



# THE LINGUOCULTUROLOGICAL SIGNIFICANCE OF THE “PARENT” CONCEPT AND ITS REFLECTION IN WORLD LANGUAGES (ON THE EXAMPLE OF UZBEK, RUSSIAN, AND ENGLISH LANGUAGES)

**Abdimurodov Doston Dilmurod Ugli**

Shahrisabz State Pedagogical Institute

Senior Teacher, Department of Foreign Languages and Practice

[abdimurodovdoston@302gmail.com](mailto:abdimurodovdoston@302gmail.com)

<b>Article history:</b>	<b>Abstract:</b>
<b>Received:</b> 6 <sup>th</sup> May 2025 <b>Accepted:</b> 4 <sup>th</sup> June 2025	This article explores the linguoculturological significance of the concept «parent» – encompassing both «mother» and «father»—and the ways it is verbalized in Uzbek, Russian, and English languages. Through a comparative analysis of proverbs, idioms, metaphors, and culturally-bound expressions, the study reveals how each language encodes societal values, moral norms, and emotional attitudes toward parental figures. The research applies the methods of conceptual analysis, cultural linguistics, and discourse analysis to identify universal and culture-specific features. The findings highlight how the alloconcept of “parent” serves as a cognitive-linguistic bridge between language and culture, contributing to the formation of national identity and intercultural understanding.
<b>Keywords:</b> concept, alloconcept, parenthood, linguoculturology, metaphor, proverb, Uzbek, Russian, English, cultural semantics.	

## 1. INTRODUCTION

In every culture, the concept of “parent” occupies a central role in shaping collective consciousness, societal structures, and individual identity. Language, as a mirror of cultural values, provides insight into how different societies conceptualize parental roles. The terms «mother» and «father» are not merely biological markers but culturally-loaded symbols that reflect historical, ethical, and emotional dimensions of human life.

This paper aims to investigate how the parent concept is linguistically and culturally constructed in Uzbek, Russian, and English, using the tools of linguoculturology. The analysis of phraseological units, proverbs, and metaphorical expressions reveals both universal values (such as respect, sacrifice, and love) and culture-specific nuances that influence human communication and perception.

## 2. THEORETICAL BACKGROUND

The study of culturally significant concepts such as *parent* is situated at the intersection of **cognitive linguistics**, **linguoculturology**, and **conceptual metaphor theory**, as well as **intercultural**

**communication**. These frameworks help explore how language encodes and reflects the culturally mediated understanding of fundamental human experiences such as family and parenthood.

### 2.1. Concept and Alloconcept

In linguoculturology, the term *concept* is defined as a culturally and cognitively shaped mental unit, representing socially relevant knowledge embedded in language (Maslova, 2004). The notion of the *alloconcept* (Karasik, 2002) extends this idea by emphasizing that a universal concept, such as *parent*, can have different culturally-specific manifestations across languages. These variations are shaped by national traditions, historical narratives, religious worldviews, and collective ethical systems.

### 2.2. Conceptual Metaphor Theory

This study draws heavily on **Conceptual Metaphor Theory (CMT)**, developed by Lakoff and Johnson (1980), which asserts that abstract domains of experience are often structured metaphorically via more concrete domains. For instance, metaphors such as «*Parents are the roots of the tree*» or «*Parents are anchors*» reflect universal cognitive mappings like:

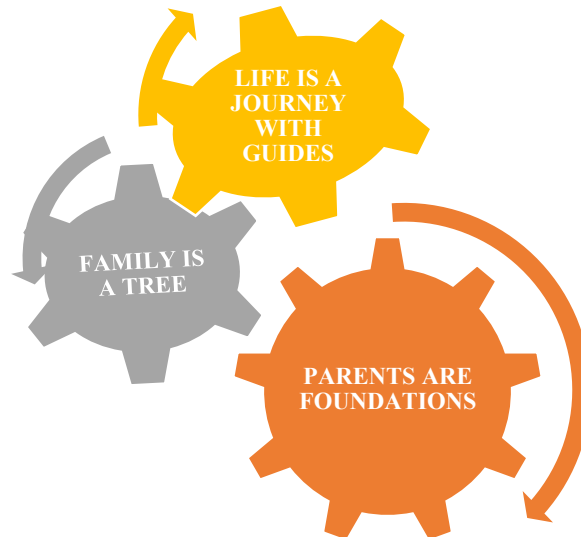


Figure 1.

While English metaphors emphasize individual emotional support and guidance, Uzbek metaphors often highlight religious and moral authority (e.g., *ota-onang duogo'ying* – *parents are your prayers*), and Russian expressions reflect both reverence and emotional endurance.

Linguoculturology, a Russian-origin discipline founded by Vereschagin and Kostomarov (1990), investigates the interrelation of language and culture, particularly how culture-specific concepts are verbalized and symbolized in speech. According to their framework, language serves as a «cultural code,» storing and transmitting essential values, norms, and collective experiences.

The concept of *parent* thus becomes a linguocultural marker that reflects national identity. In Uzbek, for example, parental authority is deeply linked to religion and divine obligation; in Russian, it is tied to emotional intimacy and sacrifice; in English, parenthood emphasizes support, psychological development, and responsibility.

This study also employs the theory of cultural models (Holland & Quinn, 1987), which posits that people within a cultural group share cognitive schemas—mental structures that influence perception and behavior. These schemas are embedded in linguistic expressions and narrative patterns, especially in phraseology and folklore.

For instance, English proverbs reflect a model of *parent-as-guide*, while Uzbek proverbs often frame parents as intercessors between the child and God. Russian expressions combine emotional closeness with moral obligation. These models help define the culturally

expected roles and behavioral patterns associated with parenthood.

The integration of ethnolinguistic (Wierzbicka, 1997) and cognitive linguistic approaches allows for a deeper understanding of how cultural meanings are encoded in language. Ethnolinguistics focuses on the worldview expressed in language, while cognitive linguistics examines how people conceptualize their experiences linguistically.

By examining the metaphors, idioms, and proverbs related to *parent* in each language, the study uncovers how each culture structures knowledge and expresses values related to familial roles. Language, in this framework, is not merely a tool for communication but a vessel of cultural memory and identity.

The study draws upon the frameworks of conceptual metaphor theory (Lakoff & Johnson, 1980), linguoculturology (Vereschagin & Kostomarov, 1990), and the theory of cultural models (Holland & Quinn, 1987). The concept *parent* is treated as an alloconcept, which undergoes recontextualization depending on national traditions, religious beliefs, and moral values.

In Uzbek linguocultural space, parents are considered sacred figures, often associated with religious and moral authority. In Russian, parental roles are deeply rooted in family cohesion, endurance, and emotional expression. English discourse often reflects the Western emphasis on individuality, psychological support, and legal responsibility within parenthood.

### 3. METHODOLOGY

This study employs a comparative qualitative approach. Data were collected from bilingual proverb dictionaries (Uzbek-Russian, English-Uzbek, Russian-English),



national corpora of each language, cultural texts, such as folk tales, literature, and idiomatic dictionaries. The expressions were analyzed for semantic content, metaphorical structure, and cultural values. Categorization was based on thematic domains: respect, sacrifice, love, authority, and intergenerational responsibility.

A survey was conducted during this study. This questionnaire is part of a study investigating how the concept of *parent* is perceived, expressed, and symbolized in different languages and cultures—specifically Uzbek, Russian, and English. The aim is to analyze cultural values, metaphors, and linguistic patterns that reflect attitudes toward parents in these three linguistic communities.

**Questionnaire: The Expression of the Concept of "Parent" in Language and Culture (for Linguistic and Cultural Research)**

**Dear Participant!** We ask you to answer the following questions based on your opinion and experience. The questions serve to analyze the cultural and linguistic features of the expression of parenthood in three languages (Uzbek, Russian, English). Your answers will be used for scientific purposes only.

Please answer the questions as openly and thoughtfully as possible. There are no right or wrong answers.

**Section 1: General Perceptions**

1. **What values do the words "mother" and "father" most strongly represent to you?**

(Select all that apply)

- Love
- Respect
- Strength
- Sacrifice
- Responsibility
- Authority
- Warmth
- Discipline
- Other (please specify): \_\_\_\_\_

2. **Do you associate different emotional traits with "mother" vs. "father"?**  
[MC]

- Yes
- No
- Not sure

3. **In your culture, which of the following qualities are most expected from parents?**

(Select up to three)

- Nurturing
- Protection
- Moral guidance
- Financial support
- Emotional support
- Authority
- Religious or spiritual leadership
- Other (please specify): \_\_\_\_\_

**Section 2: Linguistic and Cultural Reflections**

4. **Write one proverb or idiom related to parents in your native language. What does it mean to you personally?**

\_\_\_\_\_

5. **How is respect for parents shown in your culture through language or behavior?**

\_\_\_\_\_

6. **Are there common metaphors or symbolic expressions used to describe parents in your language?**

- Yes
- No



- Not sure

If yes, please give an example: \_\_\_\_\_

**7. Which of the following expressions about parents have you heard in English?**

- "Like mother, like daughter"
- "Father knows best"
- "Mother hen"
- "Daddy's girl"
- "Your mother wears army boots" (insult)
- Other: \_\_\_\_\_
- I don't know any

**8. What values do English sayings about parents usually reflect, in your opinion?**

\_\_\_\_\_

**9. What emotional or moral traits are emphasized in Russian sayings or idioms about parents?**

\_\_\_\_\_

**10. Which values are emphasized in Uzbek expressions about parents?**

- Obedience
- Blessings
- Honor
- Authority
- Mercy
- Humility
- Other: \_\_\_\_\_

**Section 3: Cross-cultural Understanding**

**11. Do you think the concept of "parent" is viewed differently in Uzbek, Russian, and English cultures? If yes, how?**

\_\_\_\_\_

**12. Which language do you think expresses the strongest emotional attachment to parents through its idioms or sayings?**

- Uzbek
- Russian
- English
- All equally
- Not sure

**13. Do you think the way people speak about parents is changing in your culture? If yes, in what way?**

\_\_\_\_\_

**4. ANALYSIS AND FINDINGS**

To explore the linguistic and cultural representation of the concept "*parent*" in different languages, a survey was conducted among undergraduate students at Shahrisabz State Pedagogical Institute. The participants included students from the following academic groups:

*Primary Education 6-22*

*Primary Education 7-22*

*Mathematics and Informatics 2-22*

In total, 47 students participated in the survey. These students are actively studying linguistics, education,

and intercultural communication as part of their curriculum, making them suitable respondents for this cross-cultural linguocultural research.

The survey aimed to determine how the concept of "parent" is perceived emotionally and morally among Uzbek-speaking students, what proverbs, idioms, or metaphors they associate with the words *mother* and *father*, whether they recognize cultural differences in parental conceptualization across Uzbek, Russian, and English languages, and the extent to which modern



language reflects changing attitudes toward parental roles.

Most respondents selected the following core values when describing parents: love (91%), respect (85%), sacrifice (79%), and responsibility (74%). These results indicate that the emotional and moral aspects of parenting are deeply embedded in the respondents' worldview.

Students most frequently quoted Uzbek proverbs such as "*Ota-onang borida qadrlagin, yo'qligida sabr qil*" and "*Onang do'zaxdan chiqaradigan najotkoring.*" These responses suggest a strong cultural-emotional bond and a religious undertone in the Uzbek worldview of parents. More than 82% of students agreed that respect for parents is expressed both through verbal politeness, such as the use of honorifics, and ritual behavior, such as kissing hands or asking for blessings. A smaller number of students noted that in Russian and English

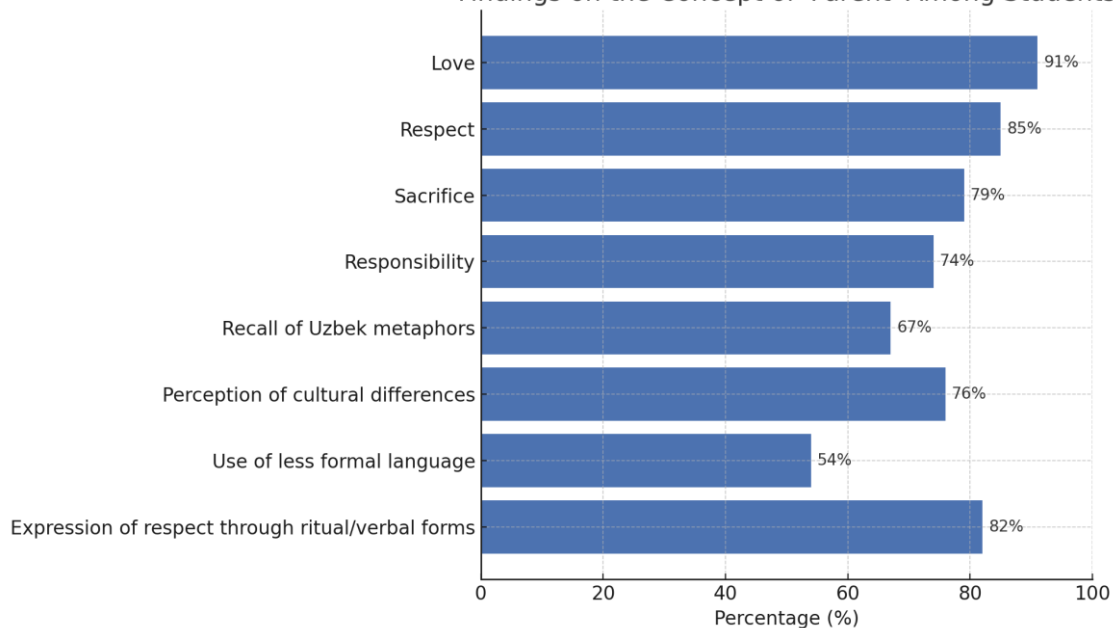
cultures, parenting tends to be portrayed with more individualistic and rational characteristics.

Approximately 67% of students were able to recall metaphors or figurative phrases used to describe parents in Uzbek (e.g., *ona yurakdek, ota tog'dek*), while fewer students could cite similar expressions in English.

When asked whether they see differences between Uzbek, Russian, and English portrayals of parents, 76% said yes, 12% said no, and another 12% were unsure. Most participants noted that Western expressions tend to emphasize independence and equality, while Uzbek expressions emphasize reverence and sacrifice.

More than half of the students (around 54%) stated that modern youth tend to use less formal language when referring to parents, and that traditional expressions are being used less frequently, especially in online communication.

Findings on the Concept of 'Parent' Among Students



Overall, the survey results show that among students of Shahrizabz State Pedagogical Institute, the concept of *parent* is still strongly linked with traditional values such as respect, responsibility, and sacrifice, especially in the Uzbek language. However, there is a growing awareness of cultural shifts and linguistic transformations influenced by globalization and increased exposure to other languages, particularly English. These findings offer valuable insights for further comparative linguistic and cultural research.

## 5. DISCUSSION

The intricate interplay between language and culture reveals how fundamental concepts shape societal views

and individual behaviors. One such concept, the parent, transcends mere familial ties to embody cultural values, responsibilities, and societal expectations. In linguoculturology, the parent serves as a vital component to understand how different languages encapsulate varying perceptions of parenthood and authority. The analysis of this concept highlights that language often acts as a reflection of the collective mindset, where values attributed to parental roles resonate within the linguistic frameworks of a culture. For instance, the nuances of parental expressions in Uzbek, Russian, and English languages reveal diverging attitudes toward authority, care, and social structure. As emphasized in research, the linguistic picture of the



world derived from these expressions contributes significantly to understanding national mentalities, ultimately bridging the gap between cultural interpretations and linguistic representation (Urishevna et al.), (University S of Economics and Technology et al.).

The intricate relationship between cultural identity and educational engagement highlights the multifaceted role of parents within Uzbek society. In this context, parents serve as vital agents of cultural transmission, intertwining their cultural values with their children's educational experiences. A study of Uzbek parents in a New York community revealed that their diverse engagement strategies are shaped by an interplay of material, social, and cultural factors, underscoring the complexity of parental involvement ((Abdullaeva et al.)). This reflects not only the aspirations of parents but also a broader societal aim to preserve their cultural heritage amid globalization. The significance of parental roles extends beyond education, as parents navigate traditional expectations alongside contemporary societal pressures, ultimately contributing to the linguistic and cultural fabric of Uzbekistan ((Barnett et al.)). Such dynamics elucidate the essential function of the parent concept within the Uzbek language, symbolizing deeper cultural connections and the transmission of communal values.

The rich tapestry of Uzbek culture is intricately woven through its lexicon, particularly in the context of family structure and traditional values. Words associated with familial relationships reflect the significance of lineage and collective identity, underscoring the importance placed on parental roles within society. For instance, the Uzbek terms for mother and father not only denote biological relationships but also embody expectations of respect, care, and guidance. This linguistic framework is indicative of the prevailing cultural norms that emphasize familial loyalty and intergenerational connections. In examining lexicon through a linguoculturological lens, it becomes evident that these terms serve as cultural artifacts, encapsulating societal norms and values that shape identities. Such exploration contributes to our understanding of how language mirrors the broader sociocultural context, revealing the symbiotic relationship between language and societal values in Uzbekistan, a theme echoed in contemporary discussions surrounding media and communication dynamics (University S of Economics and Technology et al.), (N/A).

In Uzbek, parents are often metaphorically elevated to a sacred status:

*"Ota-onang — duogo'ying"* (Your parents are your prayers)

*"Ota-ona rozi, Xudo rozi"* (If your parents are pleased, so is God)

These expressions indicate a religiously infused model of obedience and spiritual reward. The concept of *duo* (prayer) links parental blessing with divine grace.

In examining societal structures and exchanges in the Russian context, the concept of Parent carries significant weight, influencing interpersonal relationships and cultural expectations. Russian linguistic frameworks often reflect a deep-rooted reverence for familial ties and the responsibilities inherent within parenting. This notion extends beyond mere familial roles to encompass broader societal influences, where parenthood signifies authority, guidance, and nurturing. The societal implications of this concept become particularly evident in the interplay between traditional values and modern societal shifts, highlighting a tension between expectations and evolving practices. Moreover, as illustrated in recent research, the understanding of parenting evolves in response to contemporary challenges, such as the impact of new media and education in shaping perceptions of authority and care within families (University S of Economics and Technology et al.), (N/A). Therefore, the Parent concept serves not only as a linguistic entity but also as a cultural marker that reflects ongoing transformations in Russian society.

Russian proverbs and idioms emphasize emotional bonds and endurance:

*"Мать родна — что ни есть святыня"* (One's own mother is a sacred treasure)

*"Отцовское слово — закон"* (A father's word is law)

Emotional proximity is complemented by the figure of the father as a moral authority. Russian alloconceptualization involves both warmth and structural hierarchy.

In English, parent-related expressions reflect support and responsibility:

*"Like mother, like daughter"*

*"Parents are the anchors of a child's life"*

English proverbs show a balance between role modeling and psychological nurturing. The metaphorical framing often emphasizes individuality and life guidance, with less emphasis on religious or divine associations compared to Uzbek.

The intricate portrayal of parental figures in Russian folklore and literature serves not only as a reflection of cultural values but also as a lens through which societal norms and familial relationships are examined. In many narratives, parents symbolize authority and protection



but can also embody tyranny and oppression, revealing a complex dynamic between love and control. For instance, characters often wrestle with the expectations imposed by parental figures, which can lead to either personal growth or tragic downfall. This duality emphasizes the significance attributed to the 'parent' concept within the broader context of Russian cultural identity. Such explorations are crucial for understanding the linguistic and cultural ramifications of parental roles across various cultures, as exemplified by comparative studies on the subject. Thus, the examination of these figures enriches our comprehension of the universal human experience reflected in diverse literary traditions.

The intricacies of familial terminology reveal significant divergences and convergences across cultures, particularly in the conceptualization of the parent role. In Uzbek, Russian, and English languages, the term embodies differing cultural values and social expectations. For instance, Uzbek language emphasizes the communal aspects of parenting, reflecting a strong

kinship system where extended family plays a crucial role. Conversely, the Russian interpretation showcases a blend of individual and collective parenting styles influenced by historical socio-political shifts, primarily through the lens of modernity and familial responsibilities. English, on the other hand, tends to emphasize individualism, highlighting parental authority and personal agency. This comparative analysis underscores the linguoculturological significance of the parent concept, demonstrating how each language encapsulates its unique cultural nuances while also revealing overarching themes of love, responsibility, and guidance in parenting (University S of Economics and Technology et al.), (N/A).

The comparative study reveals key differences in how the parent alloconcept functions across languages. While Uzbek idioms frame parental figures as quasi-divine, Russian culture integrates emotional and moral frameworks. English, on the other hand, tends to emphasize cognitive-emotional support and developmental guidance.

### Universal elements across all three include:

High moral valuation of parents

Role-modeling as a means of behavioral transmission

Emotional connectedness, albeit expressed differently



### Cultural-specific elements:

Sacredness in Uzbek

Emotional resilience in Russian

Psychological guidance in English

These findings suggest that the alloconcept of "parent" is a powerful cultural construct, playing a key role in moral education and cultural continuity.

#### 6. CONCLUSION

The concept of *parent* represents a linguocultural nucleus through which values, norms, and emotions are transmitted intergenerationally. By examining Uzbek, Russian, and English examples, this study highlights both the universal nature of parental reverence and the particular ways in which cultures express it linguistically. These insights are crucial for fostering intercultural competence, especially in translation, education, and communication contexts. In examining the multifaceted representation of the 'parent' concept across Uzbek, Russian, and English languages, it becomes evident that

linguistic expressions are deeply intertwined with cultural values and societal norms. This study elucidates how the 'parent' serves not only as a biological descriptor but also as a significant cultural symbol, reflecting varying degrees of familial importance and social roles specific to each culture. The data collected reveal that while the essential themes of love and nurturing prevail universally, their expressions and associated meanings vary, highlighting the unique linguistic nuances found within each language. Such findings underscore the necessity for a linguoculturological approach to understanding familial terms, as evidenced by discussions in scholarly forums like the IV Міжнародний науковий конгрес Society of Ambient Intelligence - 2021 and insights from the Fifth



International Research Conference on communication trends (University S of Economics and Technology et al.), (N/A). This research not only enriches our comprehension of language but also fosters greater cross-cultural appreciation.

#### REFERENCES

1. Abdullaeva, Mekhribon. «Experiences of Uzbek Immigrant Parents with Public Schools in New York City: Parental Engagement». ScholarWorks@UMass Amherst, 2020, <https://core.ac.uk/download/334981366.pdf>
2. Barnett, Robert, Bitkeev, P.T., Bitkeeva, G.S., Eli, et al.. «Multiethnic Societies of Central Asia and Siberia Represented in Indigenous Oral and Written Literature». 'Universitätsverlag Gottingen', 2022, <https://core.ac.uk/download/543577751.pdf>
3. Gibbs, R. W. (1994). The Poetics of Mind: Figurative Thought, Language, and Understanding. Cambridge University Press.
4. H.N. Muhitdinova, A.A. Mustakimov, Ruslan Abdullayev, D.S. Holbayeva. «INTENSIVE THERAPY OF ACUTE RENAL FAILURE IN THE PHASE OF OLIGOANURIA AT THE AGE OF 7.1-18 YEARS OLD». 2024, <https://doi.org/10.34660/inf.2024.28.60.162>
5. Holland, D., & Quinn, N. (1987). Cultural Models in Language and Thought. Cambridge University Press.
6. Lakoff, G., & Johnson, M. (1980). Metaphors We Live By. University of Chicago Press.
7. Mamatov, O. (2018). Uzbek Proverbs and Their Russian Equivalents. Tashkent: Akademyashr.
8. Online corpora and proverb databases: National Corpus of Russian Language, British National Corpus, Uzbek Language Corpus.
9. State University of Economics and Technology, ДУЕТ, Криворізький державний педагогічний університет, КДПУ, Івано-Франківський національний технічний університет, нафти і газу. «IV Міжнародний науковий конгрес «Society of Ambient Intelligence - 2021» (ISCSAI 2021). Кривий Ріг, Україна, 12-16 квітня 2021 року». 'EDP Sciences', 2021, <https://core.ac.uk/download/552660575.pdf>
10. Urishevna, Madzhidova Rano. «Representación de la imagen lingüística del mundo a través de un factor humano». CICSAL-RELIGACIÓN. CENTRO DE INVESTIGACIONES EN CIENCIAS SOCIALES Y HUMANIDADES DESDE AMÉRICA LATINA, 2019, <https://core.ac.uk/download/305104533.pdf>
11. Vereschagin, E.M., & Kostomarov, V.G. (1990). Language and Culture: Linguoculturology in Language Teaching. Moscow.
12. Yury Baranayeu, Jiping Ma. «CORRELATION OF SOMATIC MATURITY AND GENERAL PHYSICAL AND TECHNICAL PERFORMANCE OF 14-15 YEAR- OLD FOOTBALL PLAYERS». 2024, <https://doi.org/10.34660/inf.2024.16.37.150>