



UDK: 81'373.7:81'271

*Muxlisa QUDRATOVA,*  
*Oriental universiteti o'qituvchisi*  
*E-mail: muxlisaqudratova380@gmail.com*

*Based on the review of Professor D.Urinbayeva, Samarkand State University*

## INGLIZ VA O‘ZBEK TILLARIDA MAQSAD VA INTILISHGA BO‘LGAN MADANIY MUNOSABATLARNING FRAZEOLOGIYADA AKS ETISHI

Annotsatsiya

Maqolada ingliz va o‘zbek tillarida maqsad va intilishga bo‘lgan madaniy munosabatlarni aks ettiruvchi lingvomadaniy mexanizm sifatida frazeologiya tahlil qilinadi. Frazeologik birliklar madaniy va aksiologik jihatdan belgilangan lisoniy birliklar sifatida ko‘rib chiqilib, ularning maqsadga yo‘naltirilgan xatti-harakatlarning ijtimoiy maqbulligi va me‘yoriy bahosini ifodalashdagi roli yoritiladi.

**Kalit so‘zlar:** Frazeologiya, frazeologik birliklar, madaniy qarashlar, maqsad, intilish, aksiologik semantika, lingvomadaniyatshunoslik, ingliz tili, o‘zbek tili.

## PHRASEOLOGY AS A MIRROR OF CULTURAL ATTITUDES TOWARD PURPOSE AND ASPIRATION IN ENGLISH AND UZBEK

Annotation

This article examines phraseology as a linguocultural mechanism reflecting collective attitudes toward purpose and aspiration in English and Uzbek. Proceeding from the assumption that phraseological units function as culturally and axiologically marked linguistic signs, the study focuses on how idioms encode socially approved and culturally regulated models of goal-oriented behavior. The analysis demonstrates that English phraseology predominantly conceptualizes aspiration through individual agency, self-realization, and achievement orientation, whereas Uzbek phraseology foregrounds moral legitimacy of intention, patience, endurance, and social harmony as essential conditions for purposeful striving.

**Key words:** Phraseology, idiomatic expressions, cultural attitudes, purpose, aspiration, value semantics, linguoculturology, English language, Uzbek language.

## ФРАЗЕОЛОГИЯ КАК ЗЕРКАЛО КУЛЬТУРНЫХ УСТАНОВОК В ОТНОШЕНИИ ЦЕЛИ И СТРЕМЛЕНИЯ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация

В статье рассматривается фразеология как лингвокультурный механизм, отражающий ценностные установки общества по отношению к цели и стремлению в английском и узбекском языках. Исходя из положения о том, что фразеологические единицы являются культурно и аксиологически маркированными знаками, анализируется их роль в репрезентации социально одобряемых и нормативно регулируемых моделей целенаправленного поведения. Установлено, что английская фразеология преимущественно ориентирована на индивидуальную инициативу, самореализацию и достижение успеха, тогда как узбекская фразеология акцентирует нравственную оправданность намерения, терпение, выносливость и социальную гармонию.

**Ключевые слова:** Фразеология, фразеологические единицы, культурные установки, цель, стремление, ценностная семантика, лингвокультурология, английский язык, узбекский язык.

**Introduction.** In modern linguistics, the study of value-oriented meaning has gained increasing relevance due to the growing interest in the interaction between language, culture, and cognition. Purpose and aspiration constitute fundamental categories of human experience, as they organize motivation, regulate behavior, and shape moral evaluations of success, ambition, and perseverance. These categories are closely connected with socially shared ideals and behavioral norms, which determine how individuals and communities interpret effort, achievement, and failure. Linguistically, purpose and aspiration are not confined to lexical nomination or grammatical expression but are deeply embedded in phraseological systems, where culturally stabilized evaluations are conventionalized and transmitted across generations.

**Literature review.** The axiological nature of phraseological meaning has been extensively examined in modern linguistic theory, particularly within the frameworks of phraseology, cultural linguistics, and value semantics. Arnold P. Cowie emphasizes that phraseological units

represent a special type of linguistic sign in which meaning is inseparable from evaluation, as idioms accumulate and transmit culturally shared judgments that cannot be reduced to literal or compositional semantics [1]. According to Cowie, phraseology functions as a mechanism of cultural continuity, preserving conventionalized attitudes toward behavior, success, effort, and social norms through fixed linguistic forms.

This position is further substantiated by Rosamund Moon's corpus-based research, which demonstrates that idioms frequently operate as condensed evaluative judgments in discourse [3]. Moon shows that phraseological units are commonly used to express approval, disapproval, irony, or caution, thereby functioning as pragmatic tools of social assessment rather than neutral descriptive devices. From this perspective, phraseology serves as a linguistic means through which speakers implicitly negotiate cultural values and shared expectations in everyday communication.

From a linguocultural standpoint, Anna Wierzbicka's theory of cultural key words and cultural scripts provides a crucial interpretative framework for understanding the axiological dimension of phraseological meaning [2]. Wierzbicka argues that languages encode culturally specific models of thought and behavior through stable expressions that reflect collective norms and moral expectations. Cultural scripts embedded in phraseology regulate socially acceptable attitudes toward ambition, restraint, perseverance, and responsibility, thereby shaping how aspiration and purpose are evaluated within a given linguistic community. This theoretical approach allows phraseological units to be interpreted as reflections of culturally internalized value systems rather than isolated semantic phenomena. In addition to general phraseological theory, the interaction between phraseology and broader conceptual domains has received increasing scholarly attention. In this respect, the pragmatic and discursive dimensions of evaluative meaning are particularly relevant [5][6]. Recent studies highlight the role of contextual and pragmatic factors in shaping culturally marked linguistic categories, including the interaction between phraseological meaning and conceptual domains such as time, intention, and purpose. These works emphasize that evaluative meanings are not static but emerge dynamically in discourse, reinforcing the view that phraseology operates at the intersection of semantics, pragmatics, and cultural cognition.

**Research Methodology.** The methodological framework of the present study is based on an integrative approach combining descriptive phraseological analysis, comparative linguocultural interpretation, and axiological semantic assessment. Such a multi-dimensional design makes it possible to examine phraseological units not only as stable linguistic formations but also as culturally and evaluatively marked signs that encode collective attitudes toward purpose and aspiration. The study proceeds from the theoretical premise that phraseological meaning emerges at the intersection of semantics, pragmatics, and cultural cognition, a position consistently supported in contemporary phraseological and linguocultural research [1][2][3]. The empirical corpus of the study comprises 320 phraseological units related to purpose, aspiration, perseverance, effort, and goal achievement, with 160 units drawn from English and 160 from Uzbek. The English material was selected on the basis of established phraseological descriptions and corpus-informed analyses presented in the works of Arnold P. Cowie and Rosamund Moon [1][3]. The Uzbek data were extracted from authoritative lexicographic sources, primarily Shavkat Rahmatullayev's phraseological dictionary, which provides reliable semantic and cultural interpretations of Uzbek idioms [4]. Additional theoretical support was drawn from recent studies by Muhliisa Qudratova, which emphasize the pragmatic and discursive nature of culturally marked categories and their interaction with conceptual domains such as time, intention, and purpose [5][6].

At the first stage of the analysis, a semantic selection procedure was applied in order to identify phraseological units that explicitly or implicitly encode goal-directed behavior. The selection included idioms expressing intention, striving, perseverance, achievement, and evaluative attitudes toward excessive or unrealistic ambition. Phraseological units lacking axiological or evaluative potential were excluded to ensure the relevance of the material to the research objectives.

At the second stage, a descriptive and semantic analysis was conducted to establish the structural and semantic characteristics of each phraseological unit. Special attention was paid to the evaluative component of meaning, following the view that idioms function as condensed cultural judgments rather than neutral descriptive expressions [1]. Dictionary definitions and contextual explanations were used to

determine the dominant semantic and evaluative orientation of each unit. The third stage involved axiological categorization, during which the selected phraseological units were classified according to the type of value judgment they encode. This categorization included positive evaluation of aspiration (approval of perseverance and purposeful striving), cautionary or ambivalent evaluation (warnings against unrealistic or excessive ambition), and morally conditioned evaluation (linking aspiration to ethical norms, patience, or social responsibility). This stage was informed by the linguocultural concept of cultural scripts proposed by Anna Wierzbicka, which explains how languages encode socially shared norms through conventionalized meanings [2].

At the comparative stage, English and Uzbek phraseological units were analyzed in parallel in order to identify similarities and differences in their dominant value orientations. This comparative linguocultural analysis was not aimed at establishing direct equivalence between individual idioms but at revealing broader axiological patterns underlying each language's phraseological system. The results of this comparison were systematized and presented in analytical tables in the Results and Discussion section, which allowed for a clearer visualization of cross-linguistic value contrasts.

In addition, a contextual and pragmatic analysis was applied to selected phraseological units occurring in literary discourse. Examples from English and Uzbek fiction were examined to observe how idioms function in narrative contexts to characterize characters' motivations, moral qualities, and attitudes toward purposeful action. This approach reflects the position that evaluative meaning becomes particularly salient in discourse, where phraseological units operate as implicit interpretative frameworks guiding readers' understanding [3][5].

To ensure the reliability and validity of the analysis, the study employed methodological triangulation, combining lexicographic evidence, theoretical interpretation, and contextual analysis. The findings were cross-checked against established theoretical positions in phraseology, linguoculturology, and pragmatics [1][2][4][6]. Such triangulation made it possible to maintain methodological consistency and to avoid subjective interpretation.

Overall, this methodological design enables a systematic and theoretically grounded examination of phraseology as a mirror of cultural attitudes toward purpose and aspiration, revealing how value-oriented meanings are structured, stabilized, and transmitted within English and Uzbek linguistic communities.

**Analysis and results:** The analysis of the collected phraseological material confirms that phraseology functions as a culturally conditioned axiological system reflecting collective attitudes toward purpose and aspiration in English and Uzbek. Although both languages employ idiomatic expressions to conceptualize goal-oriented behavior, the evaluative logic embedded in these expressions differs significantly, revealing distinct cultural priorities and normative frameworks.

In English phraseology, purpose and aspiration are predominantly conceptualized through individual agency, proactive striving, and achievement orientation. Idioms such as to aim high and to chase one's dreams encode a positive evaluation of ambition and personal initiative, framing aspiration as a legitimate and socially approved life project. These expressions emphasize self-realization and forward movement, reflecting a cultural orientation toward individual success and effectiveness. At the same time, English phraseology establishes pragmatic boundaries for aspiration through cautionary idioms such as to build castles in the air, which negatively evaluate unrealistic or illusory goals. This indicates that ambition is culturally encouraged provided it is

grounded in realistic effort and achievable outcomes, rather than being morally restricted [1][3].

In contrast, Uzbek phraseology demonstrates a value system in which aspiration is closely linked to ethical intention, patience, and social responsibility. Phraseological units frequently foreground moral legitimacy as a prerequisite for goal achievement, emphasizing endurance and restraint rather than speed or intensity. Expressions such as *niyatiga yetmoq* and *sabr-toqat bilan maqsadga erishmoq* reflect the cultural expectation that purposeful striving should be accompanied by sincerity of intention and moral perseverance.

Table 1. Axiological Classification of Phraseological Units Expressing Purpose and Aspiration in English and Uzbek

Language	Phraseological unit	Literal meaning	Axiological orientation	Cultural interpretation
English	to aim high	to set a high goal	Positive	Aspiration is socially approved as individual ambition and self-realization
English	to chase one's dreams	to pursue personal goals	Positive	Purpose is conceptualized as a personal life project
English	to build castles in the air	to imagine unreal things	Cautionary	Unrealistic aspiration is evaluated negatively
Uzbek	<i>niyatiga yetmoq</i>	to achieve one's intention	Positive (normative)	Purpose is legitimate when intention is sincere and consistent
Uzbek	<i>sabr-toqat bilan maqsadga erishmoq</i>	to achieve a goal through patience	Positive (ethical)	Goal achievement is associated with endurance and moral strength
Uzbek	<i>shoshma-shosharlik qilmoq</i>	to act in haste	Cautionary	Excessive haste in pursuing goals is culturally discouraged

The data presented in Table 1 demonstrate that while both languages recognize perseverance as a positive trait, the criteria for its approval differ. English phraseology evaluates aspiration primarily in terms of effectiveness, ambition, and personal achievement, whereas Uzbek phraseology evaluates aspiration through ethical intention, patience, and conformity with moral norms. This divergence supports the view that phraseological meaning is not culturally neutral but reflects socially established value hierarchies [2][4].

Table 2. Comparative Axiological Parameters of Purpose and Aspiration in English and Uzbek Phraseology

Axiological parameter	English phraseology	Uzbek phraseology
Dominant value focus	Individual achievement	Moral legitimacy of intention
Concept of aspiration	Personal ambition and self-realization	Ethically regulated striving
Evaluation of effort	Intensity and effectiveness	Patience and endurance
Attitude to excessive ambition	Criticized as unrealistic or impractical	Criticized as morally or socially improper
Social orientation	Individual-centered	Community- and norm-oriented
Cultural model	Achievement-driven selfhood	Moral balance and social harmony

As shown in Table 2, English phraseology reflects a predominantly individual-centered cultural model in which aspiration is framed as a personal responsibility and success is measured by achievement efficiency. Uzbek phraseology, by contrast, reflects a community-oriented and ethically grounded model in which aspiration is evaluated in relation to moral intention and social harmony. These findings align with the linguocultural framework proposed by Anna Wierzbicka, according to which languages encode culturally specific scripts regulating acceptable behavior through conventionalized meanings [2].

Furthermore, the pragmatic dimension of phraseological evaluation becomes particularly salient in literary discourse, where idioms are used to characterize characters' motivations and moral qualities. English literary texts often employ idioms of striving to emphasize determination and ambition, whereas Uzbek literary discourse frequently uses phraseological expressions to highlight patience, ethical endurance, and socially responsible behavior. This observation supports the argument that phraseological meaning operates dynamically in discourse, reinforcing culturally shared attitudes toward purpose and aspiration [3][5].

Overall, the results confirm that phraseology functions as a linguistic mirror of cultural attitudes, encoding evaluative norms that guide interpretation of goal-directed behavior. The

Conversely, idioms like *shoshma-shosharlik qilmoq* function as cautionary evaluations, discouraging impulsive or ethically unbalanced pursuit of goals. This evaluative pattern suggests that Uzbek phraseology conceptualizes aspiration not merely as an individual endeavor but as a morally regulated process embedded within social norms and communal values [4][6].

These tendencies are systematically illustrated in Table 1, which presents a comparative axiological classification of selected English and Uzbek phraseological units expressing purpose and aspiration.

A broader comparison of axiological parameters further highlights systematic differences between English and Uzbek phraseological systems. These differences are not limited to individual idioms but represent stable evaluative patterns shaping how purpose and aspiration are culturally conceptualized. Table 2 summarizes the dominant axiological parameters underlying phraseological representations of goal-oriented behavior in both languages.

comparative analysis demonstrates that English and Uzbek phraseological systems differ not only lexically but also axiologically, reflecting deeper cultural distinctions in the conceptualization of purpose and aspiration.

**Conclusion.** The present study has demonstrated that phraseology functions as a linguistically structured and culturally conditioned mirror of collective attitudes toward purpose and aspiration in English and Uzbek. By examining phraseological units through a comparative linguocultural and axiological framework, the research has shown that idiomatic expressions encode not only semantic content but also socially shared value judgments that regulate interpretations of goal-oriented behavior.

The analysis reveals that English phraseology predominantly conceptualizes purpose and aspiration in terms of individual agency, achievement orientation, and personal responsibility for success. Idiomatic expressions in English tend to legitimize ambition as a natural and socially approved component of self-realization, while introducing pragmatic constraints that discourage unrealistic or ineffective striving. In this linguistic system, aspiration is evaluated primarily through the lens of efficiency, determination, and attainability, reflecting a culturally entrenched emphasis on individual accomplishment.

In conclusion, phraseology emerges as a key linguistic domain through which cultures articulate, preserve, and

transmit their attitudes toward purpose and aspiration. The English and Uzbek data analyzed in this study confirm that idiomatic language provides valuable insight into how

different linguistic communities conceptualize striving, success, and moral responsibility, thereby underscoring the inseparable connection between language, culture, and values.

#### REFERENCES

1. Cowie, Arnold P. *Phraseology: Theory, Analysis, and Applications*. Oxford: Oxford University Press, 1998.
2. Wierzbicka, Anna. *Understanding Cultures through Their Key Words*. Oxford: Oxford University Press, 1997.
3. Moon, Rosamund. *Fixed Expressions and Idioms in English: A Corpus-Based Approach*. Oxford: Oxford University Press, 1998.
4. Rahmatullayev, Shavkat. *O'zbek tilining frazeologik lug'ati*. Toshkent: Qomuslar Bosh Tahririyati, 1992.
5. Qudratova, Muhlisa. Pragmatic Analysis of the Category of Time in Discourse Structure. *Web of Teachers: Inderscience Research*, 2024, vol. 2, no. 11, pp. 286–289.
6. Qudratova, Muhlisa. The Category and Methods of the Term “Time” in Phraseological Units. *Advanced Methods of Ensuring the Quality of Education: Problems and Solutions*, 2024, vol. 1, no. 2, pp. 146–149.