

The Sociolinguocultural And Linguocognitive Interpretation Of The Concept Of Family Values

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Abstract: This article analyzes the concept of family values from sociolinguocultural and linguocognitive perspectives. The study explores how family values manifest through the interrelation of language, culture, and society. From a sociolinguistic perspective, the research examines the social functions of the family institution and their reflection in linguistic units. The linguocultural analysis identifies the lexical-semantic and cultural features of family values in Uzbek, German, English, and Russian languages. The linguocognitive approach reveals the cognitive models and metaphorical expressions of such concepts as family, respect, and love. The findings demonstrate that the concept of family values is multilayered and closely interconnected with both culture and cognition.

Keywords: Family values; sociolinguistics; linguoculture; linguocognitive approach; cultural concepts; conceptual analysis; value system; linguistic worldview; cultural identity; discourse analysis; semantic interpretation; cognitive linguistics; social norms; intercultural communication.

Introduction: Family values serve as a fundamental social and moral foundation in every society. They reflect the social, cultural, and cognitive dimensions of the family institution and occupy a central place in all stages of human life. The analysis of this concept from a sociolinguistic perspective reveals the interaction between language and society; from a linguocultural perspective, it highlights the intersection of language and culture; and from a linguocognitive viewpoint, it uncovers how the concept is formed in human consciousness and represented through metaphorical models. The relevance of this research lies in the fact that family values, under the influence of modern global processes, migration, and intercultural communication, have become a key indicator of national identity and cultural memory.

METHODOLOGY

The study applies sociolinguistic, linguocultural, and linguocognitive methods of analysis.

-The sociolinguistic approach examines how the functions of the family institution, moral norms, and social roles are reflected in linguistic units [1, p.45].

-The linguocultural method compares the cultural

semantics of the family values concept in different languages (Uzbek, German, Russian, and English) [2, p.73].

-The linguocognitive analysis identifies the cognitive models and metaphorical structures underlying such concepts as family, parents, children, and respect in human consciousness [3, p.58].

The analysis is based on the sociological theories of Émile Durkheim, Talcott Parsons, and Geert Hofstede concerning social structure and cultural dimensions, as well as the lexical-semantic features of kinship terminology and forms of address [4, p.112].

RESULTS

The study shows that the concept of family values manifests through several key dimensions:

1. At the sociolinguistic level – The family, as the nucleus of socialization, transmits moral norms and values. According to Durkheim, the “moral code” of every society is expressed through family relations [5, p.67]. Parsons distinguishes two primary functions of the family [6, p.102]:

- the initial socialization of children;

- the stabilization of adult personalities and emotional support.

2. From an intercultural perspective – Hofstede's dimension of individualism versus collectivism highlights cultural differences in family values [7, p.143].

- In individualistic cultures (Western countries), the family is viewed as a small, independent unit, emphasizing personal freedom and self-interest.
- In collectivist societies (Asia, Africa, Latin America, including Uzbekistan), extended families and clan systems play a significant role, and duties toward the family are prioritized over individual interests.

3. From a linguocultural viewpoint – Family-related values such as respect, affection, and reverence are explicitly reflected in linguistic units.

- In English, the word cousin refers to all types of cousins, while in Uzbek there are distinct terms such as amakivachcha (paternal cousin), tog'avachcha (maternal cousin), and jiyan (nephew/niece), indicating a complex and valued kinship system.
- Affectionate suffixes in words like akajon (dear brother), opajon (dear sister), buvijon (dear grandmother), otajon (dear father) express familial warmth and respect.

4. From a cognitive perspective – The concept FAMILY is often metaphorically represented as shelter, roots, tree, or home. These metaphors encode the notions of safety, stability, and affection in human cognition.

- From a sociolinguistic perspective – the family functions as an institution shaping the moral norms of society.
- From a linguocultural perspective – language serves as a means of expressing and preserving family values.
- From a linguocognitive perspective – the family forms a mental model of protection, affection, and stability in human consciousness.

Thus, the analysis of family values provides a profound understanding of the national and cultural uniqueness of human thought at the intersection of linguistics, cultural studies, and sociology.

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DISCUSSION

The findings confirm that family values are deeply rooted in both language and culture. The family is a key element of social stability, and its system of values is expressed and preserved through language. Kinship terminology and forms of address reflect a society's social structure, hierarchy of respect, and cultural values.

In Uzbek culture, family values are intertwined with notions such as respect, devotion, parental blessing, and love, while in Western cultures they are associated with independence, responsibility, and partnership.

This indicates that each culture possesses its own semantic model of the family.

CONCLUSION

The research demonstrates that the concept of family values is a multilayered phenomenon, encompassing interrelated sociolinguistic, cultural, and cognitive components.