

# Age-Related Values, Ideals, And Their Expression Through Language From A Linguocultural Perspective

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**Abstract:** The article analyzes the linguoculturological interpretation of age-related values and ideals, the role of the concept of age in national-cultural thinking and how it is encoded in language units on a scientific basis. The axiological, sociological and metaphorical structure of the concept of age in culture is determined, and its manifestation in Uzbek language materials is shown at the lexical-semantic, paremiological and discursive levels. The research proves that age is not only a biological indicator, but also a cultural-social phenomenon.

**Keywords:** Linguoculturology, concept of age, value, ideal, paremiology, national thinking, metaphor, conceptosphere, cultural code.

**Introduction:** The complementary nature of language and culture is one of the main directions of modern philological research. Linguoculturology studies how the historical memory, mental stereotypes, and value systems of a people are encoded in the formation of language as a cultural phenomenon [Maslova, 2007: 14]. This direction considers the concept of age not only as a communicative function of language, but also as a system that stores, transmits and reproduces cultural information. Therefore, the linguocultural interpretation of the concept of age is of particular scientific importance in understanding the Uzbek mentality. The concept of age is multifaceted by its nature and is formed in harmony with the stages of biological development, as well as with social tasks, moral criteria, cultural stereotypes, gender functions and religious and spiritual interpretations. The views of the Uzbek people on age have developed in close integration with historical experiences, family traditions, rituals, religious concepts and moral norms. Therefore, the study of the concept of age is important not only from a linguistic, but also from a sociocultural, ethnological and psychocognitive perspective.

The purpose of the article is to shed light on how age-related values and ideals are encoded in language, to determine the national-cultural content of the concept of age, to analyze the features of its reflection in nominative units, metaphors, proverbs, stable expressions in the Uzbek language and modern

discourses on a scientific basis. Linguoculturology is based on the phenomenon of the concept as a science that transforms human cultural experience into a conceptual model through language. The content of the concept is broad, and it is in it that language, thinking and culture are manifested in a synthesized state [Karasik, 2004: 56]. The concept is not only a meaning, but also a complex of mental images, cultural experience, comparative associations, moral assessments, and emotional relationships. The concept of age is noted as a complex multi-layered structure that embodies all of these components. As Stepanov noted, the “cultural layer” of the concept is the most important function, and it is through this layer that the values of the people are strengthened in linguistic units [Stepanov, 1997: 89].

Age-related names in the Uzbek language are semantically rich and cover a wide range of meanings: baby, infant, suckling, young boy, teenager, adult, young man, bride-aged girl, middle-aged person, enlightened, elder. Each of these names is enriched with its own linguistic and cultural connotation. For example, the word “elder” denotes not only age, but also the quality of being a symbol of moral authority and justice in society. This confirms the linguistic and cultural essence of the concept. The fact that linguistic units have such a cultural connotation indicates that the concept of age is one of the largest central units in the conceptosphere. In the Uzbek conceptosphere, age

is not only a sequence of natural stages, but also a central link in the system of social order, moral norms, rituals and traditions

In Uzbek culture, the concept of youth is directly related to the system of values, and social tasks, aesthetic views, and moral standards specific to each age stage have been formed. The cultural interpretation of youth is connected with the spiritual world of the people. Childhood is valued as a symbol of purity, innocence, sustenance, and blessing. Proverbs on the theme "A child is a light to the house" show that warmth and affection for a child are an ancient conceptual model [Uzbek folk proverbs, 2015]. Youth is interpreted in combination with courage, zeal, protection, honesty, and responsibility.

Proverbs such as "The path of a young man is long", "The word of a young man is death" confirm that youth has been formed not only as a youth, but also as a moral category. The duty of a young man is determined by such ideal qualities as protecting the family, working, and keeping one's word. Old age is associated with wisdom, life experience, and respect. In words such as "muysafid", "oqsoqol", cultural and moral attributions that come after the sign of age take precedence. The prayers, advice, and life experience of an old man are valued in society. The primacy of these values is one of the stable components of the national mentality. Such an interpretation of age-related values reveals the ethical and axiological content of the concept of youth. This content is strengthened through language and preserved in the structure of cultural memory. The concept of age is widely reflected in all layers of the language. At the level of lexical units, there are terms, descriptive names, and adjectives related to age stages, which reflect the cultural system of the Uzbek language. For example, the phrase "suckling" denotes a biological stage, "a girl of bride age" denotes a socio-cultural model, and "elder" denotes a spiritual status. Thus, age designations have a linguocultural semantic load.

Metaphorical interpretations are an important factor in creating artistic representations of the concept of youth. In Uzbek culture, youth is interpreted by comparing it to the seasons of nature. Childhood is compared to spring, youth to summer, middle age to autumn, and old age to winter. These metaphors describe the cyclical nature of life, the irreversibility of time, and the stages of human life [Lakoff & Johnson, 1980]. These metaphors also reflect the people's philosophy of life, value system, and attitude to nature. Paremiological units further strengthen the artistic and cultural model of the concept of youth. Proverbs reflect many aspects of youth in a generalized form, such as the social function, moral duty, educational

significance, and level of wisdom. Proverbs such as "The hand of youth is light," "Teach a child from the age," and "Respect the elderly is respect for yourself" show the socio-cultural value of youth. In these units, the concept of youth is formed as a social institution. In modern speech, youth is actively used as a discursive unit. In the discourse of family, education, politics, and the media, expressions such as "youth policy", "youth activism", "elderly services", and "young families" are widely used. This process indicates that the concept of youth is being updated in accordance with the spirit of the times. Under the influence of globalization, the introduction of English units such as "teen", "adulthood", and "babyface" is expanding modern interpretations of the concept of youth.

Some aspects of the concept of age are universal. The interpretation of childhood as innocence, the association of youth with strength and responsibility, and the recognition of old age as wisdom are common to different cultures [Wierzbicka, 1992]. However, in Uzbek culture, these concepts are enriched with their own ethnic-specific features. For example, the interpretation of respect for the elderly as a sacred duty, the role of serving parents as a filial responsibility, the association of girlhood with purity and nobility, and the association of young manhood with patriotism and the task of protection are unique to Uzbek culture. Thus, the national interpretation of the concept of age reflects the moral and spiritual system of the people, their traditions, family model, and social lifestyle.

The concept of age is considered in linguoculturology as one of the stable and central units of the conceptsphere. Age names, metaphors, proverbs, stable combinations, and ritual terms in the Uzbek language create a cultural model of age-related values and ideals. The cultural interpretation of age is associated with the fundamental layers of the national mentality, is encoded through language, and is passed down from generation to generation. The function of language as a cultural memory is clearly demonstrated in the example of the concept of age. In this sense, the linguoculturological analysis of the concept of age is of significant scientific importance in illuminating the worldview, values, and spiritual criteria of the Uzbek people.

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