



## **AXIOLOGICAL APPROACH TO LANGUAGE IN INSTILLING NATIONAL AND UNIVERSAL VALUES IN YOUTH**

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### **Abstract**

This article addresses the tasks outlined in the law titled “Concept of State Policy on Ensuring Freedom of Conscience and Religious Affairs in the Republic of Uzbekistan”, adopted by the Legislative Chamber of the Republic of Uzbekistan. Specifically, it discusses the “Education Direction”, emphasizing the importance of instilling values such as “humanity and justice, friendship and solidarity, and respect for national and universal ideals”. The article emphasizes the importance of instilling national and universal values in young people, particularly fostering a respectful attitude towards the national language. It highlights the necessity of enhancing attention and respect for language. Additionally, it discusses the need to convey to the youth the significance of valuing and preserving their language, as well as the ideals presented by our great ancestors and in the oral traditions of our people. The article reflects on the essential role and importance of these concepts in the education and upbringing of young individuals.

**Keywords:** Freedom of conscienc, concept, values, cultural heritage, national spirit, universal ideas, a valued attitude towards language, humanitarianism and justice, national and universal ideals, cultural phenomena.

### **INTRODUCTION**

A law titled "On Ensuring the Freedom of Conscience of Citizens of the Republic of Uzbekistan and Approving the Concept of State Policy in the Religious Sphere" has been adopted in our country[1]. The inclusion of a provision named "Education Direction" in this law is particularly encouraging. The primary mechanisms for





ensuring secularism in the field of education are outlined, with one focus being on the integration of values such as "humanity and justice, friendship and solidarity, as well as respect for national and universal ideals." Additionally, it emphasizes the development of skills necessary for finding appropriate solutions to ethical issues.

It is well known that the promotion of language education has reached the level of state policy in our country today. In this regard, the government has adopted numerous decisions and decrees, particularly aimed at enhancing the status of our national language. Notably, the President of our country issued the decree PF-5850 on October 21, 2019, concerning "Measures to Significantly Enhance the Prestige and Status of the Uzbek Language as the State Language"[2], as well as the decree PF-6084 on October 20, 2020, which focuses on "Further Developing the Uzbek Language in Our Country and Improving Language Policy"[3]. In 2021, the law on the "State Language" was revised, and October 21 was designated as "Uzbek Language Day" in our country.

In recent years, significant attention has been directed towards the advancement of science and technology in our republic. In this regard, a decree was issued on October 29, 2020, under PF-6097, which approved the "Concept for the Development of Science until 2030" [4]. This decree and the accompanying decisions reflect not only a commitment to the national language but also a call to consistently honor it as a valuable asset.

## MAIN PART

It is well known that our ancestors have always regarded language as a value. The role of education in fostering a respectful attitude towards the environment and language among the youth is invaluable. During the educational process, promoting national values alongside universal human values contributes to developing a meaningful relationship with the external world among young people.

Human values can be categorized into specific levels, and this classification may vary across different societies. For instance, for the Uzbek people, the family will never occupy the lowest or middle tier of the value system. Within this hierarchy, human life is often regarded as the highest value. The renowned German philosopher I. Kant considers human life to be of utmost importance[5]. According to him, "Individuals who regard their lives as being of the highest value are the ones who fear death the least" [6]. The renowned physicist A. Einstein also regarded human life as a supreme value. He emphasized that "the life of an individual gains significance only when it contributes to making the lives of others more beautiful and noble. Life is sacred; it can be said that it is the highest value to which all other values are subordinate" [7].





Values are not only a broad concept but also serve as a subject of study across various fields, leading to diverse interpretations in dictionaries and research works. For instance, in the “Glossary of Modern Linguistic Terms”, the term “value” is defined as follows: “VALUE represents the manifestations of real reality, encompassing objects, events, and processes, as well as the significance and worth of humanity, society, and individuals in relation to their lives and activities, forming a general category of axiology; it pertains to all things that hold importance for humans and humanity” [8]. This commentary on values considers their significance and worth to individuals. Indeed, a person's valuable attitude towards external elements fosters a connection between humans and objects. Furthermore, ideas and perspectives that are regarded as values within society motivate individuals to engage in specific activities and behaviors, playing a crucial role in guiding their life paths and providing educational significance.

Among values, language holds the utmost significance. It serves as a medium that reflects the values established within society. Each language possesses unique lexical units, phrases, proverbs, riddles, wise sayings, similes, and metaphors that convey specific values recognized by that community. In this regard, language is considered a national and cultural value. This situation also necessitates a value-oriented approach to language.

A respectful attitude towards language is demonstrated through the thorough development of its grammatical norms and their extensive application in practice, ensuring its purity, protecting it from the influence of dominant languages, and enhancing its writing and spelling. Such an attitude necessitates the responsible and judicious use of language in speech. When speakers distort linguistic elements in their speech, approach language rules with disregard, and construct incoherent or crude sentences, it undermines the clarity and purity of the language, reflecting a lack of appreciation for it.

A respectful attitude towards language reflects the maturity and development of individuals who use it. When a person values their language, they also cultivate a sense of appreciation for their life, family, friends, and the events occurring around them, as well as for every moment of their existence. Therefore, language plays a crucial role in shaping an individual's perspective towards the external world.

The approach of valuing language in youth education highlights the phenomenon of language as a cultural entity and underscores its significant role in the emergence of various national cultures and their interactions.





A value-based perspective on language facilitates an accurate assessment of its place in societal life, helping to comprehend its contributions to humanity, its practical significance, and its intrinsic worth.

One of the pressing issues in implementing the tasks outlined in the concept of ensuring citizens' freedom of conscience and the state policy in the religious sphere in the Republic of Uzbekistan is the need to cultivate a valuable attitude towards language among the youth. This includes instilling values such as "humanity and justice, friendship and solidarity, and respect for national and universal ideals."

In promoting the significance of language to the youth, the following aspects play a crucial role:

1) The issue of aligning the interests of the state and members of society in language policy is crucial for fostering a valuable attitude towards language among the youth. This involves harmonizing the language policies implemented by the state with the personal attitudes of individuals towards language within society;

2) The task involves instilling in young people the understanding that language is an integral part of cultural values. It is essential to convey to their consciousness that language serves as a reflection of culture, and that the essence of each nation's culture is primarily expressed through its language;

3) The issue of enhancing social engagement among youth is crucial for fostering a value-oriented attitude towards language. It is essential to recognize that the development of such an attitude requires not only the involvement of certain individuals and professionals in the field but also the active participation of all members of society who use the language, particularly the youth.

The development of a valuable attitude towards the national language among the youth is closely linked to the appreciation of language. The feelings associated with the preservation and valuation of language manifest differently in each individual. Consequently, the degree of this sentiment can lead to varying attitudes towards the language. The appreciation of language is expressed through the reverence for it, the effort to maintain its purity, and the commitment to its advancement.

The value placed on language by our people is evident in proverbs, sayings, and aphorisms. Utilizing these expressions is crucial in instilling values in the youth, as it highlights the power of language regarded as a value. A notable proverb in Uzbek culture states, "Everyone lives by their own language". This saying emphasizes the strength of language and acknowledges its significant role in human life.

The value our people place on language is also reflected in the following proverbs: Sevdigan ham til, bezdirgan ham til; Tilingni tiy, tishing sinmasin; Tilini tiygan boshini qutqarar; Tilga tish – qal'a, ko'zga – qosh; Tiling qisqa bo'lsa, qo'ling uzun





bo'ladi; Tilingni botir qilma, o'zingni botil qilma; Yomon til boshga balo keltirar, yaxshi til davlat, dunyo keltirar; Til bor, bol keltirar...(In translation it means: Language can be both a source of affection and a cause of distress; restrain your tongue to avoid trouble. Controlling your speech can save you from difficulties. A sharp tongue is like a fortress, while the eyes are akin to the eyebrows. If your words are few, your reach may extend far; do not let your speech lead you to ruin. A harmful tongue brings misfortune, while a kind tongue can bring prosperity and joy. With language, one can create a legacy) [9].

In the 11th century literary works, particularly in Mahmud Kashgari's "Devon-u lug'otit turk" and Yusuf Khos Khojib's "Qutadg'u bilik", the authors' significant appreciation for language is clearly evident. For instance, Mahmud Kashgari's "Devon-u lug'otit turk" is regarded as a crucial source that provides valuable insights into the cultural life and linguistic history of the 11th century. In Uzbek science, Turkologists, historians, literary scholars, and archaeologists continue to regard M. Koshg'ariy as an individual who held language in high esteem. In his work, he states, "I traveled extensively through the cities and villages of the Oghuz, Turks, Chigils, Turkmens, Yagmas, and Kyrgyz, gathering their vocabularies, identifying and analyzing various distinctive linguistic features. I undertook this not due to a lack of language knowledge, but as a seasoned expert to highlight their differences and contribute to the development of the literary language". The work "Devon-u lug'otit turk" provides comprehensive scholarly insights into the unique phonetics and phonology, lexical and morphological capabilities, as well as the dialectology of the contemporary language for young readers. Importantly, it teaches youth to appreciate the value of their language.

The 11th century, the thinker Yusuf Khosh Hojib highlighted the immense power and beauty of language in his work "Qutadg'u bilik". This literary piece encourages young people to value language, urging them to be cautious in their use of words, to think carefully before speaking, and to adhere to the principles of eloquence in communication. In the works of prominent figures such as A. Navoiy, Z. M. Bobur, Furqat, and Zavqiy, the significance of language, its power, and its unparalleled role in human life are praised. This observation further supports the notion that our ancestors held language in high regard. For instance, during a time when Arabic and Persian were recognized as the most suitable languages for creating classical and unique works, while the common Turkic language was viewed as inferior, A. Navoiy boldly articulated the exceptional capabilities of our language, emphasizing its unique potential in the field of linguistics. Navoiy, through his works, showcased the rich potential of the Turkic language and significantly contributed to elevating its literary





status. In his work "Muhokamat ul-lug'atayn," he compared the Turkic and Persian languages, vividly illustrating the allure and expressive capabilities of the Turkic language. In this text, Navoiy substantiated that the Turkic language is more diverse and richer than Persian, providing relevant examples to demonstrate its extensive vocabulary, grammatical sophistication, and expressive possibilities. This work has played a crucial role in enhancing the value of the Turkic language and will remain an important resource for linguists in the centuries to come.

Zahiriddin Muhammad Bobur's work "Boburnoma" holds a significant place in the history of Uzbek literature. In this piece, one can observe Bobur's profound love for his native language as a commander, king, and poet. The text is composed in ancient Uzbek and presents events of the era, personal experiences, and historical and geographical information in a clear and straightforward manner. This reflects his strong desire to develop his mother tongue and make it accessible to the people.

Bobur demonstrated his commitment to using a straightforward and comprehensible language until his last breath. His style of communication was accessible, devoid of complexity and unnecessary embellishments. In "Boburnoma", every event is articulated in a simple, clear, and natural manner. For example:

"Qobul viloyatining qishlari birmuncha qattiq bo'lib. Tog'liq yurtning sovuqlig'i ul viloyatda bor. Ammo qishloqning ko'ngliga qulay bo'lib, odamning ko'ngliga yoqar..." (Translation: The winters in Qobul province can be quite harsh. The coldness of the mountainous region is prevalent in this area. However, the village offers a certain comfort that appeals to the hearts of its inhabitants).

In this example, simple words that are close to the vernacular have been chosen. Babur avoided complex Arabic or Persian phrases, making the language more accessible to the people.

Analysis indicates that our great ancestors have consistently held a profound respect for language, a sentiment that is vividly reflected in their works. Their immense and invaluable legacy, which showcases their boundless reverence for our language, represents an enduring value for us. It is essential, therefore, to explain to our youth the ideas of these distinguished figures regarding language, as well as the essence of the language policy implemented by our state, in order to cultivate a respectful attitude towards language among them, as this is a pressing necessity of our time. Thus, the inclusion of these issues in the Law on the "Concept of Ensuring Citizens' Freedom of Conscience and State Policy in the Religious Sphere of the Republic of Uzbekistan" is not without reason. Indeed, our language is one of our greatest values, and it is our honorable duty to foster a respectful attitude towards language among the youth.





## CONCLUSION

Instilling a valuable attitude towards our national language in young people fosters their appreciation for the external world, their environment, their parents, loved ones, and their homeland. Youth who possess a strong command of their language develop a profound understanding of their nation's history and culture. This, in turn, enhances their feelings of affection for their homeland and nurtures a sense of patriotism. By studying national literature, young individuals cultivate a love for their country. Through language, interest in studying the history of the nation and the legacies of great individuals increases, leading to a desire to contribute to the development of the homeland. Consequently, respect and attention towards the mother tongue significantly influence the overall lifestyle of the youth. Young individuals who approach language with care and affection tend to be more responsible towards their families, communities, nature, and their country. Therefore, fostering a culture of appreciation for the national language among the youth in educational institutions, families, and society, as well as instilling values into their consciousness, is one of the crucial tasks of our time.

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