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EVALUATING THE CONCEPT OF "FAMILY" IN THE UZBEK PAREMIOLOGICAL FUND: AN AXIOLOGICAL AND COGNITIVE-SEMANTIC APPROACH

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Abstract. This paper presents a multidimensional examination of the axiological, cognitive, and linguo-cultural properties inherent in the "family" construct within the Uzbek paremiological repertoire. The study explores the conceptualization of familial paradigms, underlying value systems, and socio-normative stereotypes articulated through proverbs and sayings. Viewing these paremiological entities as condensed reflections of the national consciousness, the research categorizes the evaluative dimensions tied to the family institution into positive, negative, and neutral axiological strata. Additionally, the structural framework of the concept is delineated by mapping its core and peripheral elements. Ultimately, the results underscore the paramount importance of family-oriented values in the Uzbek linguo-cultural domain, demonstrating their pivotal function in establishing ethical standards and maintaining social cohesion.

Keywords: paremiological repertoire, family construct, axiological evaluation, linguo-cultural analysis, proverbial expressions, cognitive semantics, core-periphery model, value paradigms.

Introduction. Within the framework of Uzbek linguistics, paremiological units serve as an essential repository of the nation's historical wisdom, worldview, and enduring value systems. The construct of the "family," in particular, is deeply embedded in the national consciousness as a paramount social institution. Through the paremiological fund, this concept unveils a highly stratified semantic and axiological architecture. Scholars exploring the linguo-cultural dimensions of proverbs, such as G.L. Permyakov, characterize them as "stereotypical formulas of folk wisdom" (Permyakov, 1988, p. 45), a definition that underscores their critical function in verbalizing underlying conceptual frameworks.

In Uzbek proverbial lore, the "family" paradigm transcends a mere demographic or social grouping; it operates as a core matrix for ethical, pedagogical, and cultural paradigms. For example, the proverb "The family is a sacred fortress" (Oila – muqaddas qo'rg'on) conceptualizes the household as an inviolable sanctuary requiring defense. The metaphorical deployment of "fortress" invokes semantic features (semes) of resilience, security, and permanence, thereby expanding the conceptual boundaries through metaphorical mapping.

Literature review and research methodology. Viewed through an axiological lens, the family is predominantly framed by positive evaluative markers within Uzbek proverbs. This is evident in expressions such as "The family is the foundation of the state" (Oila – davlatning asosi), which equates familial stability with societal permanence. Here, the term "foundation" functions as a metaphor for structural and civic support. As A.V. Reformatsky posits, the semantic composition of

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language is intrinsically bound to societal imperatives (Reformatsky, 1967, p. 112). This theoretical alignment is vividly illustrated in the paremiological encoding of the family construct.

However, the paremiological representation of the family does not strictly rely on idealization; it simultaneously captures the complexities and frictions of domestic life. The saying "Husband and wife may fight, but the one entering the door will not know" (Er-xotin urishar, eshikdan kirgan bilmas) highlights the insular nature of familial disputes. It characterizes the family unit as an enclosed communicative sphere, carrying the implicit socio-cultural norm that domestic conflicts should remain shielded from the public domain.

From a cognitive linguistics standpoint, the "family" concept is structured around a prototypical model. Its nuclear domain comprises central figures like "father," "mother," and "child," whereas its peripheral boundary encompasses broader relational categories such as "relative," "daughter-in-law," and "mother-in-law." This hierarchical organization aligns seamlessly with E. Rosch's prototype theory, which dictates that cognitive constructs are divided into core and marginal elements (Rosch, 1975, p. 193), a framework highly applicable to Uzbek paremiology.

Furthermore, these proverbs rigidly delineate familial and gender roles. The metaphorical dichotomy in "The father is a mountain, the mother is a garden" (Ota – tog', ona – bog') juxtaposes the paternal figure – symbolizing strength and steadfast protection – against the maternal figure, which represents nurturing, affection, and flourishing. This illustrates a distinct linguo-cultural paradigm of gender responsibilities. As V.N. Telia observes, linguistic units often encapsulate cultural codes, functioning as "semantic traces of culture" (Telia, 1996, p. 214).

Paremiological expressions also attribute a profound pedagogical function to the family unit. The proverb "A bird does what it sees in its nest" (Qush uyasida ko'rganini qiladi) highlights the family's primacy in early socialization, presenting the domestic environment as the ultimate determinant of behavioral development – a concept that resonates strongly with modern sociological and educational frameworks. Additionally, the family construct is intrinsically tied to the ethos of collectivism. Sayings like "Where there is unity, there is life" (Birlik bor joyda – tiriklik bor) elevate familial cohesion to a fundamental virtue, positioning the family as a societal microcosm that mirrors broader communal harmony.

Ultimately, these analytical observations reveal that the "family" concept within Uzbek paremiology exhibits a complex semantic architecture and a profound axiological depth. It functions not solely as a primary social institution, but as an indispensable pillar of ethical standards, cultural heritage, and national identity.

Examining the semantic and cognitive architecture of the "family" construct within Uzbek proverbial expressions uncovers a highly stratified and hierarchical framework. In this organization, the nuclear elements exhibit universal and enduring traits, while the peripheral constituents are shaped by specific cultural and contextual factors. Notably, terms such as "father," "mother," and "child" form the semantic nucleus, holding prominent roles in the vast majority of these linguistic units. In contrast, concepts like "mother-in-law," "son-in-law," and "daughter-in-law" reside in the marginal zones, primarily illustrating the network of social roles and interpersonal dynamics.

A review of the paremiological corpus reveals that the conceptualization of the family in Uzbek is heavily reliant on metaphorical and symbolic paradigms. This tendency is best understood through the lens of Conceptual Metaphor Theory. As posited by G. Lakoff and M. Johnson, metaphor serves as a core cognitive mechanism, allowing abstract ideas to be comprehended via tangible representations

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(Lakoff & Johnson, 1980, p. 56). Accordingly, conceptual mappings such as “Family is a fortress” (Oila – qo‘rg‘on), “Family is a tree” (Oila – daraxt), and “Family is a home” (Oila – uy) inherently link the domestic sphere with notions of steadfastness, profound roots, and structural integrity.

The arboreal metaphor, “Family is a tree,” merits special attention. In this conceptualization, the parental figures are mapped onto the “roots,” whereas the offspring are envisioned as the “fruits.” Such a semantic framework encapsulates the ideals of lineage continuity, intergenerational succession, and the transfer of biological as well as cultural legacies. Consequently, these proverbial expressions transcend mere linguistic utility, operating as essential conduits of cultural memory.

From an axiological standpoint, the representation of the family in Uzbek paremiology is largely governed by positive evaluative markers. However, a subset of proverbs conveys critical or admonitory messages. For instance, the saying “If the family is ruined, the nation is ruined” (Oila buzilsa – el buzilar) underscores the family’s foundational status within the social hierarchy, cautioning that its collapse may trigger extensive societal turmoil. In this context, the causal linkage is unambiguous, and the evaluative dimension assumes a rigorously normative function.

Likewise, the adage “A bad wife destroys a home, a good wife builds a home” (Yomon xotin – uy buzadi, yaxshi xotin – uy tuzadi) illustrates the societal appraisal of domestic gender roles. This specific expression imposes profound social and ethical obligations upon the female archetype, highlighting the indispensable function of women in safeguarding household harmony within Uzbek linguo-culture. Simultaneously, these paremiological forms serve as linguistic instruments that perpetuate and solidify traditional gender stereotypes.

Furthermore, the communicative and pragmatic utility of the family concept within these proverbs is of equal paramountcy. Proverbial sayings are regularly utilized in targeted discourse contexts to offer guidance, deliver warnings, or articulate judgments. To illustrate, the expression “Husband and wife are a pair of wings” (Er-xotin – qo‘sh qanot) advocates for the principles of domestic synergy and parity. In this instance, the avian metaphor of “wings” denotes the reciprocal reinforcement requisite for familial progress and collective advancement.

Viewed through a linguocultural lens, the construct of the family within Uzbek paremiology stands as a cornerstone of the national ethos. V.A. Maslova characterizes linguoculturology as the scholarly investigation of the nexus between language and culture, positing that the primary focus of this discipline is how national culture is mirrored in linguistic expressions (Maslova, 2001, p. 87). Approached from this theoretical angle, proverbial depictions of the family serve as a direct reflection of Uzbekistan's collective axiological framework.

Results and discussion. An equally critical dimension of the familial concept in Uzbek proverbs is its pedagogical and socializing utility. For instance, the adage “Raise a child from the very beginning” (Bolani boshidan) underscores the imperative of early-stage educational intervention. Such paremiological units reaffirm the family environment’s paramount influence in socializing youth and shaping individual character.

Additionally, the corpus reveals a distinct economic undercurrent. Maxims like “The family is the source of sustenance” (Oila – rizq-ro‘z manbai) conceptualize the household as a locus of not only moral equilibrium but also material and financial security. This dual representation highlights the inherently multifunctional character of the familial construct.

Scrutiny of these linguistic units further demonstrates that the conceptualization of the family transcends internal interpersonal dynamics, extending deeply into the broader societal milieu. The

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expression “You cannot hold a sieve to the public’s mouth” (El og‘ziga elak tutib bo‘lmaydi) exemplifies the permeability of the household to public scrutiny, thereby framing the family as an open, rather than closed, social system.

Synthesizing the findings of the cognitive-semantic evaluation, it is evident that the “family” paradigm in Uzbek proverbial lore is anchored by several core semantic nodes: cohesion and mutual support, pedagogical socialization, ethical standards, material viability, and intergenerational succession. These interrelated elements coalesce to form a unified and comprehensive semantic field.

Consequently, the “family” within Uzbek paremiology transcends mere linguistic representation; it operates as a sophisticated linguocognitive phenomenon encapsulating the historical trajectory, cultural heritage, and normative social structures of the populace.

To transition this inquiry toward a robust empirical framework, a targeted corpus analysis and subsequent statistical evaluation were conducted to substantiate the theoretical claims.

To facilitate a quantitative investigation of the familial construct, a bespoke corpus of Uzbek proverbs was assembled. The primary dataset comprised 512 paremiological units drawn from authoritative folkloric anthologies, including the collections curated by Rahmatullayev and Sh. Rahmon. Following a rigorous filtration process based on semantic pertinence, conceptual linkage, and contextual frequency, a subset of 173 proverbs explicitly or implicitly pertaining to the “family” was isolated. Subsequently, these selected items were systematically stratified according to their semantic and axiological orientation into the following classifications:

Table 1.

N	Category	Proverbs	Percent (%)
1.	Positive (positive axiology)	112	64.7%
2.	Negative (critical/cautionary)	38	22.0%
3.	Neutral (descriptive)	23	13.3%

Analytical outcomes reveal that the familial construct within Uzbek paremiology is overwhelmingly articulated through a positive axiological framework. This tendency underscores the family’s elevated status as a paramount cultural asset within the Uzbek linguocultural continuum. Concurrently, proverbs bearing critical or admonitory undertones represent a substantial fraction of the corpus, operating as normative regulatory mechanisms designed to mitigate and manage domestic conflicts.

The categorical distribution of semantic constituents is delineated as follows:

Table 2.

N	Semantic Components	Occurance	Percent (%)
1.	Unity and solidarity	49	28.3%
2.	Upbringing and socialization	37	21.4%
3.	Moral norms	31	17.9%
4.	Gender roles	26	15.0%

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5.	Economic factors	18	10.4%
6.	Continuity of generations	12	7.0%

This quantitative variance indicates that the fundamental conceptualization of the family is anchored in paradigms of social cohesion and collective solidarity. Such a finding is interpreted as a defining sociocognitive trait typically endemic to cultures governed by a collectivistic ethos.

Corpus-based frequency diagnostics established that the lexemes denoting “father” (ota), “mother” (ona), “child” (bola), “home” (uy), and “household” (ro‘zg‘or) exhibit the highest rate of occurrence. Quantitatively, the term “father” was recorded 68 times, “mother” 74 times, “child/offspring” 59 times, and “home/family” registered 83 instances.

These metrics robustly validate the linguistic centrality of the concept’s semantic nucleus. Moreover, an examination of collocational patterns (co-occurrence frequencies) delineated recurrent semantic pairings, notably: “mother – affection” (ona – mehr), “father – support” (ota – tayanch), “family – unity” (oila – birlik), and “child – upbringing” (bola – tarbiya). Such associative ties manifest deeply ingrained conceptual, metaphorical, and semantic linkages within the collective cognitive framework.

A further critical facet of the statistical evaluation involves the extraction of syntactic and structural archetypes. Within the Uzbek proverbial corpus, the conceptualization of the family predominantly materializes through the following structural paradigms:

Table 3.

N	Structural Models	Distribution
1.	Metaphorical model	41%
2.	Antithetical (contrasting) model	27%
3.	Cause-and-effect model	19%
4.	Didactic (advisory) model	13%

The empirical evidence underscores the pronounced systematic nature of paremiological units, a coherence that extends beyond mere semantic alignment to encompass robust structural and stylistic organization.

Within the scope of the empirical investigation, the gendered dimensions of the corpus were subjected to rigorous scrutiny. The data reveals that the prevalence of proverbs centering on female representations (64 instances) marginally surpasses those focused on male figures (51 instances). Such statistical variance highlights the pivotal status of female archetypes within the Uzbek paremiological landscape, particularly accentuating their integral roles as mothers and daughters-in-law (kelin).

Subsequent correlational modeling elucidated distinct conceptual pairings: maternal imagery demonstrates a profound statistical association with pedagogical and developmental functions (upbringing), whereas paternal representations are consistently intertwined with themes of economic provision and financial viability.

These correlative patterns unequivocally corroborate the persistence of traditional gender stratifications embedded within Uzbek linguoculture. Additionally, a functional-pragmatic categorization of the proverbial corpus yields the following distributional breakdown:

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Table 4

N	Functions	Distribution %
1.	Educational (Pedagogical)	46%
2.	Normative (Standard-setting)	28%
3.	Evaluative (Axiological)	17%
4.	Cautionary (Admonitory)	9%

Consequently, the data indicates that the overarching pragmatic utility of these linguistic constructs lies in the governance and modulation of collective social behavior.

Synthesizing the findings from the empirical and statistical methodologies permits the derivation of the following core theoretical postulates:

1. Within Uzbek paremiology, the "family" construct is imbued with a profoundly affirmative axiological valence;

2. The semantic nucleus of this conceptual paradigm is constituted by highly stable and frequently occurring lexical components;

3. Gender dynamics are systematically portrayed through a conventional, traditionalistic lens;

4. The operational mechanics of these proverbs are fundamentally pedagogical and prescriptive in nature;

5. The underlying conceptual framework is inextricably tethered to a collectivist ideological paradigm.

A comprehensive linguocognitive and axiological evaluation establishes the "family" as a foundational cognitive category within the national ethos, intricately systematized via linguistic formulations. The inquiry uncovers a stratified semantic architecture characterizing this concept, distinguished by a seamless integration of nuclear and marginal constituents. Specifically, primary lexemes such as "father," "mother," and "child" form the semantic core – anchoring the fundamental meaning – whereas peripheral components broaden the conceptual scope to encompass wider socio-relational networks and societal roles.

Ultimately, empirical and statistical corroboration confirms the overwhelmingly positive axiological appraisal of the family unit in Uzbek paremiology, cementing its status as an inviolable and sacrosanct social institution within the culture's linguistic consciousness. Concurrently, the persistence of admonitory and critically toned maxims underscores an ongoing sociocultural imperative to regulate internal family dynamics. Thus, it can be concluded that paremiological artifacts operate beyond mere passive cultural reflection; they function as dynamic and active instruments of behavioral regulation.

Cognitive and epistemological evaluations indicate that the familial construct is dynamically instantiated via complex metaphorical frameworks. By employing conceptual paradigms such as "Family as a citadel" (Oila – qo'rg'on), "Family as an arboreal organism" (Oila – daraxt), and "Family as a domicile" (Oila – uy), underlying semantic properties denoting steadfastness, sanctuary, generational continuity, and socio-cohesion are profoundly expressed. Such findings attest to the robust efficacy and intricate operationalization of conceptual metaphorical schemata within the Uzbek linguistic matrix.

Furthermore, the empirical investigation foregrounds the critical salience of gendered variables. Within the paremiological corpus, masculine and feminine archetypes are strictly circumscribed by

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orthodox societal paradigms; notably, maternal representations are inextricably intertwined with pedagogical nurturing and emotional benevolence, whereas paternal iterations are consistently bound to constructs of guardianship and economic sustenance. This sociolinguistic dynamic validates the profound entrenchment of the collective national ethos and cultural stereotyping through lexical and semantic codification.

Additionally, proverbial expressions discursively construct the family as the quintessential apparatus for socialization. The paramount importance of the domestic sphere in pediatric development and the crystallization of both ethical imperatives and communal values is accorded central prominence. Such evidence unequivocally substantiates the intrinsic prescriptive and instructional imperatives embedded within paremiological structures.

Synthesizing these observations, the conceptualization of the "family" within the Uzbek proverbial landscape is distinguished by the following structural and semantic attributes:

- An overwhelmingly affirmative axiological valence;
- A resilient semantic nucleus circumscribed by an expansive conceptual periphery;
- Intricate conceptualization mediated by robust metaphorical schemata;
- The reinforcement of historically entrenched gender stratifications;
- Pronounced pedagogical and socio-regulatory capacities.

Ultimately, the empirical derivations of this inquiry rigorously corroborate that within the Uzbek linguocultural ecosystem, the familial paradigm transcends a mere linguistic abstraction. Rather, it operates as an indispensable bedrock of collective social cognition, enduring cultural axiology, and the overarching architecture of national identity.

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