of science, solving, once and for all and completely, all the economic problems of society. People's lives will be focused primarily on oil realizing values. A society where the values of trueness, goodness, and beauty, centered on the heart, are realized is a society with the culture of heart or a society of unified culture. (A Summary of Unification Thought) Thus, axiology is closely connected, bounded up with foreign language teaching as a way of accommodating your native values with an alien culture, and traditions [3. P.67].

Foreign Language Teaching is the Way of Forming an Axiological Background of Students Proper teaching of a foreign language may suspend the process of dehumanization of education, and society as a whole and be of great value in popular, folk diplomacy. We follow the idea that is focused on the vital importance of teaching the humanities as carriers of moral values. If we were suddenly deprived of all scientific knowledge, the material world would remain, although, of course, would have great material damage. But if a person loses at least one of the moral truths, which are stored in liberal arts education, both the person and all mankind will die.

Thus, language as a means of transmitting information improves human intelligence creates new texts that have some informational value, and contributes in turn to the circulation of information, including value-relevant information. A linguistic personality is a personality expressed in texts containing information on consumer, and existential properties, and since the author's lingua-cultural affiliation may be quite particular, the values reflected in texts created by representatives of various languages and cultures could differ. The concept of a linguistic personality is usually referred to as the meaning of life, the purpose of human life. However, even these universal human perceptions are saturated with distinct cultural content. Basic concepts of every lingua-culture are complemented with particular abstract conceptual units, accumulating the collective experience of a cultural and linguistic community.

A person cognizes and evaluates the surrounding reality, and constantly relates their knowledge to others' knowledge, that is the process of data (information) assessment and the communication process is continuously connected. Currently, humanity is experiencing a global deep spiritual crisis caused by the total dehumanization of society, the transformation of peoples into masses, an individual into a consumer of civilization's benefits, the loss of ethical, and aesthetic ideals, and ideals in general. The contemporary age is an age of great confusion and great losses. Wars and conflicts never cease, and innumerable vicious phenomena are covering the world, such as terrorism, destruction, arson, kidnapping, murder, drug abuse, alcoholism, declining sexual morals, the breakdown of the family, injustice, corruption, oppression, conspiracy, and slander. In the vortex of this great confusion, humankind's most valuable assets are now almost lost. Setting aside the major differences between the familiar/informal and educational/formal situations; we may focus on what is common between the two contexts in terms of the problems of making sense of particular instances of communication through language [4, P.90-104].

Here we would probably focus more on the types and choices of language use by the interlocutors and how these language types and choices contribute to sense and meaning or lack of it in interaction. The focus question: how can this be applied to English teaching? Language teaching-learning processes require different strategies and methodologies. Lecturers should go through strategies and methodologies that are suitable to the level and the types of learners to reach their objectives. This requires preparation.

So, the lecturers should cope with the problem of misunderstanding that may occur due to different factors such as social context, culture, philosophy, religion, and even ideology by adapting their strategies and methodologies to the context so as to teach the language functionally. A social component of English teaching process is adaptation of the individual within the society in the course of foreign language teaching, so in today's global multi-cultural world this component is of a particular importance, as grammatical, lexical, phonetic mistakes are easily forgiven, but cultural, axiological mistakes may cause serious problems. English teaching process reveals the systemic and mutual determinism within culture - mentality - language –communication [5, P.33].

All that is valuable for a person plays a significant role in their life and therefore receives multilateral designation in the language.

In conclusion, Globalization is a complex process when value systems and priorities are in conflict with one another. A dramatic, negative option of its implementation may be related to the absorption of cultures and languages of small or backward peoples by stronger ones, with the elimination of languages, and traditions, which is an irreversible process. An optimum scenario may be related to the acknowledgment of many axiological, political, and ethical world views, to their "peaceful coexistence" formed through the English teaching process.

The only option for the coexistence of different world views in the globalizing world is a tolerant attitude, and respect for life, language, freedom, and values of others. A search for universal human values leads to the conclusion that this is an intention to find the most perfect forms of existence, which, however, are differently understood by these or those people. Respect for life, spirituality, and knowledge is characteristic of many cultures and serves as a ground for common values. At the same time representatives of every culture put their own meanings into universal human values.

Cultural codes, which a person uses to award a cultural meaning to phraseological units, allow us to correlate a meaning of a fixed phrase with the values of an axiological paradigm. Phraseological units have axiological markers, i.e. components of the fixed phrase which do not name the values, but may be correlated with a value or anti-value using associations. Languages of international communication, and English is among them, are encouraged to be not only a means of communication but also a guide to general human values, a means of developing of a tolerant attitude to values of the foreign world.

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JOURNAL OF RESEARCH AND INNOVATIONS  
VOLUME-I, ISSUE-6

«Тадқиқот ва инновациялар» электрон журнали 2022 йил 22 декабрь куни № 054912-сонли гувоҳнома билан оммавий ахборот воситаси сифатида давлат рўйхатидан ўтказилган.

Муассис: «IMFAKTOR Pages» масъулияти чекланган жамияти.

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