

THE INFLUENCE OF SOCIO-CULTURAL FACTORS ON THE DEVELOPMENT OF THE AXIOLOGICAL CONCEPTOSPHERE AND THE TRANSFORMATION OF THE AXIOLOGICAL LEXICON

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Abstract

This article is devoted to the study of the influence of socio-cultural factors on the formation and evolution of the axiological conceptosphere and the transformation of the axiological lexicon. It highlights the dynamic nature of value systems and their dependence on historical, cultural, and social changes. The paper examines how shifts in society—such as globalization, technological progress, and changes in ideological paradigms—affect the structure of values and their linguistic representation.

Keywords: Axiological conceptosphere; axiological lexicon; socio-cultural factors; value systems; language and culture; semantic change; resemanticization; evaluative vocabulary; discourse analysis; globalization; cultural transformation; social change; linguistic representation; value dynamics; conceptual linguistics.

Introduction

In modern linguistics, there is a growing tendency to analyze human values and axiological orientations through axiological analysis. Linguists who use this approach argue that “speech does not in itself express values; rather, it reflects the speaker’s beliefs, which arise from his values and motivational attitudes, regardless of the discursive context in which he expresses himself”[1].

The introduction of axiological terms and concepts is consistent with the anthropocentric orientation of modern linguistics, which considers the speaker as the main unit of analysis, and language as the main aspect of human existence. “The true sphere of humanity is the sphere of values, characterized by a field of evaluation that separates reality from aspiration, existence from duty, and appearance from true being.”[2]

It has always been important for each person to know what is important and valuable. Each person is unique, he has his own point of view on life and the world around him, as well as his own system of values, which evaluates what he considers important. This system of values can develop over time, as a person matures, interacts in society, gains life experience and develops. In the process of understanding reality, values that relate to various objects and phenomena play an important role in shaping a person’s actions and interpreting their results, transforming objective characteristics into their relevance and significance for people. As G.P. Vijletsov noted, “the human world is always a world of values”.[3]

Values serve as ideological beliefs and guidelines. They have a significant impact on the achievement of goals and the final results of human actions. These values, which act as

standards, models and ideals, are broad requirements or general assessments that act as practical norms.

Discussion and Results

In modern linguistics, the problem of the development of the axiological conceptsphere is of particular importance. As is known, the concept of “conceptsphere” was first introduced by D.S. Likhachev,[4] who defined it as “a set of all potential possibilities, concepts and representations of the national language”. The axiological conceptsphere includes a system of concepts that have value meanings and reflect the cultural and moral foundations of society.

Aspects of the language are formed and develop under the influence of socio-cultural factors. This process is reflected not only in the lexical composition of the language, but also in its semantic structure. Social factors are one of the main shaping tools of the axiological conceptsphere. Social stratification in society, changes in the political system, and economic processes directly affect the axiological concepts of the language.

Cultural factors play a decisive role in the formation of the axiological conceptsphere. Cultural tools such as religion, art, literature, and folklore provide the semantic richness of concepts and determine their national characteristics.

Digital technologies and Internet culture are influencing the axiological conceptsphere. New realities such as virtual communication, social networks, artificial intelligence are changing the semantic fields of concepts. The modern development of the concept of “friendship” in English is a clear example of technological influence. The traditional concept of “friendship” was built on direct personal communication, spending time and mutual assistance. Under the influence of social networks and digital communication tools, this concept has encompassed the meanings of virtual friendship, online community and digital cooperation. Platforms such as Facebook and Instagram have given a new dimension to the concept of “friend” - here the quantity and quality of friendship are assessed based on new criteria.

The modern transformation of the concept of “knowledge” in the Uzbek language is associated with the development of educational technologies. The traditional concept of “knowledge” was formed on the basis of teacher-student relationships, reading books and practical experience. Digital education, online courses, virtual reality technologies have added new values to this concept, namely, rapid learning, interactive learning, and connection to global knowledge sources. This change is clearly visible in the reforms being implemented in the Uzbek education system within the framework of the “Digital Uzbekistan” program.

The evolution of the concept of “общение” (communication) in Russian reflects the influence of digital communication. In Russian psychology, this concept has always been associated with deep personal contact, spiritual closeness and mutual understanding. Under the influence of modern communication technologies, this concept is manifested in new forms such as video communication, online meetings, and participation in virtual communities.

The development of axiological concepts is a complex linguo-cultural process in which the internal laws of the language interact with cultural factors. Although the core of the concepts remains stable in this process, their peripheral areas exhibit a changing nature. The development of the concept of “privacy” in English is a vivid example of this process. At the core of this

concept lies the idea of privacy, but with the advent of the digital era, its peripheral area has expanded. Now this concept includes new components such as digital privacy, data protection, and online identification. The dynamics of the concept of “respect” in the Uzbek language shows the process of harmonizing traditional cultural codes with modern social relations. The core of this concept consists of traditional values such as respect for elders, mutual respect, and good treatment of guests and friends. In modern times, this concept has been enriched with new components such as gender equality, professional respect, and a culture of international communication. This change is associated with the development of women's rights in Uzbek society, youth social activism, and international cooperation. The modern development of the concept of “честь” (honor) in Russian reflects the adaptation of traditional values to new social conditions. The traditional core of this concept is military honor, family honor, professional honor. In modern Russian society, this concept is being enriched with new standards in the field of business ethics, social responsibility, and public service.

Sociological research shows that the main values are those related to personal well-being, the inner world of the individual and close relationships, including a clear conscience, family life and satisfying work.

It can be said that the main values of different peoples and cultures have similar relationships. Universal values begin with concern for the well-being of a person’s immediate environment, including concepts such as personal life, family, work, patriotism and freedom. National and cultural growth, as well as social structures (for example, individualism and competition), exist in these contexts. For example, Anglo-Saxon culture emphasizes individualism, while Russian culture emphasizes collectivism and mutual support. An analysis of modern political discourse allows us to understand the nature of this cultural exchange more deeply. There is a tendency to adopt positive features associated with the value systems of other cultures; for example, Americans are often distinguished by sensitivity and consideration for each other, while Russians are increasingly learning to value the concept of civil liberties.

In modern linguistics, the changing nature of axiological lexis in socio-cultural discourse is emerging as an important object of research. Axiological lexis is an important part of the vocabulary, which expresses the system of values, reflects the moral, spiritual and cultural criteria of society.[5] These lexical units should be considered not only as static elements of the language system, but also as dynamic phenomena that are constantly transformed under the influence of social changes, cultural exchanges and new discursive practices. From the point of view of discourse theory, axiological meanings are created and recreated by language users in certain social contexts, which explains the variability of their semantic structure.[6]

The development of social media and digital technologies is emerging as a new factor in the transformation of axiological lexicon. New communicative tools such as Internet memes, emojis, hashtags play an important role in changing traditional axiological meanings or creating new value concepts. Hashtags play a particularly important role in the transformation of axiological lexicon. According to a study published in the journal *Frontiers*, hashtags undergo “semantic transformation processes” and lead to the reshaping of their meanings under the influence of time and user activity. Hashtags have played “critical roles in recent social movements” through social movements such as #MeToo and #BlackLivesMatter. These

examples show that words that begin with a simple symbol (#) can have a strong axiological impact.

In English, the hashtag #MeToo was initially a tool for raising awareness about sexual violence, but later became a symbol of women's rights and the fight against injustice in a broader sense. In Russian, hashtags such as #япротив, #мывместе have also become a means of expressing socio-political positions. In Uzbek, hashtags such as #uzbekistan, #tashkent are used as a means of expressing national identity and cultural identity.

Conclusion

As can be seen, the influence of socio-cultural factors on the development of the axiological conceptosphere is a multifaceted and complex process. In this process, traditional cultural codes are combined with new social realities, and the semantic fields of concepts are expanded and deepened. Examples from the English, Russian, and Uzbek languages show that each culture, while maintaining its specific characteristics, is adapting to global processes. Although the core part of the concepts remains relatively stable in this process, the peripheral areas are in a state of constant change. In the future, the development of the axiological conceptosphere is expected to accelerate further under the influence of factors such as the technological revolution, environmental problems, and global cultural exchange. Proper understanding and management of this process are among the important tasks of modern linguistics and cultural studies.

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