

AXIOLOGICAL REPRESENTATION OF THE CONCEPT OF “BELONGING” IN ENGLISH AND UZBEK

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Abstract

This thesis explores the axiological representation of the concept of “Belonging” in English and Uzbek. Belonging is closely related to socially and culturally significant values such as acceptance, identity, loyalty, solidarity, respect, family, and community. The study focuses on how these values are linguistically expressed in the two languages. English lexical units such as *belonging*, *acceptance*, *inclusion*, *community*, *home*, and *identity* demonstrate the relationship between belonging and individual social experience. Uzbek expressions such as *mansublik*, *oila*, *mahalla*, *Vatan*, *yurt*, *hamjihatlik*, and *sadoqat* reveal the importance of collective identity, family relationships, community, homeland, and social responsibility. The comparison shows that both languages associate belonging with positive values, while exclusion and alienation represent its negative conceptual pole.

Keywords:

Belonging, axiological linguistics, cultural values, English, Uzbek, acceptance, identity, solidarity, loyalty, family, community, homeland, mahalla, Vatan, social responsibility, cultural identity, social affiliation.

Axiology is concerned with values and evaluative meanings. In linguistics, an axiological approach makes it possible to examine how language represents ideas that a particular society considers important, desirable, or undesirable. The concept of “**Belonging**” has a strong axiological dimension because belonging is generally associated with positive social and emotional experiences such as acceptance, trust, security, recognition, loyalty, and solidarity.

In English, the expression “**sense of belonging**” is an important representation of this concept. It refers to the feeling that an individual is accepted and valued within a particular group or environment. This may include a family, school, university, workplace, community, or cultural group. The expression therefore combines psychological and social dimensions. Other expressions such as *feel at home*, *be part of a community*, *fit in*, and *feel included* also demonstrate the positive evaluation of belonging.

The concept of **home** has an important axiological role in English. Home is commonly associated with safety, comfort, familiarity, emotional support, and family. Therefore, the expression “*I feel at home here*” may communicate not simply physical comfort but also acceptance and emotional connection. The metaphor of **roots** also carries positive values because roots symbolize stability, continuity, ancestry, and cultural identity.

In Uzbek, the axiological structure of belonging is represented through a wider cultural network. The words **mansublik** and **tegishlilik** express affiliation, while concepts such as **oila**, **qarindoshlik**, **mahalla**, **Vatan**, **yurt**, **hamjihatlik**, and **sadoqat** reveal important social values.

Family has a particularly significant role in the Uzbek representation of belonging. The family is not only a biological unit but also an important social and emotional environment. Concepts of respect, mutual support, responsibility, and intergenerational continuity are often connected with family relationships. Kinship vocabulary further demonstrates the importance of social relations in the conceptualization of identity.

The concept of **mahalla** is another important axiological element. It represents a community in which individuals may participate in social activities and maintain relationships with neighbours. The concept can therefore be associated with cooperation, mutual assistance, social responsibility, and solidarity. In this sense, *mahalla* represents both a social space and a value-oriented community.

The concept of **Vatan** also has a strong axiological meaning. It is associated with homeland, national identity, history, cultural heritage, and collective memory. Expressions involving *Vatan* often contain positive values such as loyalty, respect, responsibility, and emotional attachment. Similarly, *yurt* may represent not simply geographical territory but a meaningful cultural environment.

Another important value is **hamjihatlik**, which can be translated as unity or solidarity. It expresses the idea that members of a community should cooperate and support one another. The related concept of **sadoqat** emphasizes loyalty and commitment. These concepts demonstrate that belonging may involve not only emotional attachment but also responsibilities toward other members of a community.

The negative axiological dimension of belonging is represented by exclusion and alienation. English uses expressions such as *outsider*, *excluded*, *left out*, *isolated*, and *alienated*. Uzbek uses words and expressions such as **begona**, **chetda qolmoq**, and **begonalashmoq**. The opposition between **o'z** ("one's own/familiar") and **begona** ("stranger/outsider") is particularly meaningful in Uzbek. English has similar conceptual oppositions such as *insider-outsider* and *included-excluded*.

Therefore, both languages construct belonging through a positive-negative value opposition. Belonging is connected with acceptance, identity, solidarity, and security, whereas non-belonging is connected with rejection, isolation, and alienation.

Conclusion

The analysis demonstrates that belonging is a strongly axiological concept in both English and Uzbek. Both languages associate belonging with acceptance, identity, community, solidarity, and emotional connection. However, Uzbek linguistic representation gives particular importance to family, mahalla, homeland, ancestry, loyalty, and collective responsibility. English provides especially visible expressions for individual experiences of inclusion and social acceptance. The comparative study of these representations contributes to a better understanding of cultural values and supports more effective intercultural communication.

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