

## MEANS OF VERBALIZATION OF THE CONCEPT «FAMILY» IN ENGLISH AND UZBEK LINGUACULTURE

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**Annotation:** This article examines the means of verbalization of the concept “family” in English and Uzbek linguacultures, focusing on linguistic, cultural, and conceptual differences and similarities. The study explores how the concept of family is reflected in lexical units, phraseological expressions, proverbs, and discourse structures in both languages. The research adopts a comparative linguacultural approach, highlighting how sociocultural values influence the linguistic representation of family in English and Uzbek. The findings demonstrate that while both cultures emphasize familial bonds, their linguistic expressions differ in terms of collectivist versus individualistic perspectives.

**Keywords:** Family, linguo-culture, verbalization, English, Uzbek, cultural values, phraseology, proverbs, kinship terms, collectivism, individualism.

Language serves as a primary means of conceptualizing and verbalizing cultural values. The concept of “family” is one of the fundamental aspects of human life, deeply embedded in linguistic expressions, idioms, and proverbs. However, the way this concept is linguistically realized varies across different languages due to cultural and historical factors. English and Uzbek, belonging to different linguistic families—English as a Germanic language and Uzbek as a Turkic language—display unique ways of expressing the concept of family. While English reflects an individualistic and nuclear-family-oriented perspective, Uzbek is deeply rooted in collectivist traditions, where extended family and hierarchical relationships are central. This study aims to analyze the linguistic means used to verbalize the concept of family in both English and Uzbek, highlighting semantic, pragmatic, and cultural differences.

The concept of family encompasses kinship relations, social obligations, and emotional connections that are expressed through various linguistic means. In both English and Uzbek, family-related vocabulary is rich and reflects historical traditions, values, and social structures. The cultural perception of family significantly influences its linguistic representation:

English-speaking cultures (especially in Western countries) emphasize nuclear family structures (parents and children), personal space, and independence. Uzbek culture, influenced by Islamic, Turkic, and Soviet traditions, upholds extended family structures, hierarchical respect, and collective responsibility. These cultural differences shape how family is verbalized in each language. English kinship terms are relatively simple and less hierarchical, mainly distinguishing nuclear and extended family members:

**Nuclear Family:** father, mother, son, daughter, brother, sister.

**Extended Family:** grandfather, grandmother, uncle, aunt, cousin.

**Marital Relations:** husband, wife, spouse, in-laws (father-in-law, mother-in-law, etc.).

The English system does not differentiate between maternal and paternal relatives (e.g., “uncle” applies to both mother’s and father’s brother). Uzbek kinship terms are highly specific and hierarchical, reflecting the importance of extended family and respect for elders:

**Nuclear Family:** ота (ota – father), она (ona – mother), ўғил (o‘g‘il – son), қиз (qiz – daughter).

**Extended Family:** бобо (bobo – grandfather), буви (buvi – grandmother), амаки (amaki – paternal uncle), тоға (toga – maternal uncle), хола (xola – maternal aunt), амма (amma – paternal aunt). Blood is thicker than water – Family bonds are stronger than other relationships.

Like father, like son – Children inherit their parents’ characteristics.

A chip off the old block – Someone who closely resembles a parent.

Home is where the heart is – A person’s home is not just a place but an emotional attachment.

Spare the rod, spoil the child – Discipline is necessary in raising children.

English idioms often emphasize individual identity within the family and the emotional attachment rather than hierarchical structures.

Marital Relations: эри (eri – husband), хотини (hotini – wife), қайнота (qaynota – father-in-law), қайнона (qaynona – mother-in-law), келин (kelin – daughter-in-law), куйёв (kuyov – son-in-law).

Uzbek differentiates between maternal and paternal uncles and aunts, emphasizing the hierarchical and gender-based structure of family relations.

Ота ота – осмондай, она она – дарёдай (Ota ota – osmonday, ona ona – daryoday) – A father is like the sky, a mother is like a river (parents are invaluable).

Бир уйда иккита бош бўлмайди (Bir uyda ikkita bosh bo‘lmaydi) – There cannot be two heads in one house (hierarchy in family leadership).

Каттага ҳурмат, кичикка иззат (Kattaga hurmat, kichikka izzat) – Respect for elders, kindness to the young.

Қайнота-қайнонага қараб қуда бўлади (Qaynota-qaynonaga qarab quda bo‘ladi) – In-laws should be chosen based on family background.

Uzbek idioms reflect hierarchical family values, emphasizing respect for elders, social roles, and obligations.

English culture (individualistic): Family members are often independent, and emphasis is placed on personal choice (e.g., moving out at adulthood, choosing partners independently).

Uzbek culture (collectivist): Extended family bonds are crucial, and decisions are often family-based, particularly in marriage, inheritance, and career choices. This difference is reflected in language. In English, terms like “stepfamily,” “half-sibling,” and “co-parenting” illustrate modern, individualized family structures, whereas Uzbek still prioritizes traditional family roles.

English: Direct and informal address (e.g., “Dad,” “Mom”).

Uzbek: Formal address, especially for elders (“ota-ona” is sacred, “aka” (older brother), “opa” (older sister) is used even for non-relatives as a sign of respect).

English-Speaking Family Culture: Individualism and Nuclear Structures

In Western societies, particularly in the UK, the US, Canada, and Australia, the concept of family has evolved towards an individualistic model. The nuclear family (parents and children) is considered the basic unit, and family relationships are often voluntary rather than obligatory. Children are expected to become independent once they reach adulthood. Elders often live separately in retirement homes rather than with their extended families. Marriage and partnerships are based on personal choice, and family members are encouraged to prioritize self-fulfillment over collective expectations. This individualistic approach is reflected in the language, where kinship terms are relatively generalized and non-hierarchical (e.g., “uncle” applies to both maternal and paternal sides).

In Uzbek society, family is seen as a collective unit rather than an individual entity. The extended family (буюк оила buyuk oila) is the primary social structure, encompassing multiple generations living together. Respect for elders (каттага хурмат kattaga hurmat) is a fundamental cultural value. Family members have obligations towards one another, particularly regarding financial support, caregiving, and social decisions. Marriage and family decisions are often influenced by parents and elders, ensuring the continuation of family traditions. Uzbek culture prioritizes social harmony over individual autonomy, which is reflected in linguistic expressions, kinship terminology, and everyday discourse.

Kinship terminology reveals significant cultural distinctions in how family relations are structured.

English kinship terms are relatively simple and do not reflect complex social hierarchies. Some key features include: No distinction between maternal and paternal relatives (e.g., both father's brother and mother's brother are called "uncle").

**Limited hierarchy** (e.g., no differentiation between older and younger siblings).

**Gender neutrality in some cases** (e.g., "cousin" does not indicate gender).

Uzbek kinship terminology is highly specific and hierarchical, reflecting the importance of extended family. Key distinctions include: Different terms for maternal and paternal relatives (e.g., toga for maternal uncle, amaki for paternal uncle). Age-based distinctions in sibling terms (aka for older brother, uka for younger brother). Honorific and respectful address forms for elders. The Uzbek kinship system reinforces social hierarchy and establishes clear family roles, ensuring intergenerational respect.

English idioms and proverbs about family often emphasize individual identity within family relationships:

Blood is thicker than water – Family bonds are stronger than other relationships.

A family that prays together stays together – Family unity is important.

Home is where the heart is – Emotional attachment is more important than the physical place.

Like father, like son – Children resemble their parents in behavior.

Uzbek Family Proverbs and Idioms:

Uzbek proverbs and idioms emphasize family hierarchy, respect, and duty:

Ота – осмондай, она – дарёдай (Ota – osmonday, ona – daryoday) – A father is like the sky, a mother is like a river (parents are invaluable).

Каттага хурмат, кичикка иззат (Kattaga hurmat, kichikka izzat) – Respect for elders, kindness to the young.

Бир уйда иккита бош бўлмайди (Bir uyda ikkita bosh bo'lmaydi) – There cannot be two heads in one household (family hierarchy must be respected).

These linguistic expressions reinforce family cohesion, respect, and collective responsibility.

The concept of family in English and Uzbek linguacultures reflects deep cultural differences. English-speaking societies prioritize individualism and nuclear family independence, while Uzbek society values collectivism, extended family ties, and hierarchical respect. These cultural frameworks shape kinship terminology, idiomatic expressions, and social discourse in each language.

The comparison highlights how language encodes cultural values, making kinship terms and family discourse key indicators of social structure and identity. Understanding these differences is essential for cross-cultural communication, translation, and sociolinguistic analysis. The

concept of family in English and Uzbek linguacultures is verbalized through kinship terms, idioms, proverbs, and discourse structures that reflect distinct cultural values. English, shaped by individualism and nuclear family traditions, presents a simplified and flexible kinship system, while Uzbek, influenced by collectivism and hierarchical respect, maintains a detailed and hierarchical kinship structure. These linguistic differences highlight how language encodes social relationships, values, and traditions, offering insight into the cultural fabric of each society. Understanding these distinctions is crucial for cross-cultural communication, translation, and sociolinguistic studies.

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