

Linguistic and Cultural Concept of the Family in the Picture of the World

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ABSTRACT: The article deals with some aspects of the linguocultural concept of the Family in the picture of the world. The linguistic picture of the world of each nation is a reflection of the national mentality. The concept as a mental unit contains certain national features associated with the worldview, culture, customs, beliefs, way of thinking and history of the people.

KEYWORD: Linguistic and cultural concept, linguistic picture of the world, reflection of the national mentality, concept, mental unit, certain national characteristics, worldview, culture, customs, beliefs, way of thinking.

The linguistic picture of the world of each nation is a reflection of the national mentality. The concept as a mental unit contains certain national features associated with the worldview, culture, customs, beliefs, way of thinking and history of the people. The concept of the Family is one of the key concepts in the culture of any nation. As a phenomenon, the family includes a certain number of relatives, including brothers and sisters. For many centuries, the institution of the family has remained the most static element in the society of various countries. It was in the family that cultural traditions were preserved and passed down from generation to generation. Children are born and raised in the family, which means that today's society shapes future generations.

The family is now a much freer group in every way than it has ever been in the past. These changes are due to social and economic transformations. In modern society, there is a change of priorities towards focusing not on the family, but on the individual, which has both positive and negative sides.

In modern society, the main trend in the development of family and marriage relations is the establishment of equality in the family, the equivalence of both sexes in the life of society. The traditional patriarchal family is being replaced by an egalitarian one, which is characterized by gender equality, conscious regulation of childbearing, and nuclearization of the family group. In its development, the family is currently gradually moving from having many children to having few children.

More and more young spouses want to live separately from their parents. On the one hand, this has a beneficial effect on a young family, spouses quickly adapt to new roles, living conditions, there is less dependence on parents, which certainly contributes to the formation of responsibility. On the other hand, such a family is deprived of the systematic help of parents, especially during the birth of a child, when it is especially needed.

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The modern family is a “product” of social evolution. The era changed the era, the culture changed, the worldview and value orientations changed. Together with them, the relationship between husband and wife, the position of a woman in the family, the attitude of parents to children, and children to parents, also changed. The family hierarchy has moved from a strictly vertical to a horizontal position. Despite all the changes that have affected the family over the past decades, this social institution has not changed significantly and continues to be one of the most important institutions of society for a person, forming a valuable picture of the world of the individual from birth.

Family and marriage relations have long attracted the interest of many scientists, psychologists, and sociologists, since the family is one of the main social institutions. This institution allows you to maintain the stability of society and makes it possible to replenish the population in each generation. In this aspect, the family is an integral part of the mechanism for the functioning and development of society, therefore it is considered a large group. The family can also act as a small group - a cell of society, from which the socialization of the individual begins. In later life, a person enters into various groups, but does not leave the institution of the family, although such cases rarely occur. In the course of cultural and historical development, not only the form of family and marriage relations changed, but also ideas about these relations, in particular between husband and wife.

The term family has an ancient origin. "The Russian word Family is of Slavic and Indo-European origin ... and goes back to the meaning of a territorial community." In Old Slavic and Old Russian, the word "smiya" included blood relatives and “servants”, that is, serfs or servants living with them, as well as other household members. Such groups prevailed until the 18th century almost all over the world, in particular in Europe, there was a lack of words to designate a small group, which included only parents and children.

In Russia, for a long time, large groups living together with many generations of relatives were called families. However, the understanding of what a family means depended on the socio-economic status of the individual. So, in the Russian Empire, in peasant farms, those who were going to dine at the same table were considered a family. In landlord families, people could not dine together, but live on the same territory. In the scientific literature, such large groups belong to the special terms "surname" or "lineage". They are used to refer to an organized group of relatives and friends who share a certain common territory. Kinship, common territory and socio-economic status were considered the main criteria of the family in different parts of the world. However, in different historical periods, the family was understood and its role was evaluated differently, therefore the family itself changed over time. Until the middle of the 19th century, philosophers and historians viewed the family as a micromodel of society and defined society as an extended family.

The central idea of the evolutionary development of the family and marriage with the variability of their forms was first proposed by the American anthropologist Lewis G. Morgan in 1868 and later published in his writings *Systems of Kin and Properties of the Human Family* (1870) and *The Ancient Society* (1877). In the books, Morgan describes the history of family and marriage, pointing out that humanity began with "promiscuity", which meant promiscuity and various forms of group marriage. With the result of evolution, individual marriages and families appeared.

Morgan spoke of three components - the form of marriage, the form of the family and the kinship system and established their interdependence. Thus, the form of marriage creates the corresponding form of the family, and the form of the family creates a system of kinship: “The family is an active element. It is never immobile, it develops from a lower form to a higher one as society moves from a lower level to a higher one, and, in the end, it passes from one form to another, higher one. Kinship

systems, on the contrary, are passive, only after a long time they mark the progress made by the family, and change radically “only when the family has changed radically.

Thus, the ethnographer M. M. Kovalevsky in his scientific works adhered to the principles of genetic sociology - the science of society, dealing with the issue of the origin of social life and social institutions, respectively, family, property, religion, state, morality and law, and others. Kovalevsky believed that it was necessary to take into account the archaic features and characteristics of each people, to identify differences with other cultures and draw further conclusions based on this.

Family values also include not only events and values associated with the family, but also with its individual members. For example, the education of a child is an important family value for most parents. If we consider the 18-19th century, choosing a worthy spouse for your son was an integral value and duty to his parents. The world does not stand still, values change and are mobilized in connection with the evolution of society. On the other hand, some prefer the traditional way of life and preserved values, which often causes disputes and misunderstandings on both sides and leads to generational conflict.

Almost at all times, the House was a family value. Above in my work, the history of the development of the concept of a family was described, in which it was noted that previously a family was considered a group of people united by a certain territory and owning one property, which allows us to argue that the family directly depended on the presence of a common house. And in our time, it is the house that often determines the status of the family. The upbringing and education of the individual begins at home. Leaving the parental home, a person receives another home, in which he either continues to improve until the appearance of a family, or creates a family and begins to educate a new generation. In any case, the House often evokes associations with the family, with the place where people are always welcome and glad to see. For many people, the house was and remains the highest reference point.

Thus, we examined family values and found out the main reasons for their transformation, and also came to the conclusion that Family and Home are the main family values in a person's life. Further in the practical chapter, we will consider the relationship between these concepts and other concepts that form the value space of the Family.

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