

National Characteristics of the Concept of Family in English

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ABSTRACT

This study attempts to create a portrait of a modern Englishman, taking into account his cultural and family values, reflected in English phraseology. The purpose of the study is to systematically describe the linguocultural specificity of the concept "family", the features of its reflection in the American English language, as well as to identify the most important characteristics of the family in American and English linguistic culture.

KEYWORDS: *cultural and family values, linguacultural specificity, the concept "family", important characteristics, linguistic culture, picture of the world, cultural heritage, social structure, mentality, worldview, sociocultural layer.*

This study describes the spiritual world of the English people and its reflection in the English language picture of the world, which, in turn, is a rich source of knowledge that embodies the cultural heritage of this people. Language not only reflects the culture of its people, its social structure, mentality, worldview, but also stores the sociocultural layer it has accumulated, which serves as the most important and effective way of shaping the next generations, that is, an instrument of culture [4. P. 87].

Language can serve as a source of information about the culture, psychology and worldview of a people. Through the prism of language, features of national character, behavioral stereotypes, ethical and moral guidelines, etc. are visible. This allows scientists to approach language as an object that can explain phenomena such as consciousness, thinking, personality, society, culture (Yu. D. Apresyan, N. D. Arutyunova, A. Vezhbitskaya, Yu. S. Stepanov, V. Humboldt, E. Sapir, etc.). As S.G. TerMinasova rightly emphasizes: "The path from the real world to the concept and then to its verbal expression is different among different peoples, which is due to differences in history, geography, the peculiarities of life of these peoples and, accordingly, differences in the development of their social consciousness" [4. P. 40].

Currently, the term "concept" is widely used in various fields of linguistic science. It entered the conceptual apparatus of cognitive science, semantics, and linguoculturology. Following V.I. Karasik, we understand the concept as a conditional mental unit aimed at a comprehensive study of language, consciousness and culture [1, 3]. Scientists include the concept of "family" as an important concept. The family is an integral part of society; it is impossible to reduce its importance. Not a single nation, not a single somewhat civilized society could do without a family. When conducting research in the field of the concept of "family," it was reasonable to turn to dictionary definitions.

In the book "Phraseology: Theory, Analysis and Applications" the authors (V. Telia, N. Bragina, E. Oparina and I.

Sandomirskaya) state: "Phraseology can be considered as a testing basis for the anthropocentric paradigm in linguistics, and its main thesis is that that the linguistic picture of the world is determined by the thinking and culture of a particular linguistic community" [3. P. 56]. It is this correlation that determines that language is not only a reflection of reality, but also the reproduction from generation to generation of cultural-national attitudes and traditions of the native people of the language. The soul of an Englishman is hidden behind seven locks. It is difficult for us to call the eyes of an Englishman the mirror of his soul, sometimes nothing can be seen in them, his speech is short, there is a lot of irony in it, which contains hidden meaning.

The British are very pedantic in their choice of clothes, work, and family. They have everything laid out on shelves. Each event must occur according to a special, pre-planned scenario. They explain their centuries-long history of development with very simple and brief phraseological units-realities: The Dark Ages - the Middle Ages; The Golden Ages - golden age, heyday; The Age of Reason - the age of rationalism; The Augustan age is the golden age of literature and art [1. P. 33]. We would like to begin our analysis with a description of the English family and the relationships between the members of this family. As you know, the family is the basic unit of society; it is it that shapes a person's outlook on life, that is, the formation of an individual's linguistic picture of the world is underway. The English family is closed from the inside - each of its members carefully maintains the inviolability of their private life. Suppressing your feelings for children is a mandatory part of parenting. Sometimes parents, without showing tender feelings for their child, treat their pets very tenderly and reverently, kissing and hugging them even in public.

Expressing such feelings towards your children, and even in the presence of strangers, is a demonstration of weakness, and this should not be allowed:

1. A cool head - composure, equanimity;
2. Be on one's best behavior - behave approximately;
3. Do one's bit - fulfill your duty [7. P. 33].

The manifestation of spiritual closeness between family members is carefully avoided by the British; we believe that there are often even more barriers between them than between family and society. The cult of independence and independence of a person in an English family often leads to isolation, and then to loneliness. Relations between husband and wife in England are rather restrained: husband and wife rarely interfere in each other's affairs. Just like feelings of affection, feelings of shame, resentment, and anger hide behind the restrained smile of the spouses. Noisy scenes, showdowns - all this is not typical for an English family. Ignoring these things allows you to stop any disagreements

at an early stage, preventing them from growing into something more.

An analysis of dictionary definitions from lexicographic sources from 1828, 1913, 1997 and 1998 showed that the current layer of the concept "family" includes the following components:

Family is a union consisting of parents, that is, a man and a woman, and their children;

Family - people sharing a common home;

Family - a whole tribe or clan; Family - people who are connected by marriage or blood ties;

Family - those who work together, as well as plants, animals, languages [4, 540].

Analysis of dictionary definitions from lexicographic sources allows us to conclude that over time the content of the concept "family" has undergone changes. Differences were found in the 1828 and 1998 dictionary definitions. Almost 2 centuries later, a family is, first, parents and their children. While in the 19th century, the family included all household members: parents, children, servants, slaves, as well as lodgers and guests. Currently, the American family is nuclear. The 1998 American Heritage Dictionary of the English language defines it as including one parent and one child. This suggests that in America there is a fairly large number of single parents, that is, the social factor is taken into account. [7, 474]

Over the course of many centuries, the family has developed and is developing, reflected in the proverbial fund of this people. Proverbs and sayings are an important source of information for a linguist. Linguocultural analysis of proverbs and sayings was carried out through the use of methods of interpretation, introspection and component analysis.

Using a continuous sampling method, 32 proverbs and sayings were selected that deal with the concept of "family"; all proverbial and proverbial statements were classified into corresponding semantic groups [3; 8]. Having distributed all the proverbs and sayings, we identified 12 semantic groups. Let's list them:

1. Semantic group "Children are like their parents" (Like father, like son; Like mother, like daughter; Like parents, like children; One night a father overheard his son pray: Dear God, Make me the kind of man my Daddy is. Later that night, the Father prayed, Dear God, Make me the kind of man my son wants me to be);
2. Semantic group "The wealth and happiness of parents is in children" (Children are poor men's riches; Happy is he that is happy in his children; He that has no children knows not what love is; A man or woman with many children has many homes; To a father growing old nothing is dearer than a daughter);
3. Semantic group "Children are a gift of God" (Remember that your children are not your own, but are lent to you by the Creator)
4. Semantic group "Parents love a child, no matter what he is like" (Every mother thinks her own gosling a swan);
5. Semantic group "Raising children" (Charity begins at home; An undutiful daughter will prove an unmanageable wife; The father who does not teach his

son his duties is equally guilty with the son who neglects them; Don't wait to make your son a great man - make him a great boy)

6. Semantic group "Children require time and care" (One chick keeps a hen busy; Fatherhood isn't easy like motherhood; Fatherhood is asking your son to make up a name rather than tell anybody who he is; My childhood should have taught me lessons for my own fatherhood, but it didn't because parenting can only be learned by people who have no children; Fatherhood is helping your children learn English as a foreign language);
7. Semantic group "Spouses are alike" (A good Jack makes a good Jill; A good wife makes a good husband);
8. Semantic group "Spouses should take care of each other" (The cobber's wife is the worst shod; the woman who loves her husband corrects his faults; the man that loves his wife exaggerates them);
9. Semantic group "Children are the opposite of parents" (Many a good father has but a bad son; Miserly father makes a prodigal son; One of life's greatest mysteries is how the boy who wasn't good enough to marry your daughter can be the father of the smartest grandchild in the world);
10. Semantic group "Every person has his own "half" (Every Jack has his Jill; Marriages are made in heaven; Behind every great man, there stands a woman; Man can't live in this world alone);
11. Semantic group "The character of the spouses is revealed in marriage" (All are good lasses but whence come the bad wives; Keep your eyes wide open before marriage, half shut afterwards);
12. Semantic group "Do not live with wealth - with a person" (A great dowry is a bed full of brambles).

Having examined the proverbs and sayings that are part of the core of the "family" concept, it is necessary to analyze the periphery of this concept in American linguistic culture. When studying the idioms included in the concept of "family," several were identified from the English-Russian phraseological dictionary [2].

A special place is occupied by phraseological units, which in a specific way characterize the peripheral part of the concept "family", but are an integral part of the linguistic and cultural parameters of the American heritage. Father Abraham (Father Abraham) is the nickname of US President Abraham Lincoln and The Mother of Presidents (American) is the nickname of two US states of Virginia and Ohio, since the families of the first twelve American presidents came from the state of Virginia; seven US presidents were natives of Ohio. Another interesting, in our opinion, idiom is The Mother of States (American) - the Mother of all states - the nickname of the state of Virginia, which was the first to be settled by colonists; later, as we know from history, 8 states separated from it [2]. Based on these examples, we can conclude that the concept of "family" in American linguistic culture also penetrates into political discourse, since the words "mother" and "father" are the core concepts of the concept "family", establishing:

1. unification on the basis of a close and inextricable natural connection;
2. dominant role;

3. proximity by commonality, by direct similarity.

When analyzing the modern type of American family and identifying its values, attention was drawn to the Internet source. At an American forum dedicated to family, participants were asked the question: What values do you consider the most important? Why? [9]

As a result of the study, the following characteristics were identified, which are the most valuable from the point of view of modern man. Nobility - honesty (9 uses), respect (6), hard work (4), love (4), treating others as ourselves (4), faith in God (3), caring (3), good manners (2), obedience (2), spirituality (2), trust (2), restraint (1), hope (1), compassion (1).

However, we believe that for an Englishman the family is not only a fortress, but also a kind of quiet haven where one can always find support without feeling a sense of duty, because the independence of the English soul is above all else. The examples given provide rich food for thought. From them we conclude that, in general, the English way of life develops its own norm of human behavior in society, in which there are no such concepts as promiscuity and excessive frankness.

The British consider it obscene to talk about their personal life and they try to avoid such conversations. In the same way, they avoid talking about salaries and their income. The British place emphasis on a person's behavior, and not on his motives; all this is aimed at establishing certain social norms: Actions speak louder than words - a person is judged by his deeds [1. P. 48]. This is how the British characterize their family relationships simply and succinctly.

Although, perhaps, behind this simplicity there are completely different motives, which can sometimes be very difficult to find out. Relationships in an English family can in no way be compared with relationships in families of other nationalities. There are a set of reasons here that we tried to explain in our work. With the help of the above phraseological units, catchphrases, idioms, proverbs, the figurative and motivational foundations of the above linguistic units are expressed, thereby we can observe a vivid linguistic, in this case, phraseological picture of the world (PKM) of the English language and the English people as a whole. From the above, we can conclude that most phraseological units of the English language are distinguished by national specifics, thus, in FCM it is possible to identify common universal properties and national characteristics both in terms of expression and in terms of content.

To summarize, it should be noted that, despite changes in family composition, family values remain unchanged. Americans still value respect, obedience, honesty, nobility, spirituality, love, care, faith in God, hope, trust, and try to pass on these qualities to the next generation. This work helped to see that the concept of "family" is the most

significant in the range of value guidelines that are reflected in the culture of the American people and their language.

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