THE CONCEPT OF FAMILY IN ENGLISH AND UZBEK LINGUOCULTURES: A COMPARATIVE LINGUOCULTURAL ANALYSIS

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Abstract. This paper presents a comparative linguocultural study of the concept of family, examining how it is reflected in Uzbek and English cultural and linguistic contexts. It examines the semantic and cognitive dimensions of the concept, exploring how it manifests within language through lexical items, proverbs and phraseological expressions. By contrasting linguistic data from both cultures, the study reveals the dominant cultural values embedded in the notion of family and highlights the coexistence of collectivist and individualist perspectives.

Keywords: concept, linguoculturology, family, comparative analysis, concept sphere, cognitive structure, values, culture and language.

Аннотация. В данной статье проводится сравнительный лингвокультурный анализ понятия «oila / семья» на основе материалов из узбекской и английской лингвокультур. Исследование проливает свет на семантико-когнитивные характеристики этого понятия и способы его выражения в языке через лексические единицы, пословицы и фразеологические сочетания. Анализ лингвистических материалов двух лингвокультур позволяет выявить основные культурные ценности, связанные с представлениями о семье, в частности, установки, характерные для коллективизма и индивидуализма.

Ключевые слова: концепт, лингвокультурология, семья / family, сравнительный анализ, концептосфера**,** когнитивная структура, ценности, культура и язык.

Annotatsiya. Ushbu maqolada o‘zbek va ingliz lingvomadaniy makonlari materiallari asosida “oila/family” konseptining qiyosiy lingvomadaniy tahlili amalga oshiriladi. Tadqiqot jarayonida mazkur konseptning semantik va kognitiv xususiyatlari, shuningdek, uning leksik birliklar, maqollar hamda frazeologik birikmalar orqali til tizimida ifodalanish shakllari yoritib beriladi. Ikki lingvomadaniyatga oid til materiallarini qiyosiy tahlil qilish natijasida oilaga oid tasavvurlar bilan bog‘liq asosiy madaniy qadriyatlar, jumladan, kollektivistik va individualistik qarashlar aniqlanadi.

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Kalit so'zlar: tushuncha, lingvokulturologiya, oila, qiyosiy tahlil, konseptosfera, kognitiv tuzilma, qadriyatlar, madaniyat va til.

INTRODUCTION.

Language is a fundamental medium through which culture is represented and interpreted. In turn, culture ensures the preservation and transmission of a society's historical memory, value systems and collective social experience. Within this framework, linguocultural studies explore the intrinsic and inseparable relationship between language and culture. A key analytical concept in this field is that of the 'national worldview', which is the idea that a nation's cultural knowledge is conveyed through language. The concept of family emerges in the individual consciousness, is expressed in language and reflects social, civic and historical dimensions. The family holds a pivotal position across societies, constituting not only the basic structural unit of society, but also its most significant social institution. Furthermore, the concept of family is crucial in mediating the relationship between the individual and society. It also plays a key role in the intergenerational transmission of cultural values and moral principles. In both English- and Uzbek-speaking cultures, the concept of family has evolved under the influence of diverse historical, religious and social conditions. These influences are clearly evident in proverbs, idiomatic expressions, traditional practices and various forms of verbal communication. In Uzbek linguoculture, for example, the idea of the family as a 'small homeland' is reinforced through language and passed down through the generations as a culturally significant value. In English linguoculture, the concept of family is predominantly expressed through word choices, set phrases and texts embedded in the culture, reflecting a strong emphasis on individual autonomy and social independence. Notions such as privacy and independence are closely associated with family relations in this cultural context. Examining these features enables a more nuanced interpretation of the similarities and differences in the worldviews of the two linguistic communities. Furthermore, the results of this research are highly relevant to translation studies, intercultural communication and foreign language pedagogy, providing insights that can be applied at both the theoretical and practical levels. As a contemporary linguistic discipline, linguocultural studies focus on exploring the inherent relationship between language and culture, with the concept functioning as a core analytical category. Through language, concepts convey a collective worldview, value systems and cultural mentality [1]. Although the concept of family is universal, its meaning and cultural interpretation are influenced by particular national and cultural contexts [2]. Consequently, a comparative examination of the concept of family in English and Uzbek linguocultures is a significant and timely area of scholarly enquiry.

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LITERATURE REVIEW. Linguocultural studies have evolved as a scholarly discipline concerned with examining the intricate and dynamic interaction between language and culture. Emerging as an independent field in the late twentieth century, this discipline has provided a theoretical framework for interpreting culture through linguistic forms and for analysing nationally conditioned value systems. In the domain of linguocultural studies, there is a pronounced emphasis on the analysis of concepts, the investigation of lexical and semantic elements, and matters pertaining to intercultural communication. At the core of this field lies the concept, which is regarded as a manifestation of culturally shaped cognition and national modes of thinking. The theoretical underpinnings of this issue have been comprehensively elaborated in the works of Russian, Western, and local scholars, who have explored the linguistic, cognitive, and cultural dimensions of concepts in a thorough manner.

Theoretical foundations of linguocultural studies. V.V. Vorobyov interprets linguocultural studies as an effective means of understanding culture through language. He regards the concept as a cultural code, in which language units serve as the primary means of preserving and transmitting this code from generation to generation. This approach serves as an important methodological basis for the analysis of the concept of the family. V.A. Maslova also divides concepts into three types according to their scope: general, national and individual concepts. In her work, the family is regarded as a socio-cultural concept. Maslova emphasises the family concept's connection to values, emotions and traditions.

1. The Concept and Linguaculture Issue

As V.A. Maslova points out, a concept is a unit of culture consolidated in consciousness through language, which reflects national thinking [1]. V.I. Karasik, on the other hand, defines a concept as a complex structure composed of value, image and notion components [2]. These theoretical approaches serve as a methodological basis for the linguaculturological analysis of the “oila/family” concept.

2. The concept of “family” in Uzbek linguaculture

In Uzbek linguaculture, the concept of “family” is interpreted as a sacred and fundamental social institution of society.

The family is not limited to just parents and children, but also encompasses a wider system of relatives [3]. This reflects the concepts of collectivism and intergenerational responsibility inherent to the Uzbek people. In linguistic materials, the concept of ‘family’ is expressed in numerous proverbs and sayings. For example, paremiological units such as ‘Family is a small homeland’ or ‘The parents' approval is God's approval’ reflect the spiritual and moral significance of

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the family [4]. These proverbs and sayings serve as an important means of reinforcing the family's role in society, family values and educational responsibilities through language. Furthermore, the richness of Uzbek kinship terms (amaki, tog'a, xola, amma, and others) further emphasises the cultural importance of family relationships [3]. Similarly, in Uzbek, paternal and maternal relatives are clearly distinguished. For example, the words "*amaki*" and "*amma"* denote paternal brothers and sisters, while "tog'a" and "xola" refer to maternal brothers and sisters. This lexical distinction indicates differences in social roles and status with regard to relatives on each side. In Uzbek culture, paternal and maternal uncles and aunts are regarded as secondary parental figures who actively participate in the upbringing, guidance, and social development of children, which emphasises the importance of the extended family.

3. In English linguistics—family concept

In English linguaculture, the concept of 'family' is primarily interpreted within the framework of the nuclear family model. In this model, an individual's independence and freedom to make personal decisions are presented as the foremost values [5]. In English society, the family is primarily regarded as a social unit associated with emotional closeness and personal life. The important role of the family is clearly expressed in English idioms and proverbs. For example, phrases such as 'Blood is thicker than water' and 'Family comes first' reflect the primacy of family ties. These terms express the emotional aspect of family relationships [6]. At the same time, the use of generalised kinship terms in English (uncle, aunt, cousin) indicates that family relationships are interpreted in a relatively broad sense in English culture [5].

4. Comparative analysis .According to the results of comparative analysis,

in Uzbek linguistics, the concept of 'family' is associated with collective values, social responsibility and continuity of the family line while in English linguistics, the concept of 'family' aligns with the notions of individualism and personal space [2,5]. These differences can be explained by the historical development and cultural mentality of both peoples.

METHODOLOGY

This research is based on a linguocultural approach. The main aim is to conduct a comparative analysis of the concept of "oila/family" in English and Uzbek linguoculture. To this end, several scientific methods are used in combination.

RESEARCH APPROACH.

The research is of a comparative and descriptive nature. The concept's content is studied separately and comparatively in both languages. The

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sociocultural paradigm serves as the main methodological basis. Research methods. The following methods are used:

DESCRIPTIVE METHOD

Lexical units related to the concept of family are analyzed. For example, terms denoting kinship and family relationships are examined. Comparative-analytical method. Similarities and differences in English and Uzbek languages are identified. For example, the cultural connotations of the terms ‘father-mother’ and ‘parents’ are compared.

Semantic analysis. During the research process, the multiple layers of meaning of words and phrases are identified, and their lexical-semantic characteristics are revealed. The primary semantic field related to the concept of family is defined, and the units that constitute this field are systematically analysed.

Conceptual analysis. The concept's structural composition is studied, and its core and peripheral components are identified. Furthermore, the value-related, emotional, and evaluative components of the family concept are distinguished, and their cultural content is explained.

Discursive analysis. The concept's usage in various types of discourse is analysed, particularly based on literary texts, proverbs, and examples of social discourse. Specifically, the ways in which the image of the family is expressed in Uzbek and English proverbs are studied comparatively.

Research Materials. As research materials, explanatory dictionaries, examples of literary works, proverbs and phraseological units in Uzbek and English, as well as scientific articles and monographs on the subject, were selected. These sources make it possible to determine the real, functional and conceptual expression of the concept of the family in language and culture.

Discussion and conclusions

The research findings indicate that, although the concept of “family” in English and Uzbek linguaculture shares a common conceptual basis, its semantic structure and cultural interpretation differ significantly. These differences are primarily manifested in linguistic units, the system of cultural values, and the formation of social relationships. This situation confirms that the cultural factor plays a decisive role in the structure of the concept.

The concept's core and periphery. According to the results of the comparative analysis, in both languages the core of the family concept consists of the following universal elements: parents, child, marriage, and kinship. These units express the general and fundamental meaning of the concept of family.

However, the peripheral part of the concept differs fundamentally in Uzbek and English. In Uzbek linguoculture, the periphery is enriched with an extensive

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kinship system, the interconnectedness of generations, spiritual responsibility, and customs and traditions. This indicates that the family is interpreted not only as a biological but also as a social and moral institution**.** In English linguoculture, the peripheral zone is primarily shaped by the principles of personal independence, the nuclear family model, the notion of personal space, and legally regulated relationships, which reflects the perception of the family mainly within the sphere of individual life.

The results of the lexical-semantic analysis showed that kinship terminology in Uzbek is expressed with a high degree of precision and detail. Terms such as *amaki, tog'a, xola, amma, jiyan* and *amakivachcha* reflect a complex and socially significant system of family relationships. The abundance and differentiation of these terms indicate that the family is perceived as an extensive social network. In English, however, kinship relationships are primarily expressed through a limited set of common lexical units (uncle, aunt, cousin). This situation indicates that in English culture, family ties are understood within a relatively narrow scope. The results confirm that the language's lexicon directly and accurately reflects the family model established in society.

Analysis of proverbs and phraseological units revealed that in Uzbek culture, proverbs and phraseological units are interpreted as the family being the center of upbringing, a moral pillar and the fundamental unit of society. Respect for parents, family unity and intergenerational responsibility are manifested as the dominant ideas in these units. In English proverbs, however, the notions of personal responsibility, independent decision-making and individual choice are expressed more strongly. These differences reveal the different priorities in cross-cultural thinking.

The results of the discursive analysis of literary and social texts showed that the Uzbek family is often depicted as a multi-generational structure based on communal and social obligations. In English texts, however, the family is presented as a private sphere of life and a social space in which independent decisions are made. This discrepancy heightens the likelihood of semantic losses occurring during the translation process. General discussion: According to the general conclusions, although the concept of the family is universal in nature, it manifests culturally differential characteristics. Through linguistic units, the internal structure of society, its value system and its model of social relations are reflected. The research findings have scientifically demonstrated that a purely lexical approach is insufficient for analyzing concepts related to the family, and that a sociolinguistic approach is also necessary [6].

CONCLUSION

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The present study demonstrates that the concept of "family" in English and Uzbek linguocultures is based on a common universal foundation; however, its content and interpretation vary depending on cultural factors. In both languages, the family occupies a central position as a key social institution. At the same time, in Uzbek linguoculture the concept is enriched by collectivism, intergenerational continuity, and social responsibility, whereas in English linguoculture the concept of family is largely limited to the nuclear family model and the principle of personal independence.

The richness and specificity of kinship terminology in Uzbek confirm that the family is perceived within a broad social framework. By contrast, the use of generalized kinship terms in English reflects the predominance of individualistic thinking. The analysis of proverbs and phraseological units revealed the value-based dimension of the family concept and contributed to a deeper understanding of its cultural meaning. It was also found that, in the process of translation, the notions of *oila* / *family* do not always fully correspond semantically. These findings confirm that national patterns of thinking and social structures can be understood through language.

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