

Integration Of National Values In Foreign Language Education

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Abstract: The process of language learning consists not only in the assimilation of linguistic knowledge, but it is also directly related to cultural and national identity. Studies in different countries confirm that national values have a significant influence on language learning motivation. Values and sacred concepts reflect the specific aspects of a person's spiritual and material world, national-cultural worldview. Naturally, values are expressed through language and acquire stability. The spiritual and moral well-being of society is also reflected in the attitude towards eternal values. Therefore, axiological linguistics - a field that studies the values of language - is becoming increasingly relevant today.

Axiological linguistics studies the nature of values, their structural integrity in existence and society, the interrelationship of various values with social and cultural factors, as well as the phenomenon of personality. National values are a system of beliefs and customs based on the history, culture, and social principles of a particular society. National values play an important role in the process of language learning. They influence a person's perception of a new language, their attitude towards it, and learning motivation. Every society strives to study foreign languages in connection with its national interests. Therefore, in the process of language learning, it is important to find a balance between national identity and international competitiveness.

Within the framework of axiolinguistic research, it is important to show the influence of national values and the language of the work of art, the linguistic expression of national and cultural values, the peculiarities of the artistic text, the individual way of thinking of the creator in expressing an axiological assessment, as well as external factors (ideology, philosophy, environment, etc.), to identify and research universal and culturally specific axiolinguistic values. In this article, proverbs, wise sayings, idioms, and some texts reflecting historical events, cultural customs, and societal values are analyzed from an axiolinguistic perspective.

Keywords: Values, national-cultural, axiological linguistics, wise sayings, idioms.

Introduction: Language is one of the main elements of national identity, which plays a major role in preserving the history, culture, and values of society. Therefore, the issue of not losing one's national identity when learning a new language is discussed differently in many societies. For example, if national values are strong, people may view learning a foreign language as a threat to their own culture. On the contrary, there are also conclusions that in open societies, national values are enriched by the acquisition of new languages, and this serves to strengthen national identity. For example, in France, special laws have been adopted to maintain the dominance of the French language, but at

the same time, the study of English is encouraged to maintain its place in the international arena.

Many countries view the study of English, Chinese, Arabic, French, and other languages as a means of participating in international trade, diplomacy and geopolitics - influencing global political processes through foreign languages, science and innovation - access to international scientific research and news through foreign languages, and the opportunity to find a decent job in the labor market.

For example, the Chinese government links the study of the English language with the Belt and Road Initiative

and uses it to strengthen its economic and diplomatic interests. In Japan and South Korea, learning English is considered a part of national development, as it is important for international relations and technological development.

In Uzbekistan, interest in learning English, Russian, Korean, Turkish, and other languages has also increased in recent years, as this serves to expand international relations and ensure the country's economic development. At the same time, the study of foreign languages is encouraged, and knowledge of foreign languages is considered important for the development of the individual and society. It is gratifying that in the era of globalization young people are quickly mastering foreign languages and becoming competitive on a global scale, however, the negative impact on national values in the process of learning foreign languages is one of the pressing issues. In particular, the unification of global culture, the same music, the same film genres, and the same advertising forms are becoming widespread in the world. Such values as national customs, folklore, traditional crafts have lost their status among young people, and the unification of language (the widespread use of English as the language of international communication), food culture (global brands such as McDonald's, Starbucks are present in many parts of the world and are replacing local cuisine), clothing style (Western clothing is replacing national clothing in many regions), media and entertainment (consumption of the same content through global media resources such as Hollywood films, Netflix, YouTube), national customs and holidays (Western holidays such as Valentine's Day) are being celebrated in many countries.

Therefore, language learning through the integration of national values, cultural identity, and heritage into the educational process occupies an important place. This integration not only increases language knowledge but also strengthens deeper connection with cultural identity and develops intercultural understanding. The integration of national values into language education serves to balance language knowledge with cultural identity. This approach contributes to axiological, cognitive, emotional, and social development, preparing young people for local and global life.

The role of national values in language learning is important, as they shape the approach and content of learning a new language. The influence of national values on language learning is also shaped by cultural contexts, i.e., realities, idioms, and texts reflecting historical events, cultural customs, and societal values. Understanding these cultural elements is necessary for a full understanding of the language and mastering its subtleties. Language learning is often associated with

the desire to preserve and promote national values, such as traditions, customs, and social behavior. This increases motivation and interest in language learning. Also, many countries adopt language policies to integrate the study of the national language, preserve national identity, and protect cultural heritage. These policies can shape language education programs, encouraging students to see the national language as a means of integrating into society and participating in society.

In particular, realia play an important role in the practice of teaching foreign languages. Since realia are words that have no equivalents in the language, they still need to be interpreted in another language, conditionally translated. Explaining common realities in Uzbek language lessons for foreigners usually does not present much difficulty. For example, the Uzbek "palov" or "osh," "sumalak," "adras," "chopon," "do'ppi" is familiar to a foreigner who has some information about Uzbekistan, and even a language learner who encounters it for the first time quickly remembers it. However, sometimes there are realities that require explanation, comparison, and comprehension by the learner.

In the course of the lesson, in our opinion, the teacher should prepare realities in advance, based on the stages of language teaching. At the same time, it is necessary to take into account the goals of the language learner. In accordance with the goals of linking the student's future activities with our homeland, that is, winning entrepreneurship in Uzbekistan, establishing cooperation in the social, spiritual-cultural, educational, and educational spheres, conducting scientific research, etc., it would be beneficial to include 50-60 realia in the textbooks as appendices. At the higher stages of language learning, their number gradually increases. Therefore, based on our experience, we recommend teaching the following realia at the initial level of language education. They are mostly national words related to the social and everyday life of the Uzbek people:

Linguistic research related to the culture, spirituality, worldview, and values of the people is the object of axiological linguistics. The concept of axiological pairs is of particular importance in the study of axiological vocabulary based on proverbs, expressions, legends, myths, epics, and examples of oral folk art. Below is a semantic analysis of axiological lexicons reflecting some national values.

TRADITIONAL VALUES AND MODERN VALUES: AS AN EXAMPLE OF THE AXIOLOGICAL PAIR OF YOUTH AND AGE.

The place of the axiological pair of youth and old age in

the hierarchy of values varies in different cultures. Care for the elderly occupies an important place among national values. Every nation has traditions of showing respect and attention to the elderly. This value is important not only for appreciating the life experience of the elderly, but also for teaching values to the younger generation. For example, proverbs such as "A child is a slave to sweetness, an old man is a beggar for sweet words", "When young, go to work, When old, go to food", "Don't ask a six-year-old, ask a sixty-year-old", "Every house with an old man has a jewel", "Every house with an old man has a fairy, Every house with a fairy has a treasure", "The angel of the old house, the saranjami, the sarishtasi" show that it is necessary to treat the elderly with love and affection, listen to their opinions and receive their advice, help the elderly to make their life easier, and learn and practice national customs and traditions through the elderly. However, under the influence of global culture, young people may forget or become partially aware of their national values. This increases the risk of losing customs and traditions, therefore, young people need to pay special attention to preserving national values in the process of independent living and decision-making.

REFLECTION OF NATIONAL VALUE THROUGH BREAD IN UZBEK PROVERBS

In Uzbek proverbs, bread is not only a food product, but also an important resource for humans as a symbol of our people's traditions, beliefs, lifestyle, prosperity and hospitality, nutrition, birth, strengthening the unity of family and community, and the continuity of life. Bread, as a national value, is of great importance in Uzbek culture. For Uzbeks, offering bread to guests is a sign of respect for them, and proverbs such as "do not throw the bread " emphasize the value and preservation of bread. Bread plays an important role in some traditional holidays and rituals, for example, in wedding ceremonies non sindirish plays an important role as well. Therefore, bread is important as an integral part of Uzbek national values.

Values associated with hunger occupy an important place in life and reflect people's attitude towards food, therefore the etiquette of not wasting it and valuing each piece is formed. Offering bread to others strengthens traditions of mutual help and support during times of famine. The value associated with bread famine includes recognizing the importance of food in life, overcoming difficulties, and self-sufficiency. Difficult conditions encourage people to learn to spend bread economically, to save it, to protect bread from famine and hardship, thereby showing respect for the history and traditions of their people. The value of bread is also reflected in beliefs. In some traditions, dropping bread onto the ground is perceived as a bad

omen. In particular, the axiological lexicon of bread, based on phraseological units containing the component non: non yemoq, noni butun, noni yarimta bo'ldi, non ursin, comes as a symbol of life, livelihood, sustenance, abundance.

Proverbs based on bread are relatively common among proverbs formed on the basis of household products: Bread is bread, and its part is also (wastefulness - anti-value) a number of proverbs express material values that show that bread was the main food, cherished by the people; in turn, the value of bread among the people became the basis for other values. The hungry know the value of bread, The naked know the value of clothing; Bread is dear to the baker, Flour to the miller. means that personal values stem from everyone's needs and desires;

IN THE UZBEK MENTALITY, THE CHILD AS AN EXISTENTIAL (REFLECTING THE MEANING OF LIFE) VALUE.

Leaving offspring after a person is encouraged in all cultures, and in this sense, the family, along with parents, is considered a value. At the same time, in certain cultures, differences in this value are observed in terms of axiological hierarchy. In many cases, in the classification of values, the continuation of lineage is usually interpreted as a vital necessity. From a cultural-mental point of view, it can be concluded that procreation - having children and having many children - is higher than the vital level in the Uzbek people. They depend on the search for a deeper meaning of human existence. We believe that the above classifications of values have their limitations. For example, in some classifications, the continuation of generations is classified not as an existential (reflecting the meaning of life) value, but as a vital one. From the point of view of Uzbek culture, this is controversial. Moreover, all values, whether moral or political, have social roots. Because in this, the cultural norms of the community united by one culture are of decisive importance." Indeed, in the Uzbek people, having children does not only mean leaving offspring, but lives in the consciousness of the people as a value at the level of the meaning and purpose of life. Via A child is the strength of the back, a child is the heart, a child is the wing, a child is the bond of the soul, your child is your state, the light of our eyes, the strength of our back, the fruit of our life, our son Mullah Otobek (A. Qodiriy. Days Gone By) the value assessment is realized through the object being compared, usually it is equated with vital force, successor, pride, happiness, energy, beloved, opportunity, wealth, possessions, light energy, precious blessing acquired in life . These comparisons indicate that value is more existential, that is, that a person is the meaning of life.

In the lexical reserve of the Uzbek language, units such to give a child, to see a child, to hear a baby's voice, to come as a new guest evoke associations of warmth, joy, happiness associated with having a child. Also, the euphemism "multiplication," the adjective "uvali-juvali," the etymology of which in prayers goes back to concepts with the meaning of value in the ancient Turkic language, and the combination "ko'sha-ko'sha farzand," used with an adjective of the superlative level, also express a semantic-axiological meaning. After praying for the two young men to be in love, to be a mother and a daughter, the groomsmen dressed in golden clothes (A. Qodiriy, *Bygone Days*). We multiplied. We had a double grandson (From the newspaper). From the day the two young men were engaged, they prayed "May the two young men see each other" (From the newspaper).

In the Uzbek language, the concept of happiness is not only the relationship of marriage, spouses and children, but also is realized as a social assessment. This situation is based on the spiritual-educational, cultural, and religious views of the Uzbek ethnos, accumulated over centuries. In Uzbek culture, the concepts of child and happiness are inextricably linked, and the axiological concept of happiness is realized primarily in connection with the family. In the Uzbek language, the axiological concept of happiness consists of such specific components as family, positive relations in kinship, a healthy lifestyle, collective activity, physical health, love, affection, full satisfaction with the way of life, God's pleasure, the fulfillment of desires, maturity, marriage or marriage, having children and the moral and spiritual maturity of children, and is realized through the expressions *xotirjam bo'lmoq*, *yuzidan nur yog'ilmoq*, *ko'zlari chaqnamoq*, *oyoq-qo'li butun*, *to'rt muchasi sog'*, *shukr qilmoq*, *hayotidan mamnun*, *baxtdan mast*, *o'zidan ko'paymoq*, *uvali-juvali bo'lmoq*, *farzandli bo'lmoq*, *rohatini ko'rmoq*.

At the same time, childlessness is considered a great tragedy in Uzbek culture: "My dear Khizr, I am a short-headed slave! I am a nail-biter! Do you hear me, I am a nail-biter! Ask for whatever you wish, I will sell even this cloak of mine, I will do as you say! If only you would give me a child, my dear Khizr! (Togay Murad. *People walking in the moonlight*). In connection with this, somatic phraseologisms such as *tirnoqqa zor*, *tirnoqsiz*, *tirnoq yuzini ko'rmaslik* carry the semantic meanings of pleading, non-existence, deprivation and emphasize that childlessness is an anti-value. A number of euphemisms related to this value in the lexicon of the Uzbek language, such as *qisir*, *pushti kuyib ketgan*, *tug'mas*, have a strong negative connotation. This indicates that a woman's inability to have children was considered a great flaw among the people. Thus, the

fact that childlessness is an anti-value of an existential nature serves to realize the assessment of the concept of having children/bearing children as a value that occupies a high place in the hierarchy of national-ethical values.

Observations on the analysis of some axiological concepts with national value content based on Uzbek proverbs, expressions, idioms, which are considered a unique traditional, mental model of the world, preserved in the reserve of a certain national language, showed that ancient values in the consciousness of society, passed down from generation to generation, undergo various transformations under the influence of the era, religion, philosophy, ideology, politics. In particular, there were cases when a value that had a positive assessment in a certain period changed its positive assessment over time, or a value that was negatively assessed acquired a neutral content. At the same time, in the era of globalization, if every nation does not think deeply about its integration into the modern world in order to pass on its history, values, traditions, and culture to future generations, this process may lead to the fact that some national values lose their significance as values for young people.

In particular, it is necessary to strengthen the foundations of national culture in the education system. Educational programs should provide broader information about literature, historical heritage, and folk art. By instilling in the minds of the younger generation the sacredness of identity, history, and culture, we will protect them from the negative influence of globalization. At the same time, it is important to develop such qualities as learning foreign languages and respecting other cultures, as this will help us strengthen our position in the international arena.

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