

## THE CONCEPT OF “FAMILY” IN PHRASEOLOGY

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### ABSTRACT

The article provides information about the concept of “family” in phraseology, the role of the family in society and the phraseological units used in relation to the family.

**Key words:** family, concept, phraseology, phraseological units

### ANNOTATSIYA

Maqolada frazeologiyadagi “oila” tushunchasi, oilaning jamiyatdagi o‘rni va oilaga nisbatan qo‘llaniladigan frazeologik birliklar haqida ma‘lumotlar berilgan.

**Kalit so‘zlar:** oila, tushuncha, frazeologiya, frazeologik birliklar

### АННОТАЦИЯ

В статье представлена информация о понятии «семья» во фразеологии, роли семьи в обществе и фразеологизмах, употребляемых по отношению к семье.

**Ключевые слова:** семья, концепт, фразеология, фразеологизмы

### INTRODUCTION

A characteristic feature of the modern science of language is the anthropocentric orientation of linguistic research - the manifestation of a special interest in a person, his language and their interaction. A person, on the one hand, uses and changes the language in the course of his life; on the other hand, he himself is influenced by the language, since the language, reflecting all spheres of the material and spiritual world of society, forms the mentality and worldview of a person in the process of formation and socialization of the individual. In this regard, a significant place in modern linguistic research is occupied by the study of concepts - as a reflection of generalized concepts that exist in a particular culture, as a reflection of the national character and thinking.

The concept is called “a discrete mental formation, which is the basic unit of human thinking, has a relatively ordered internal structure, which is the result of the cognitive (cognitive) activity of the individual and society and carries complex information about the reflected object or phenomenon” [8, p. 24]. The concept is a key concept of cognitive linguistics and is considered as part of the model of the world, reflected by various linguistic means. And, of course, one of the most important, primary, fundamental concepts in almost any culture is the **family**. The **family** as the basic cell of society and the oldest social institution is rightfully considered one of the most important values of human existence in most cultures and, no doubt, is of interest as an object of study for the humanities in general and linguistics in particular. The concept of "family" is one of the most significant fragments of the picture of the world of any linguistic culture, since it contains information about traditions, customs, values, morality, national character - concepts, the study and knowledge of which is necessary for effective intercultural communication. Due to the importance of describing the fundamental cultural concepts, the study of the national specifics of the concept "family" expressed by certain linguistic means seems relevant.

#### **METHODOLOGY OF RESEARCH**

By phraseological units (hereinafter referred to as phraseological units) we mean a stable combination of lexemes with a fully or partially rethought meaning [6, p. 31–32]. Phraseological units carry in their semantics the most valuable information about the history, culture, traditions and mentality of the people. From generation to generation they pass on the experience of the people, ideas about morality, norms of behavior, phenomena of the surrounding world and their assessment. The study of such concepts and their linguistic representation is necessary for acquiring knowledge about the socio-cultural specifics of the country of the language being studied. At this stage in the development of phraseology, more and more attention is paid to the study of the semantics of individual thematic, synonymous and antonymic series of phraseological units, which determined the methodological basis of our study. The choice of methods for studying linguistic material is of a combined nature. The semantic field method makes it possible to systematically represent the semantic relations of phraseological units of the studied field. Phraseosemantic field is a set of phraseological units belonging to the same conceptual sphere (in our case, to the concept of "family"), united according to the principle of the presence of common elementary units of meaning (semantic or differential features) [9, p. 82].

Carrying out the division of linguistic material, we rely on the opposition based on the typology of family relations in sociology [1, p. 50–51]. So, at the upper level of division, we have identified the subfields "Family of the nuclear type" (which includes phraseological units reflecting the relationship of parents, children and spouses),

"Family of the extended type" (which includes phraseological units that reflect the relationship between several nuclear families - distant blood relatives and relatives by marriage), "Without indicating the type of family" (phraseological units reflecting family values).

As a result of studying the layer of phraseological units of the English and Uzbek languages, reflecting the concept of "family", we have identified interesting features of the studied linguistic cultures. Thus, the analysis of the "children/parents" microfield makes it possible to talk about the difference in the issues of raising children in English and Uzbek families. The traditions of the education of the English language culture, reflected by means of proverbs, seem to be rather harsh; spoiled children are disapproved of by the British: "spare the rod and spoil the child" - "you will regret the rod - you will spoil the child", "when children stand quiet, they have done some harm" - if the children are quiet, then they have messed up, "mother's darlings make but milk-sop heroes" - heroes will not come out of sissies. While the FSP of the Russian-language concept "family" includes proverbs that characterize parents who can afford to turn a blind eye to certain pranks and shortcomings of their children: "even though the child is crooked, it's nice for the father-mother", "Children are children", "Whatever the child amuses himself, if only he does not cry."

Thus, paroemias describe parents belonging to the Uzbek linguistic culture as more liberal, softer, while native English speakers are more strict and demanding parents. At the same time, the analysis showed that a different assessment of the same phenomenon can, oddly enough, be present within the framework of the FSP of one language. For example, Uzbek proverbs objectifying the "wife / husband" micro field: "The husband is the head, the wife is the neck, wherever she wants, she will turn there" (dominant position of the wife); "A wife without a husband is the worst" (bad for a woman without a husband), "Cold and needy, but better than a bad husband" (better without a husband at all than with a bad one). Compare also ideas about the continuity of generations: "Olmani tagiga olma tushadi" (children adopted certain qualities of character from their parents (most often about negative traits)). Such examples, although creating contradictions, are ubiquitous in the Uzbek language. However, the analysis of the selected research material revealed the absence of such cases in English. It can be assumed that such results are a marker of the different national character of the representatives of the two linguistic cultures studied and describe the native speakers of the Russian language as emotional people with inconstancy of character, and the English as people who value stability and constancy.

The results of studies (for example, [4, pp. 73–74]) show that few of the younger generation of speakers of the modern Uzbek language can correctly indicate the meanings of all kinship terms. An analysis of the theoretical material showed that the

law of the field organization of a system of any language implies the intersection of various semantic fields [10, p. 30–31]. The preliminary results of our research work show that the periphery of the "family" of both Uzbek and English languages is superimposed on the "character of a person".

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