

TYPOLGICAL INTERPRETATION OF LINGUACULTURAL FEATURES OF FAMILY VOCABULARY OF RUSSIAN, UZBEK AND ENGLISH LANGUAGES

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Abstract:

Family is the oldest social group of people related to blood relatives. The name of this ethnic group can be called by other names in different languages of the world, but the meaning and significance should not be underestimated. Language and culture form different mentalities and theories, so there are many features of the family concept in the East and West. Features of the family concept in English and Uzbek families is an interesting topic for studying the language sphere. This article examines the role of the family in both Western and Eastern countries. Family vocabulary is a very important element of speech communication, oral or written, digital or religious. It plays an important role in the process of historical development of language. This continuous process has been used since ancient times, so this study provides a strategy for speech communication among family and friends for successful speech communication.

Keywords: Family vocabulary, linguistic and cultural features, respect, gender, mahalla, proverbs, elderly people, ethics introduction how to behave near the dostarhan, religion, mentality and others.

Introduction

At present, the issue of the specificity of the linguacultural features of language has become one of the most important problems in the study of the national code of the language, this can be confirmed by the quote from G. Alimzhanova : “Language is a long-term chronicle of the endless efforts of man, because thanks to language we know the world and ourselves in this world. This explains the

inextricable connection between language and culture, language develops within culture and accompanies it. Language is simultaneously a condition for the existence of culture, its important component and a product of human communication” [1, p. 9].

Each person belongs to a specific national-cultural environment, which has its own national customs, traditions, mentality, language, history, art, ethnicity, religion. The interconnection and intercultural development of modern society, thanks to the relationship through cultural, scientific and economic contacts of countries and their peoples, make the topics related to the study of the linguistic culture of peoples relevant.

Materials and Methods

Consideration of linguocultural features from the standpoint of national cultural Linguistic and cultural studies contribute to the implementation of the goal of increasing linguistic and cultural competence, improving communicative skills and is one of the ways to motivate interest in the study of typologically completely different cultures and linguistic features by means of the mentality of a particular people. Any language expresses the character of the national and cultural self-awareness of a people.

The linguistic consciousness of peoples is very clearly manifested in the linguistic national-cultural fund, since it is a real treasure trove of folk wisdom and a mirror of the people's mentality.

Family vocabulary of the Russian language is distinguished by its originality and imagery, where each of them has its own purpose. Over the course of many years, linguistic wisdom is honed, polished and acquires a new, more harmonious form for communication.

From the family vocabulary of the Russian language that we have examined, examples stand out in which the most significant cultural differences are evident. For every cultured person, a linguistic feature represents the interconnection of linguistic phenomena and extra-linguistic reality, which, first of all, is revealed through the prism of linguistic awareness of his national cultural feature.

Around the concept of "family" there are groups of words and word combinations, organizing synonymous series from lexical units of the concept of "family". For example, a word with the generalized meaning of "family" can unite a set of national and cultural designations, such as: relatives, close people, dad,

mom, father, mother, dad, mother, grandmother, grandfather, brother, sister, granny, grandfather, grandmother, aunt, uncle, son, daughter, son-in-law, daughter-in-law, matchmaker, matchmaker, family, family , family members, relatives, close ones, blood relatives , etc.

Results

It is not always possible to define clear boundaries between the spheres of use of family vocabulary. Sometimes, in speech use, one and the same lexeme can be related to two or more functional-semantic groups.

For example, in Russian the pronoun "он" can be used in the meaning of "grandmother" in relation to kinship, an old woman (dysphemism), "одувачьик" (a faded dandelion), a dish, etc.

In the Russian language, in the process of communication and development of cultural colloquial speech, a huge number of different speech and occasional words associated with family vocabulary have been created. For example: to divorce (divorce) amurs, to live in a family, to love a family, to be faithful to a family, to save a family, to love a family. To love a husband, to love a wife, to love children, to love parents, to value a family heirloom, to value a family, etc. are used in the speech of the language cultures of the Russian people for the concept of "good family".

It should be noted that before studying the semantics of a word or expression, it is always necessary to distinguish between the thematic group and the lexical-semantic topic. This also applies to the classification of family vocabulary by semantic affiliation.

Thematic groups can record words of different parts of speech, and even syntactic constructions related to a particular topic. For example, the topic "husband/wife" unites adjectives : faithful , beloved , kind , noble , family , caring , etc.

We agree with the statement of T.V. Matveeva , who gives a linguistic definition for lexical-semantic groups. She writes that: “A lexical-semantic group of words cannot be extended to different parts of speech based on grammatical features, but refers to the same part of speech, united by semantic equivalence based on linguistic criteria” [2, p. 177].

For example, the lexical-semantic group “family man” includes adjectives (Russian : faithful , honest, worthy, caring, kind, loving, respectful, appreciative , etc.), i.e. based on extra-linguistic parameters.

Thus, in this work an attempt was made to identify the specificity of the thematic feature, functional and semantic affiliation of family vocabulary, which is widely used in the Russian language in order to disguise and change the context of vulgar, tactless and unpleasant vocabulary in the process of communication [3].

In Russian, the syntactic constructions “ found eternal peace for himself”, “went to his forefathers”, “met with the Almighty”, “closed his eyes forever”, “kicked the bucket” are euphemisms for the word “died”, and also have an abstract meaning, veiled by the direct designation “died” in relation to a deceased relative. The same process can be analyzed using another example, which already has a gender-specific feature of the use of family vocabulary, for example, to designate an old woman: a woman of age, elderly, of Balzac age, etc.

Each national-cultural concept of "family" contains information about positive, delicate treatment in speech communication, this process is mandatory, since thanks to family vocabulary, speech acquires a positive connotation, without causing discomfort, embarrassment and a negative atmosphere in the interlocutors. Let's give an example to confirm our alternative: mommy, mommy, daddy, daddy, son, son, daughter, daughter, grandpa, grandfather, grandmother, grandmother, aunt, nephew, etc., i.e. all words of a diminutive nature.

Discussion

In a cultural environment, family vocabulary serves to create positive emotions. This process is especially necessary in communication, when people can support the interlocutor, for example, in the event of the death of a loved one, illness, when addressing a person with physical disabilities. Often, medical workers resort to such veiled speech to soften the unpleasant news when informing a patient about his illness. For example: We need to inform you that your loved one has passed away. Thus, replacing the negative message that the patient has died. Or, replacing the message that the patient needs urgent surgery, the doctor informs more softly, replacing it with the euphemism " Your father needs surgery . " In the event of the death of a patient, doctors also resort to softening speech when reporting a "fatal outcome", or that "the doctors did everything they could" , etc. Thus, the growing interest in national and cultural characteristics actualizes such problems as language and culture, the foundations of the development of an ethnocultural and bilingual personality, sociocultural norms of speech behavior

in the conditions of interlingual communication. In these conditions, attention should be paid to the national specificity of speech etiquette and speech behavior. First of all, it should be taken into account that the English and Uzbeks have different social and historical backgrounds. England is one of the most developed countries, which is rich in cultural features and Western traditions. Whereas, Uzbekistan is an eastern state with a different lifestyle and mentality. In other words, the difference between the concept of family in these countries is obvious to some people when they want to compare the above-mentioned cultures. When it comes to family relationships and connections, it is undeniable that they have their own etiquette and lifestyle. But when considering the differences and similarities in family values of England and Uzbekistan, one cannot help but take into account that the importance of family in them is the same.

England is famous for its surprising attention to strengthening family bonds as a means for people to be more common and to preserve historical traditions to preserve the national identity of the population. It is known that the formation of the average family is a classical nuclear family, where there are several family members, including parents and children. The extended family is not so common in the family in England. The preference of most British families is to maintain a small family unit, which is a headrest and economic pressure for parents less than large families. Parents of this kind of family have more freedom in raising their children. Due to the need to live in a high standard of living, the demands of children are often financially tough for parents who force them to have several children and try to meet their needs in good living conditions. Parents must choose their strategic choices to provide education for their children. As will give as an example, parental responsibility is crucial in caring for children. In addition, children learn to be independent and free in making decisions for themselves. Another thing to learn from your family is self-controversy even at an early age. Divorce between young people is considered a sensitive issue for society, so the average age for getting married is rising. The standards of the modern world have carried out the benchmarks of individuals and women, especially among middle-class people. Most of them have the goal of creating a career for themselves, having promising jobs and satisfactory working conditions, starting their own business or traveling the world before committing to someone else to make decisions. Therefore, the age of the average birth in young families is in the late twenties or early thirties. People are more responsible for their families and

children. In other words, mature parents are one of the advantages of late marriages in attracting the future generation. The formation of traditional British families is clear, but their values are more known and accepted around the world. According to Emma Barlow (October 2016), the values of traditional British families are alive and well in our modern world. They are:

- habitual manners;
- strengthens its stars and elders;
- Nevy is honest and truthful.

They are like a guide for many British families, while the society has already changed and transformed to a new stage, these qualities are a strict need in the family concept. New research among modern English families has shown that 76% of parents believe that tables of manners are the most effective way to teach children among other family members. This means that respect for other relatives is crucial. When children wait for their older relatives to come to the table to have flour together, they develop their inner respect for them. Next comes honesty and truthfulness (73%) is a moral issue taught by parents in family ethics. These qualities of people are said to be the quality of one quality in the germ of responsible persons, and humanity can be absorbed into their blood with the help of moral lessons in the family. Respect for older family members (69%) in the next course is considered that respect should be achieved first before all children have their own problem and way of life. Because when they are adults, they no longer depend on their parents, and even after the death of parents, it follows the preservation of family relationships. They are simply family concepts of the British people, and they have been important throughout history. Dr. Becky - It is interesting to see how important manners are to our knowledge as a nation. Teaching our children well is not about equipping them with social skills, but it helps them navigate the complex world" (May 2017) regarding traditional Uzbek family concepts, the role of religion is irreplaceable.

The first president of Uzbekistan said that "religion can be separated from the government, but the state cannot be separated from religion, it is impossible to create eastern manners in society without Islam." It is clear that the mentality of the Uzbek people is a mixture of the eastern spirit, thousands of years of history and different historical foundations among people. The Uzbek people have greatly appreciated the culture and traditions of their ancestors. They are: strong families - family is the most important concept in society and child care. Many

believe that the family is a gentle and fundamental structure of a strong society. Good deed and love to have many children - Uzbek families are always respectful to their children. Peaceful and kind atmosphere can teach many skills of humanity in youth. Then parents usually tell sleep stories to develop the values of being a good person or having the opportunity to contribute to the development of the country. Respect for elders in age - the relationship between the young and the elders of the people is warm . It can be easily seen. Elders always try to be a good moral example to their generation not only in behavior but also in good social manner and knowledge. Good neighborly relations - the way of communication with neighbors - is an eastern concept of their long history. It is called " Bordi-Keldi " which means communication with neighbors and relatives to promote strong ties and relationships. It is also noteworthy that the role of " Mahalla " is crucial.

There is a proverb in Uzbek culture: “ Bitta Bolaga Yeti Mahalla Ota-Ona ", which is defined as the education of the child, is a widely oriented concept among neighbors and people. In other words, the society is responsible for the benevolent future of the generation. The wife and husband of the classic respect for each other - respect for the opposite sex are taught in the family by the treatment of parents. It is known that children do not follow your words, but your example. The treatment of partners to each other is an effective tool for raising intelligent people in the future life. As a result of globalization in the world, some concepts and notions have been carried out by unfamiliar ideas or information flow. The Eastern world has been changed compared to the old one. The world has been squeezed into a global village where many cultural beliefs and concepts are mixed. That is why it is not so acceptable at present, in which many cultural differences do not exist. The spread of English and information technology make mental actions disappear or are more common. But the concept and characteristics of the family cannot lose their value over a period of time.

Conclusion

Linguocultural analysis of the vocabulary of family relations in proverbs and sayings is inextricably linked with external factors: with the history of the country, its culture, everyday life, etc. The study of proverbs and sayings in the linguocultural aspect helps to clarify, and in some cases to establish additional semantic shades of proverbs with national-cultural semantics. Language is

closely connected with culture: it grows into it, develops in it and expresses it. Proverbs and sayings are called short, stable, rhythmically organized sayings with a common direct or figurative meaning, which is based on analogy. Being a universal means of reflecting the national picture of the world, as well as the historical experience of the people, the peculiarities of its psychological makeup and the conditions of language development, these sayings characterize the properties of people and phenomena, give them an assessment and/or prescribe a certain course of action. In modern life there is no longer a place for the old concepts of "small family" and "large family"; in the conditions of urbanization and the destruction of the traditional family, the use of words denoting distant kinship (brother-in-law, sister-in-law, brother-in-law, etc.) is rapidly declining. This indicates a weakening of ties between families of blood relatives, the reduction of the concept of "family" to a narrow meaning of the primary order: father - mother - children. However, in the speech of older people, more often speakers of dialect or colloquial speech, sometimes there are terms of distant kinship, the meaning of which is obscured or incomprehensible to most speakers of the Russian literary language.

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