

THE ROLE OF THE INTERCULTURAL INTERPRETATION OF VALUES IN LINGUISTICS

M.A. Makhkamova,

International School of Science, Finance and Technology
Tashkent, Uzbekistan

Abstract. This article analyzes the complexity of the process of understanding values in different cultures, in particular, it highlights how language, communication and worldviews influence the formation of these concepts. It analyzes how people from different cultural backgrounds interpret key concepts such as respect, freedom, duty and collectivism differently, which often leads to misunderstandings in intercultural communication. In order to effectively address these problems, it emphasizes the importance of building intercultural competence through cultural education, empathy and flexibility. Using the examples of Western and Eastern cultures, as well as the cultural contexts of Uzbekistan and Russia, the article demonstrates the need to develop mutual understanding through cultural awareness and ethical dialogue. In addition, the article suggests practical approaches to increasing intercultural sensitivity in academic, professional and social spheres, which will serve to form a more inclusive and respectful global dialogue.

Key words: linguistics, intercultural interpretation, value, Uzbek, English, global dialogue, cultural education, empathy, flexibility, worldview.

Researchers such as Geert Hofstede and Edward T. Hall have pointed out that various cultures emphasize different values. Hofstede's theory of cultural dimensions, for instance, identifies dimensions including individualism vs. collectivism, power distance, uncertainty avoidance, masculinity vs. femininity, long-term orientation, and indulgence vs. restraint. These dimensions clarify why a value like "independence" is highly esteemed in the United States but may be perceived less favorably in a collectivist society like Japan. Uzbek researchers, including Mamarasulov S.S. (2021), point out the significance of cultural values in forming national identity, illustrating how traditional Uzbek sayings and practices embody deeply ingrained societal values. Linguist Khaitov N. and researcher Yuldashev B. have also examined the linguistic outlook of Uzbek culture, revealing how moral values are woven into metaphors and idiomatic expressions. In a similar vein, Russian researchers such as V.A. Maslova (2001), E.M. Vereschagin, and V.G. Kostomarov (1999) have investigated the linguistic and cultural aspects of value systems, concentrating on the function of language in mirroring and conveying cultural values. Another prominent Russian academic, N.D. Arutyunova, highlighted the axiological role of language and how value-laden concepts influence human understanding and communication.

Cross-Cultural Differences in Value Interpretation:

- **Individualism vs. Collectivism:** In individualistic cultures (such as the USA and UK), values such as personal accomplishment, independence, and self-expression are prioritized. Conversely, collectivist cultures (like China and

Uzbekistan) focus on values such as loyalty to family, community, and group cohesion.

- Power Distance: Cultures with a high power distance (for instance, Russia and Mexico) accept hierarchical systems and place importance on authority and respect for those in senior positions. In contrast, low power distance cultures (such as Denmark and Australia) prioritize equality and collaborative decision-making.

- Communication Styles: High-context cultures (like Japan and various Arab nations) depend significantly on indirect communication and shared background, often interpreting values in more intricate ways. Low-context cultures (for example, Germany and the USA) prefer clear communication and tend to articulate values in straightforward and explicit terms.

- Time Orientation: In cultures with a long-term orientation (for example, China and South Korea), values such as persistence and frugality are highlighted. In contrast, cultures with a short-term orientation (like Nigeria and the Philippines) place greater emphasis on traditions and meeting social responsibilities.

Interpreting values across different cultures presents considerable challenges due to the complexities of language, history, philosophy, and social factors. A key problem is the relativity of moral values, as highlighted by Geert Hofstede (2001), who asserted that cultural dimensions like individualism versus collectivism and uncertainty avoidance significantly influence how societies identify acceptable behavior and fundamental virtues. For instance, the individual freedom that is highly valued in the United States may clash with the collective harmony prioritized in many East Asian cultures.

The understanding of values within different cultures is complicated by philosophical, linguistic, and sociocultural issues, a complexity acknowledged by both Western philosophers and notable scholars from Uzbekistan and Russia. From a Russian philosophical viewpoint, N.D. Arutyunova highlights that language serves not just as a means of communication but also as a vessel for conveying a culture's worldview ("olamning lisoniy manzarasi"). She contends that grasping the values in various cultures necessitates an awareness of how entrenched moral and axiological ideas are within the semantic framework of a particular language. In a similar vein, V.A. Lektorsky (2001) notes that cultural values are influenced by historical and ideological contexts, and their meaning is interpreted through the epistemological lenses that are unique to each culture. M.M. Bakhtin, another significant Russian philosopher, emphasized the dialogical nature of understanding culture. He argued that meaning does not arise in isolation, but rather through the engagement of diverse viewpoints. This concept is essential for interpreting values, particularly when striving to harmonize ethical standards across different civilizations or religious beliefs.

In the academic discourse of Uzbekistan, N.K. Ziyomuhamedov examines how national and cultural values underpin moral consciousness and identity. He points out that values like mehmondo'stlik (hospitality), halollik (honesty), and fidoyilik (selflessness) in Uzbek culture have ethical implications that might not be fully recognized when interpreted through a Western lens. Sh. Yusupova (2020), in her

study on intercultural communication within Uzbekistan, observes that the blended nature of Uzbek society—formed by both Eastern customs and Russian modernity—results in a multifaceted ethical landscape where values are continuously negotiated. This leads to instances where the same moral action can be perceived differently based on whether the cultural context is Islamic or Western. Furthermore, both Russian and Uzbek philosophers emphasize the necessity of steering clear of value absolutism. A. Guseynov, a prominent Russian ethicist, cautions that imposing universal ethical standards can lead to cultural misunderstanding or moral imperialism. Instead, he promotes context-sensitive ethics that acknowledges the inherent logic and moral codes present in each cultural tradition.

Understanding cultural values is essential for promoting meaningful and courteous relationships between various nations in an increasingly interconnected world. This article has examined the ways in which language, history, and viewpoints impact basic cultural notions and how they impact how ideals like freedom, respect, and collectivism are understood. Intercultural communication is frequently hampered by these differences, leading to miscommunications, disputes, or stereotypes. However, these challenges are surmountable. People and organisations can bridge cultural divides by consciously working to promote empathy, intercultural communication training, and cultural education. Mutual understanding and cooperation are further improved when flexibility and ethical awareness are incorporated into day-to-day activities. The study highlights the need to contextualise values rather than using general evaluations by incorporating ideas from both Western and Eastern perspectives and concentrating on the experiences of countries like Russia and Uzbekistan. In the end, developing intercultural competency is crucial for creating inclusive, caring communities as well as for international relations, academics, and global business. Achieving peaceful cohabitation in a globalised society will continue to depend on a commitment to ongoing communication, an understanding of cultural variety, and an openness to diverse viewpoints.

References

1. Mamarasulov S.S. Madaniyatlararo muloqot va qadriyatlar tafakkuri. – T.: O‘zMU, 2021.
2. Maslova V.A. Лингвокультурология. – М.: Академия, 2001.
3. Saidov A.X. Milliy qadriyatlar va fuqarolik jamiyati. – T.: Adolat, 2010.
4. Ting-Toomey S. Communicating Across Cultures. – The Guilford Press, 1999.
5. Vereschagin E.M., Kostomarov V.G. Язык и культура: Лингвострановедческие исследования. – М.: Русский язык, 1999.
6. Yuldashev B. O‘zbek xalq maqollarida aks etgan qadriyatlar. – T.: Ilm ziyo, 2018.
7. Yusupova Sh. Madaniyatlararo muloqot va etik qadriyatlar. – T.: Fan, 2020.