



## DRUG-SEMANTIC AND LINGUOCULTROLOGICAL FEATURES OF THE "FAMILY" CONCEPT IN THE PARIS OF THE RUSSIAN AND UZBEK LANGUAGES

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### ANNOTATION

*This article is devoted to the study of the national-cultural specifics of the objectification of the concept of "family" in Russian and Uzbek languages, as well as the creation of a model for its presentation in the Uzbek audience, which will contribute to the formation of linguocultural competence among Uzbek students studying Russian.*

**KEY WORDS:** *The concept of "family", society, Uzbek mentality, factors, ethnos, national culture, cultural linguistics.*

## ЛЕКИКО-СЕМАНТИЧЕСКИЕ И ЛИНГВОКУЛТРОЛОГИЧЕСКИЕ ОСОБЕННОСТИ КОНЦЕПТА «СЕМЬЯ» В ПАРЕМИЯХ РУССКОГО И УЗБЕКСКОГО ЯЗЫКА

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### Аннотация

*Данная статья посвящена изучению национально-культурной специфики объективации концепта «семья» в русском и узбекском языке, а также созданию модели ее представления в узбекской аудитории, которая будет способствовать формированию лингвокультурологической компетенции у узбекских студентов, изучающих русский язык.*

**Ключевые слова:** *концепт «семья», общество, узбекский менталитет, факторы, этнос, национальная культура, лингвокультурология.*

### DISCUSSION

One of the most relevant concepts from a linguo-methodological point of view is the concept of "family", accumulating the most important concepts of the material and spiritual culture of the people, which are transmitted in linguistic embodiment from generation to generation. The most important of the social functions of the family, researchers include the

formation of personality, ensuring the primary socialization of a person in society, as well as the translation of the fundamental values of the linguocultural community (C.B. Darmodekhin, O.V. Dorokhina, etc.). From this point of view, the family is a kind of conductor of national culture, with the help of which a person from childhood learns the national system of values, masters the rules of



behavior in society. The ability of the family as a social institution to carry out these functions implies a close connection between the family structure and the national culture, the conjugation of ideas about family life, relations between family members with a wide range of ethical, moral and worldview ideas, which are characterized by significant linguocultural specificity. These factors determine the relevance of the study of the so-called filling of the concept "family" for linguistic and methodological purposes, and also confirm the need to use a comparative approach in its study, since, as the researchers note, the national specifics of the concept can be comprehended only in comparison with the filling of this concept in another culture (C. G. Vorkachev, V.V. Vorobiev).

As you know, cultural linguistics studies the national and cultural specifics of linguistic units in the entirety of their content and shades of meaning. In view of this, the study of the cultural and historical prerequisites for the formation of the concept "family", which largely determined the content and shades of meaning of the linguistic units verbalizing it, is of particular relevance. An analysis of the cultural and historical prerequisites for the formation of the studied concept in the Russian and Uzbek cultures showed the presence of both some similarities and significant differences. First of all, it should be noted that the concept of "family" occupies a key position in both Russian and Uzbek cultures, which is largely due to their belonging to collectivist cultures (G. Hofstade).

The concept of "family" is also of great importance for the carriers of the Uzbek ethnic group. The specific features of the family in Uzbek culture are the longevity and community of socio-economic interests of its members. Until the middle of the 20th century, Uzbeks were characterized by a certain "dissolution" in the family, complete subordination of personal interests to its needs (H.A. Abramova, J. Domenac, etc.). An illustration of how important family relations were in Uzbek culture is the etymology of the Uzbek word "Oila" - "person", which, according to one of the versions, was originally used in the Old Uzbek language only in relation to relatives, members of the family clan and reflected that mutual disposition, which members of the same clan felt for each other and which they did not feel in relation to strangers. Despite the equally significant position of the concept "family" in the Russian and Uzbek conceptual spheres, the analysis of the cultural and historical preconditions for its formation makes it possible to single out a number of significant differences in its specific content. One of these differences is the relationship to consanguinity that is characteristic of traditional Russian and Uzbek cultures.

According to researchers, the traditional Uzbek culture in general is characterized by the cult

of consanguineous relations (Kiyikbaeva F., etc.). For example, bonds between parents and children, siblings were considered much more important than relations between spouses, which is not typical for many European cultures. The cult of consanguinity was also supported by Confucianism, the most widespread philosophical and religious movement in Uzbekistan. The cult of family ties is most fully manifested in the tradition of living in clans, characteristic of Uzbek culture.

The functioning of the clans that have existed throughout the recorded Uzbek history is a characteristic feature of the manifestation of traditional family culture in Uzbeks. The clan was a circle of families, embracing all blood relatives in the male line up to the seventh generation, bearing the same surname and leading an independent household. Almost throughout the entire history of the Uzbeks, its culture was characterized by a strict separation of "us" and "strangers" in society, based on the individual's belonging to a certain clan, the presence / absence of family ties between people. The behavior of Uzbeks in relation to another person was regulated by his belonging to his own or someone else's clan, i.e. public morality was of a family nature (V.V. Malyavin).

Thus, the importance of kinship ties in traditional Uzbek society was far from being limited to individual families. Family ties largely structured the social system, relations between people and their behavior in general, and were one of the foundations of the social structure.

For the Russian mentality, the concept of consanguinity is also defining. However, as the researchers note, the basis for the division of people into "us" and "strangers" in Russian culture for a long time was not only the presence of consanguinity, but also the belonging of people to one social group, for example, a rural community, as well as a common religion (see the works of V.V. Vorobiev, A.C. Karmin, and others). For example, the Russians called brothers not only blood brothers, but also named brothers, spiritual, godparents (baptized by one godfather). The strongest brotherhood was considered to be the brotherhood of the cross, which appeared after people exchanged body crosses (before a battle or a long separation).

These features of the Russian mentality are manifested in the existence in Russian culture of special relations between participants in the rite of baptism, for example, between the godparents and the godson (or goddaughter). This relationship was of the utmost importance and strength. So, in the event of the death of blood parents, it was assumed that the godparents would take care of the godson. They were also supposed to be responsible for the spiritual development of the child and were responsible for his sins (V.M. Pilipov). In view of the importance and strength of these relations in the texts of Orthodox



literature, they are compared with relatives and are designated as "spiritual kinship" (IS Berdnikov, S. Zamakhaev, A.S. Pavlov, and others).[1]

Thus, if traditional Russian culture is characterized by a "cult of blood relationship", in which only blood relationships are considered valuable, then in Uzbek culture, "spiritual relationship" also has a certain significance and value, which is explicated in Russian in a number of lexical units that are lacunar for representatives of Uzbek culture (for example, the godfather (rus) - ("tutingan ota" uzb))[1]

Another significant difference in the content of the concept of "family" in Russian and Uzbek cultures is the attitude towards older family members. Confucianism with its inherent cult of the patriarchal family determines a lot in the behavior of people and the moral values of the Uzbek society. One of the key principles of building relationships between blood relatives is the principle of opposition between "senior" and "junior" family members, actualized by Confucianism. In this regard, the researchers note that the cultural and ethnic dominant "cult of the elders" (O.A. Kornilov's term) has a high value in Uzbek culture, which determines a strict hierarchy of members of the Chinese family by seniority, in which younger relatives must obey the elders.[2] An example of the linguistic objectification of the cultural-ethnic dominant "cult of the elders" is the semantic content of the lexeme oila. Initially, this lexeme denoted the concepts of "old", "old age", "old". However, subsequently, the positive connotations associated with respect and reverence for old age turned into an independent meaning, and this lexeme acquired a second meaning: "respected", "respectable", "senior".

The cult of the elders led to a special structure of the vocabulary group denoting the terms of kinship. In the Uzbek language, at the linguistic level, there is a differentiation of the concept of "relatives", the division of relatives into older and younger in relation to the speaker. Thus, in the Uzbek language there is a lacunar lexeme for the Russian language "oila", which denotes the concept of "relatives who are older than me". When addressing a relative, Uzbeks must emphasize his place in the family hierarchy, which is determined by age. For example, if the father has several brothers, then when referring to the oldest uncle, a lexeme is used, which can be translated into Russian as "big uncle" - "when referring to the uncle, second in seniority, the address" second uncle "is used (- below followed by "third uncle", etc. The youngest uncle is addressed by "younger" (or "last") uncle (Thus, an Uzbek speaking about an uncle or aunt, cousin or sister, etc., cannot say just "uncle", "cousin", without indicating the degree of their seniority.

For the Russian consciousness, the fact of kinship is more significant than the seniority of people in the family (O.A. Kornilov). This is

manifested in the fact that the lexical system for designating kinship relations and degrees of kinship in the Russian language does not contain lexemes indicating a person's place in the age family hierarchy. For this purpose, descriptive phrases are used, for example, "older sister", "elder brother of my father", etc. It seems that one of the reasons for such lexical differences is that a rigid hierarchy of family members by age is not characteristic of Russian culture (Cf. : the eldest son-in-law is the first son-in-law, the husband of the daughter who was the first to marry). Despite the fact that Russian people have a respectful attitude towards elders, there is no rigid orientation towards unconditional submission of the younger to the elders, as a result of which there is no need to explicate the age hierarchy of family members in speech.[3]

Russian culture is also characterized by the tradition of subordinating children to their parents (especially to the father), which is regulated, among other things, by the Christian religion. Until the beginning of the twentieth century, parents often completely decided the fate of their children: in what area they should work, whom to marry or marry, what way of life to lead, etc. However, for understanding the specifics of the relationship between parents and children in Russian culture, the fact that that unlike Uzbek culture, which underwent significant changes only in the middle of the 20th century, the socio-cultural history of Russia has a discrete character and represents a change in cultural and historical paradigms (Baptism of Russia in 980, reforms of the 17th-17th centuries, revolution of 1917, perestroika 80s and the subsequent period - the beginning of the 90s of the XX century), accompanied by "breaking" of value-semantic systems (AC Skazko). [4] Since the 18th century, Russian culture has been subject to changes that brought it closer to the West. The cultural influence of Europe (the influence of educational ideas, sentimentalism, romanticism), a change in the social status of women, transformations in the sphere of moral and emotional relations led to the "Europeanization of the family," especially in the high society. In families of this type, the personal beginning of family members increased: children and wives had more freedom, the right to make independent decisions.

Thus, for a long time, two types of family relations between close blood relatives coexisted in Russian culture: traditional Russian (mainly in the peasant environment) and European introduced from the outside (families of the nobility), which could not but affect the content of the concept of "family". In this sense, Uzbek culture is characterized by a great "homogeneity" of family relations, since the first serious changes in the structure of relations between parents and children date back only to the middle of the 20th century. As a result, and also in view of the



spread of Confucian teachings in China, such elements of the content of the concept “family” as “respect for elders”, “obedience to parents” are of great importance for Uzbek culture.

The above-described culture-conditioned differences in the structure of relations between family members in Russian and Uzbek cultures could not but find reflection in the language - hence the relevance of analyzing this reflection for linguo-methodological purposes.

The linguistic level of linguistic and cultural competence presupposes, in our opinion, an adequate mastery of the basic meaning of the lexical units being studied, knowledge of the specifics of the paradigmatic and syntagmatic connections of lexemes, as well as the ability to perceive and create statements that correspond to the norms and rules of the Russian language and to adequately interpret texts of a different nature that explicate the characteristics of the studied units.

The national-cultural level of linguocultural competence presupposes the presence of encyclopedic knowledge (cultural and historical prerequisites, the actual content of culture-intensive units); knowledge of ethnocultural specifics (axiological ideas), the ability to compare the traditions of different cultures and tolerate these differences.[6]

The results of the ascertaining experiment showed that Uzbek students do not fully perceive the content of the culturally marked lexical means of the Russian language verbalizing the concept of "family" (which leads to errors at the semantics level (inadequate interpretation of quantitative discrepancies between the meanings of the polysemantic lexeme "family" and the corresponding hieroglyph "Oila" ), connotative content (inability to interpret the specifics - ^ value component), syntagmatics, paradigmatics, idioms), directly transferring the content features of the Chinese concept "family" into the context of Russian culture. The results of the ascertaining experiment confirmed the necessity of organizing special training on the content of the concept “family” of Uzbek students.[7]

Based on the principles of socio-cultural orientation, communication, visibility, value, as well as the principle of taking into account the specific level of language proficiency of the learner, an experimental and experimental method of teaching the content of the concept of "family" was created, which included exercises aimed at explicating its linguistic and cultural specifics.

The structure of training included exercises aimed at the formation of Uzbek students' linguistic and cultural competence (linguistic and national-cultural levels) based on the content of the concept of "family". For this purpose, a selection was made of culturally-labeled language and text material, which is relevant, first of all, in the context of teaching

Uzbek students, representing different levels of language (level of a word, phrase, sentence, text).

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