

**FAMILY, LABOR, MORAL AND SOCIAL VALUES IN RUSSIAN AND UZBEK
PROVERBS: MECHANISMS OF INTERGENERATIONAL TRANSMISSION**

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Abstract. The preservation and transmission of cultural values constitute one of the central concerns of contemporary linguistics, cultural studies, and language education. In the context of globalization, digital communication, and increasing intercultural interaction, traditional mechanisms of cultural continuity are undergoing significant transformation. Among the linguistic means that contribute to the preservation of collective experience, proverbs occupy a special position as concise verbal expressions that encode cultural knowledge, social norms, and value orientations accumulated over generations. The present study investigates Russian and Uzbek proverbs as instruments of intergenerational value transmission and examines their educational potential within language and cultural education. The corpus comprises 200 proverbs, including 100 Russian and 100 Uzbek paremiological units. The study employs descriptive, comparative, linguocultural, axiological, and content-analysis methods. The analysis focuses on four major value categories: family values, labor values, moral values, and social values. The findings reveal a substantial common axiological core shared by both linguistic cultures, including the values of family solidarity, diligence, honesty, justice, friendship, and mutual assistance. At the same time, culture-specific differences are identified. Russian proverbs tend to emphasize individual responsibility and perseverance, whereas Uzbek proverbs place greater emphasis on collective solidarity, respect for elders, and communal cooperation. The study demonstrates that proverbs function not only as repositories of cultural memory but also as effective educational resources capable of supporting the development of intercultural communicative competence.

Keywords: paremiology, proverbs, cultural values, intergenerational transmission, linguoaxiology, cultural memory, Russian proverbs, Uzbek proverbs, language education, intercultural competence.

Introduction. In the twenty-first century, the preservation and transmission of cultural values have become central concerns in linguistics, cultural studies, sociology, and education. Globalization, digitalization, migration processes, and the increasing intercultural interaction of societies contribute to the transformation of traditional value systems and mechanisms of cultural continuity. Under these conditions, the study of linguistic means that ensure the preservation and transmission of cultural experience acquires particular importance.

Among such means, proverbs occupy a special place. As concise and figurative expressions of collective wisdom, proverbs accumulate the practical experience of generations, encode moral norms and social expectations, and serve as effective tools for transmitting cultural knowledge. Paremiological units not only reflect social reality but also actively participate in shaping value orientations and behavioral patterns within a linguistic community. As Wolfgang Mieder notes, proverbs function as repositories of folk wisdom and constitute one of the most stable forms of cultural memory preserved in language [Mieder, 2004, 2014].

The growing interest in the axiological dimension of language has led to the emergence of linguoaxiology, which investigates the representation of values in linguistic structures. Within this framework, proverbs are regarded as valuable sources for studying the value systems of

different cultures because they reveal socially approved norms, ethical standards, and collective evaluations [Nelyubova, 2025; Nosirova, 2025].

Recent studies demonstrate that proverbs continue to play a significant role in modern discourse despite rapid technological development. Research in computational paremiology confirms the continued presence and adaptation of proverbs in books, news media, and social networks, indicating their enduring relevance as instruments of cultural communication [Davis et al., 2021].

The foundations of modern paremiology were established by scholars such as Wolfgang Mieder, Alan Dundes, Archer Taylor, and Galit Hasan-Rokem. Their works contributed to the understanding of proverbs as linguistic, folkloric, and cultural phenomena. The study contributes to the development of modern paremiology, linguoaxiology, and linguocultural studies by expanding theoretical understanding of the relationship between language, values, and intergenerational communication.

Literature Review. The study of proverbs has a long and rich scholarly tradition that spans folklore studies, linguistics, anthropology, cultural studies, and, more recently, linguoaxiology. Over the past decades, proverb research has evolved from descriptive collections of folk wisdom to interdisciplinary investigations of cultural cognition, value systems, and intercultural communication.

One of the most influential scholars in modern paremiology is Wolfgang Mieder, whose works established the theoretical foundations for contemporary proverb studies. Mieder defines proverbs as concise traditional statements expressing generally accepted truths, norms, and values that have been transmitted through generations (Mieder, 2004). According to the scholar, proverbs function not only as linguistic units but also as carriers of collective memory and cultural knowledge. In his later works, Mieder (2008; 2014) emphasizes that proverbs preserve social experience and continue to influence public discourse, literature, politics, and everyday communication.

A significant contribution to the development of paremiological theory was made by Hrisztova-Gotthardt and Varga (2015), who presented a comprehensive overview of proverb studies and highlighted the interdisciplinary nature of modern paremiology. Their research demonstrates that proverbs represent complex cultural phenomena combining linguistic, cognitive, historical, and social dimensions.

The cognitive approach to proverb studies focuses on the relationship between proverbial knowledge and human conceptualization. Researchers argue that proverbs serve as cognitive schemas through which individuals interpret reality and evaluate social situations. Within this framework, proverbial expressions are viewed as verbalized cultural models that reflect shared patterns of thinking and collective experience. Recent studies increasingly investigate the role of proverbs in intercultural communication. Pan and He (2023), comparing Chinese and Japanese proverbs, demonstrate that paremiological units simultaneously reveal universal human values and culture-specific perceptions of reality. Such findings support the idea that proverbs function as important indicators of cultural identity while facilitating cross-cultural understanding.

Another important direction of contemporary research concerns the digital transformation of paremiological discourse. Davis et al. (2021) introduced the concept of computational paremiology and analyzed the use of proverbs in books, newspapers, and social media platforms. Their findings indicate that proverbs remain active elements of modern communication despite significant changes in communication technologies. This suggests that proverbial wisdom continues to serve as a mechanism of social and cultural continuity.

Within the framework of linguoaxiology, scholars increasingly focus on the value component of linguistic units. Nelyubova (2024; 2025) argues that language reflects socially

significant value orientations through specific axiological markers. Proverbs occupy a special position within this system because they contain explicit evaluations of human behavior, moral norms, and social expectations. Similarly, Nosirova (2025) emphasizes that proverbs constitute an important source for reconstructing cultural value systems and identifying dominant social ideals.

Research on cultural memory also contributes significantly to understanding the social functions of proverbs. Scholars of cultural memory maintain that societies preserve and transmit collective knowledge through symbolic forms, including language, narratives, and folklore. Proverbs can therefore be regarded as linguistic mechanisms of cultural memory that ensure the continuity of social experience between generations. Their repetitive and formulaic nature facilitates memorization and transmission, making them particularly effective instruments of cultural preservation. In educational studies, proverbs are increasingly viewed as valuable resources for language teaching and intercultural competence development. Mammadova (2024) demonstrates that the incorporation of proverbs into language instruction enhances learners' understanding of cultural norms and communicative behavior. Similar conclusions are reached by Babazade (2024), who highlights the role of proverbs in fostering cultural awareness and value-oriented learning.

Despite the considerable body of research devoted to proverb semantics, cultural specificity, and cognitive functions, the role of proverbs as instruments of intergenerational value transmission remains insufficiently explored. Existing studies typically examine either the linguistic structure of proverbs or their cultural meanings, while relatively few investigations address the mechanisms through which proverbs transmit values from one generation to another. Furthermore, the integration of paremiological, axiological, and cultural-memory approaches remains limited in contemporary scholarship.

The present study seeks to address this research gap by examining proverbs as instruments of value transmission across generations. By combining linguocultural, axiological, and paremiological perspectives, the study aims to provide a more comprehensive understanding of how proverbs contribute to the preservation of cultural continuity and collective identity in modern society.

Methodology. The present study adopts a comparative linguocultural and axiological research design aimed at identifying the mechanisms of intergenerational value transmission in Russian and Uzbek paremiological systems. The study assumes that proverbs function as repositories of collective cultural memory and serve as effective instruments for preserving and transmitting socially significant values across generations.

The research combines qualitative and quantitative approaches. The qualitative component focuses on the interpretation of cultural meanings and value orientations encoded in proverbs, whereas the quantitative component examines the distribution of paremiological units according to major axiological categories.

The methodological framework integrates principles of modern paremiology, linguocultural studies, linguoaxiology, and cultural memory theory. Such an interdisciplinary approach allows for a comprehensive analysis of both the linguistic structure and cultural significance of proverbial expressions. The empirical material consists of 200 proverbs selected from authoritative collections of Russian and Uzbek paremiological units. The corpus was compiled from published proverb dictionaries, folklore collections, and academic sources devoted to Russian and Uzbek paremiology.

To facilitate systematic analysis, all collected proverbs were classified into four major axiological categories:

Family Values. This category includes proverbs that reflect: family relations; respect for parents and elders; kinship ties; family solidarity; upbringing and education of children: “*В семье и каша гуще.*” “*Оила тинч – юрт тинч.*”

Labor Values. This category comprises proverbs associated with: diligence; responsibility; perseverance; craftsmanship; economic activity: “*Без труда не выловишь и рыбку из пруда.*” “*Меҳнатнинг таги роҳат.*”

Moral Values. This category covers proverbs expressing: honesty; justice; kindness; responsibility; moral behavior: “*Как аукнется, так и откликнется.*” “*Нима эксанг, шуни ўрасан.*”

Social Values. This category includes proverbs related to: friendship; cooperation; social solidarity; community life; mutual assistance: “*Один в поле не воин.*” “*Бирлик бор жойда тириклик бор.*”

Results and Discussion. The analysis of the corpus consisting of 200 proverbs revealed four dominant value categories: family values, labor values, moral values, and social values. These categories collectively represent the fundamental principles that regulate individual behavior and social interaction in both Russian and Uzbek cultures. Table 1 presents the distribution of the analyzed proverbs according to the identified value categories.

Table 1. Distribution of Value Categories in the Corpus

Value Category	Russian Proverbs (%)	Uzbek Proverbs (%)
Family Values	28	32
Labor Values	24	26
Moral Values	30	24
Social Values	18	18

The data indicate that family and moral values constitute the largest categories in both paremiological systems. This finding confirms the central role of family relationships and ethical norms in the traditional worldview of Russian and Uzbek societies. At the same time, certain differences can be observed. Uzbek proverbs demonstrate a stronger orientation toward family values, whereas Russian proverbs place slightly greater emphasis on moral evaluation and individual responsibility. These differences reflect the specific historical, social, and cultural conditions under which the respective value systems developed. The results support the view that proverbs function as cultural mechanisms through which societies preserve and transmit their most important values (Mieder, 2004; Hrisztova-Gotthardt, 2015).

Family Values as the Core of Intergenerational Transmission. Family values constitute the most prominent category within the analyzed corpus. Both Russian and Uzbek proverbs present the family as the primary environment in which social norms, behavioral models, and cultural traditions are transmitted from one generation to another. Examples from the Russian corpus include: «*В семье и каша гуще.*». «*Каков отец, таков и сын.*». «*Семья сильна, когда над ней крыша одна.*». Examples from the Uzbek corpus include: «*Оила тинч – юрт тинч.*». «*Ота рози – Худо рози.*». «*Каттага хурмат, кичикка иззат.*».

The comparative analysis demonstrates that both cultures regard the family as the foundation of social stability. However, the mechanisms through which family values are conceptualized differ. Russian proverbs tend to emphasize emotional cohesion, mutual support, and continuity of character traits between generations. The proverb «*Каков отец, таков и сын*» reflects the idea that personal qualities and behavioral patterns are inherited through family upbringing.

In contrast, Uzbek proverbs place greater emphasis on hierarchy, respect for elders, and collective responsibility. The proverb «Ота рози – Худо рози» establishes a direct connection between filial respect and moral righteousness. Such formulations reveal the influence of traditional communal culture and religious values on the Uzbek worldview.

From the perspective of cultural memory theory (Assmann, 2011), these proverbs function as symbolic mechanisms preserving socially approved family models. Through repeated use in everyday communication, they contribute to the continuity of cultural traditions across generations. The prevalence of family-related proverbs in both corpora suggests that the family remains the primary institution of value transmission regardless of cultural differences.

Labor Values and the Ethics of Productive Activity. The second major category identified in the corpus concerns labor and productive activity. Representative Russian proverbs include: «Без труда не выловишь и рыбку из пруда». «Терпенье и труд всё перетрут». «Дело мастера боится». Representative Uzbek proverbs include: «Меҳнатнинг таги роҳат». «Меҳнат қилган тўяди». «Ҳаракатда баракат».

The analysis demonstrates that both cultures regard labor as a fundamental source of material well-being and personal development. Russian proverbs often focus on perseverance, patience, and individual effort. Success is portrayed as the result of determination and hard work. This tendency reflects the historical importance of agricultural and manual labor in Russian society.

Uzbek proverbs also emphasize diligence but frequently associate labor with the concept of baraka (blessing, prosperity). The proverb «Ҳаракатда баракат» suggests that productive activity generates not only economic benefits but also spiritual and social rewards. Such differences reveal distinct cultural interpretations of labor. While Russian proverbs often stress the struggle involved in achieving success, Uzbek proverbs tend to highlight harmony between effort and reward.

Nevertheless, both traditions transmit the same core message: prosperity is achieved through work rather than chance or passive expectation.

These findings support Schwartz's (2012) theory of basic human values, according to which achievement and responsibility represent universal value orientations shared across cultures.

Moral Values and Ethical Regulation of Behavior. Moral values constitute the largest category within the Russian corpus and the second largest category within the Uzbek corpus. Examples from Russian proverbs include: «Как аукнется, так и откликнется». «Честность дороже золота». «По совести жить – век не тужить». Examples from Uzbek proverbs include: «Нима эксанг, шуни ўрасан». «Ростгўйлик энг катта бойлик». «Яхшилик қил – дарёга от».

These proverbs serve an important regulatory function. They establish standards of acceptable behavior and communicate social expectations regarding interpersonal relations.

Particularly noteworthy is the prevalence of reciprocity as a moral principle. Both Russian and Uzbek cultures employ agricultural metaphors to express the idea that actions inevitably produce corresponding consequences. This similarity demonstrates the existence of shared ethical concepts despite cultural differences.

The findings confirm previous studies suggesting that proverbs operate as informal mechanisms of moral education (Mieder, 2014). Through concise and memorable formulations, they provide guidance concerning socially desirable behavior. From an axiological perspective, moral proverbs contribute to the formation of collective ethical consciousness and reinforce cultural norms across generations.

Social Values and Collective Solidarity. The fourth category comprises proverbs associated with friendship, cooperation, and social solidarity. Russian examples include: «Один в поле не

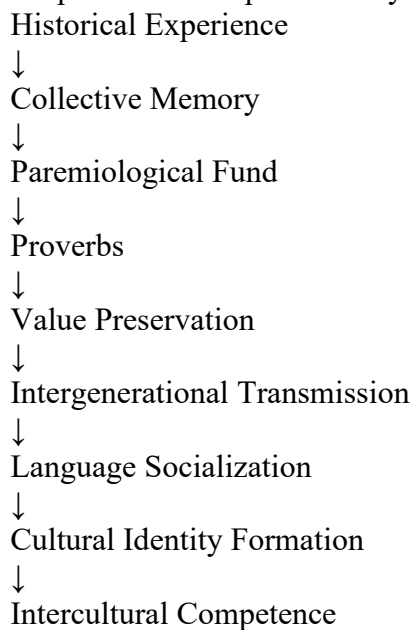
воин». «Не имей сто рублей, а имей сто друзей». «Старый друг лучше новых двух». Uzbek examples include: «Бирлик бор жойда тириклик бор». «Ҳашар элга ярашар». «Дўст бошга кулфат тушганда билинади».

The analysis reveals that both cultures attach considerable importance to social cohesion and mutual support. The Russian tradition frequently emphasizes friendship as a personal relationship based on loyalty and trust. In contrast, Uzbek proverbs often highlight collective cooperation and communal participation.

The concept of hashar occupies a particularly significant place within Uzbek culture. Traditionally referring to collective voluntary labor performed for the benefit of the community, it reflects the importance of communal solidarity in Uzbek society. Despite these differences, both paremiological systems communicate the same fundamental value: individuals achieve greater success when acting together rather than in isolation.

This observation corresponds to contemporary theories of social capital, which emphasize the role of trust and cooperation in maintaining stable social relationships. Theoretical Model of Intergenerational Value Transmission through Proverbs. Based on the findings of the present study, a theoretical model of intergenerational value transmission through proverbs may be proposed.

The model assumes that proverbs function as mediating cultural mechanisms connecting collective experience accumulated by previous generations with contemporary linguistic and cultural practices. The process may be represented as follows:



According to this model, proverbs occupy an intermediate position between collective memory and educational practice. They preserve cultural experience in a condensed verbal form and facilitate its transmission through everyday communication, family interaction, educational institutions, and cultural discourse.

The model also demonstrates that proverbs perform both conservative and adaptive functions. On the one hand, they preserve traditional values; on the other hand, they enable each generation to reinterpret these values in accordance with changing social realities.

Conclusion. The study confirms that Russian and Uzbek proverbs function as effective instruments of intergenerational value transmission. Through concise and culturally authoritative

linguistic forms, they preserve collective memory, communicate social norms, and contribute to the continuity of cultural traditions.

The comparative analysis revealed a shared axiological core centered on family, labor, morality, and social solidarity, while also identifying culture-specific patterns of value representation. Russian proverbs tend to emphasize personal responsibility and perseverance, whereas Uzbek proverbs highlight communal cooperation and respect for elders.

The research further demonstrates that proverbs possess significant educational potential and may serve as effective resources for language and cultural education, particularly in multilingual and multicultural learning environments.

The study confirms that Russian and Uzbek proverbs remain effective instruments of intergenerational value transmission. By preserving collective experience in a concise and culturally authoritative form, proverbs contribute to the maintenance of cultural memory, the formation of value orientations, and the continuity of national traditions. Their educational potential further demonstrates that paremiological units should be regarded not only as elements of linguistic heritage but also as valuable resources for language and cultural education in contemporary multilingual societies.

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