

LEXICAL AND PHRASEOLOGICAL OBJECTIFICATION OF THE CONCEPT OF "FAMILY" IN THE KYRGYZ AND ENGLISH LANGUAGES

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Abstract. *The concept of "family" is studied as an important part of culture in the whole world, including Kyrgyzstan and English-speaking countries. The specificity of the semantic content of the concept is studied using lexicographic sources, the basis of which are Kyrgyz and English explanatory dictionaries. Dictionary definitions demonstrate that in the Kyrgyz picture of the world, the concept "family" includes many components. The central place in the article is occupied by the study of lexical objectification, the concept of the phraseological background, based on the analysis of semantic fields. Examples are given for each language to be studied. Definition of the main cultural components of the content of the concept "family" has practical significance when learning Kyrgyz English and vice versa.*

Keywords: *concept, lexicographic definition, semantic, objectification, phraseology, background, components.*

The linguistic picture of the world of each nation is a reflection of the national mentality of the people. The concept as a mental entity has nationally specific features correlated with the worldview, culture, customs, beliefs, fantasy and history of the people. The structure of an abstract concept includes a large number of different signs. Turning to the study of the combination of nominees of the concept opens the way to the reconstruction of its content. One or another sign is chosen according to its significance in relation to the concept under consideration. By naming a noun, a thinking subject performs the operation of converting its signs and properties into signs and properties of fragments of the environment already known and fixed in the language [1].

The concept of "family" is one of the key concepts in Russian and Kyrgyz culture. The family as a phenomenon includes a certain number of close people connected by family ties. For thousands of years, the family has been the strongest social link among different peoples. It was in it that the culture of the people was preserved and transmitted. Chil-

dren are born and brought up in the family, which means that the human race continues.

In many myths and religions, it is said that humanity began with the creation of a married couple, and in Christianity, humanity began with a positive union between Adam and Eve [2].

To analyze the explicative specificity of the concept "family", it is necessary to refer to the dictionary tract of the word. Cambridge dictionary states that family is "a group of people who are related to each other, such as a mother, a father, and their children". For example: I come from a large family – I have three brothers and two sisters.

Dictionary of modern Russian literature language" gives the following interpretations of the word "family": "1. A group of close relatives (husband, wife, parents, children, etc.) living together. For example: *In the morning, Larin's guests were full, the whole family gathered in wagons* [3].

Some Kyrgyz sources of information define family as follows: family is an organization based on the marriage of couples, a society, which includes their illegitimate children (private or adopted), a relationship of soul,

community of life and mutual moral responsibility.

A house is a social institution, a basic unit of society, characterized by the following features:

- voluntary marriage;
- family members are connected with the household community;
- entering into marital relations;
- desire to have a child, raise it and socialize it.

Family belongs to important social values. According to some scientific theories, the family form may determine the general evolution of macrosocial systems over many centuries. Every member of society has characteristics such as family and marital status from birth to the end of life, apart from social status, ethnicity, material and property status [4].

Despite the general use of the concept of family, it is multifaceted, and its exact scientific definition is quite complex. In different societies and cultures, the definition of family may differ in some ways. Furthermore, the definition often depends on what is being given. There are many definitions of family. Each of them depends on specific historical, ethnic and socio-economic conditions, as well as specific research objectives.

According to the classic definition of the great English sociologist Anthony Giddens, the concept of family includes "a group of people connected by direct kinship relations, and the older members of the family assume the responsibility of taking care of children." In the context of this definition, relationships resulting from kinship, marriage (support of the union of two people by society and law) or close ties between people are counted.

In terms of rights, family is defined as a legal social institution protected by the state. According to the treaty, a "full-blood family" in the legal sense consists of a father, mother and child (or children), and a "non-full-blood family" consists of a father and child (or children) or a mother and child (or chil-

dren) [4]. In the family code of Kyrgyzstan – family, fatherhood, motherhood, childhood – is the basis of the care of the whole society and especially legal protection.

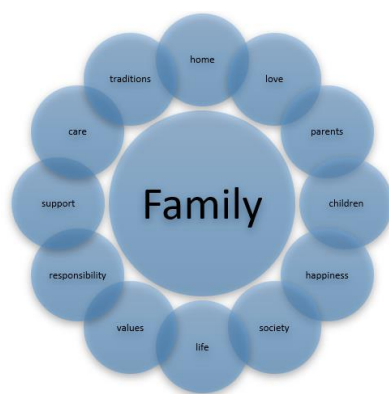
The genealogical definition of family refers to a group of people who are related by close kinship or some trait. Such a definition is broader than the legal definition, but on the one hand, it excludes stepparents or adopted children from the list.

In the psychological sense (mainly this concept is followed by Klaus Schneewind) family means a set of individuals who satisfy four criteria:

- Mental, spiritual and emotional closeness of members.
- Spatial and temporal limitation.
- Closeness, interpersonal intimacy.
- The duration of the relationship, the responsibility of the other to each other and to each other [5].

The social aspect of the concept of the family prevails in the socialist society, according to the position of Marxism, "the family provides a miniature picture of the contradictions in the social movement." Regional and economic aspects prevailed at various historical stages of the development of family relations. For example, in France, the concept of family included a group of people staying in one room for the night, and according to Russian statistics, the family included the number of diners, that is, people who ate together at the same table. However, despite the importance of the socio-economic function, it should be distinguished from housekeeping, as household chores may be performed by another person or group of people who are not related to them. Living in the same house may not define a family. At all times, the concept of family included living together with spouses, their offspring, and older members.

The following picture illustrates the lexical and associative structure of the concept of family.



The beliefs of the people, their way of life, rituals, national holidays, signs were reflected in phraseological units related to the concept of "family". In idioms, emphasis is placed on the characteristics of the family members themselves and their relatives, and on the characteristics of their relationships, rituals, customs, and holidays.

Family traditions are customary family norms, behaviors, customs, and relationships that are passed down from generation to generation. Family traditions, rituals, on the one hand, are one of the important signs of health (as defined by V. Satir) or functional (as defined by E.G. Eidemiller and other researchers), on the other [6].

The presence of family customs is an important mechanism for transferring the laws of family interaction to the next generation: the division of roles in all areas of family life, the rules of family communication, including the resolution of conflicts and emerging problems. Family traditions and rituals are based on social, religious and historical traditions and rituals, but they are creatively changed and accompanied by their own additions, so they are unique to each family.

Virginia Satir (American psychologist, psychotherapist) considers a healthy family on the following basis:

- each member is treated as an equal;
- trust, honesty and openness are important;
- family communication is congruent (in the sense of the same, equivalent);
- members support each other;
- each member bears personal responsibility for the family;

- family members relax, enjoy and rejoice together;

- traditions and rituals have an important place in the family;

- members embrace each other's distinctiveness and uniqueness;

- the right to privacy is respected (availability of personal space, inviolability of private life);

- each member's feelings are acknowledged and discussed [6].

In turn, according to Russian psychotherapists Marika and Eva Khazin, a dysfunctional family is characterized by:

- Denial of problems (not recognition) and support of illusions.

- Lack of intimacy.

- Cruelty and wear of rules and roles.

- Conflict relations, including hidden ones.

- Problems of personal boundaries of family members: mixed or brutally distributed.

- Support for the illusion of serenity.

- The opposite of opinions: "everyone is a liar, and we are honest."

- Absolute control of the head of the family [7].

Family traditions not only unite all brothers and sisters and create a society of brothers and sisters, but also make a family a real family.

Analysis of the lexical semantic field of the concept "family" is one of the main methods of researching the concept. As I.A. Sternin has mentioned "The concept is internal organized according to the principle of the field - the nucleus, the near, far and extreme periphery, the structure of the concept includes a sensory image, informational content and an interpretation field. The interpretive field of

the concept includes cognitive features that interpret the informational content of the concept. It includes values, denotations, concepts, evoked emotions, prescriptions, prohibitions, and pragmatics signs, information about the types, types and varieties of the phenomenon, about the typical representative of the phenomenon, as well as numerous peripheral signs of the encyclopedic and individual characters that are derived from the concept of informational content. The field of interpretation includes the paremiological zone of the concept - the interpretation of the concept contained in national paremies. The paremiological zone of the concept is understood as a set of statements and ideas about the phenomenon, reflected in the concept, in national paremies – proverbs and sayings.

The semantic field of family includes:

1) field materials of household life (house, oven, bread and salt, basket);

2) field of family relations (relatives, father, mother, husband and wife);

3) field of abstract concepts (motherland, happiness, love etc.) [8].

The phraseological fund with the family component is extensive in English and has different meanings. Here they are:

All in the family – “Within or among only the members of a family or other small, intimate group OR restricted to one's own family, as with private or embarrassing information”;

Family skeleton – “A sinister or scandalous secret that is kept closely guarded by one's family”;

Wear the pants in the/(one's) family – “To have the greatest amount of authority or control in one's family. The phrase is

applied to a woman, contrasting the fact that pants were historically only worn by

men, who were also traditionally the decision makers within a household”;

Family seat – “A wealthy, prominent family's residence for generations”;

The black sheep of the family – “One who is unlike other family members, sometimes due to intentional rebelliousness, and often viewed unfavorably by them” [9].

In the Kyrgyz language and culture, there are very few direct phraseological units related to the concept of family. Basically, the phraseological fund with the concept of

family is filled with relevant words. Such as parents, values, ancestors, children, happiness, birth of a child, home etc. For example:

- *Respect your father even if you are hungry for six days.*

- *A naive boy clings to his father, a naive girl threatens her mother.*

- *A father is a rock, a mother is a spring, and a child is a lamp for both.*

- *To be a father is an honor, to be a mother is a privilege.*

- *A house with children is a market, a house without children is a cemetery*

- *Seeing the mother, marry the daughter and go into the family, seeing the door.*

- *Father's glory, mother's honor – inspire the child* [10].

The phraseological units also reflected the way of life, lifestyle and ideas about the happiness of the Russian person. The analysis of the material revealed a large number of phraseological units associated with certain customs, rituals, in particular with matchmaking, marriage, wedding: Unequal marriage is about the marriage of people of different origins. *As for a baby's wedding – cook a lot*, in very large quantities. The honeymoon is about the initial stage of married life, which is considered the happiest. On its basis, a new meaning has developed – “the best time”.

Phraseological units are associated with the birth of a child: *to see the light is to be born*. On its basis, a new meaning develops: “to be published, published, printed.” *To be born in a shirt* is to be lucky in everything. *To be born under a lucky star* is to be happy, lucky in everything. This phraseology contains cultural information. The expression is based on the ideas about the predestination of human life, its dependence on the location of the stars. The phraseological image is created by different cultural codes: natural (star) and anthropic (happy). The star is a symbol of destiny. Luck in life is like being born under a lucky star located in the center of the sky [11].

Thus, the study showed that in phraseological units more emphasis is placed on the characteristics not of the family members themselves and their relatives, but

on the characteristics of their relationships, rituals, customs, holidays. For example, there were many phraseological units associated with matchmaking, marriage, wedding, and the birth of a child. Most phraseological units are carriers of cultural information. The information is stored in their internal form, which is a figurative representation of the world, gives the phraseology a cultural and national flavor. Phraseological units with zoomorphic have been identified, somatic, plant and food codes of culture. The expression of the national-cultural component of the concept "family" is also facilitated by the words included in the phraseological units-the names of national-cultural realities. The expressions associated with the concept sphere of "family", as evidenced by the material, reflected the beliefs of the Kyrgyz

people, their way of life, rituals, folk holidays, omens, folk wisdom.

The concept "family" is an important part of the human mentality in Kyrgyzstan and in English-speaking countries, as a cultural and linguistic unit, it is expressed in different languages and reflects the peculiarities of the culture of the people. Thus, having analyzed the materials of dictionaries of Kyrgyz and English languages of various types and phraseology from fiction, it can be noted that, along with the universal categorical feature, the concept "family" in Kyrgyz and English cultures has national cultural specificity, which can form a certain zone of interference. Therefore, this conceptual study is promising, useful for teaching any foreign language, and also contributes to the formation of a sufficient level of linguistic and cultural competence in philologists.

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**ЛЕКСИЧЕСКАЯ И ФРАЗЕОЛОГИЧЕСКАЯ ОБЪЕКТИВАЦИЯ ПОНЯТИЯ
«СЕМЬЯ» В КЫРГЫЗСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ**

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***Аннотация.** Концепт "семья" изучается как важная часть культуры во всем мире, включая Кыргызстан и англоязычные страны. Специфика семантического содержания концепта изучается с использованием лексикографических источников, основой которых являются кыргызские и английские толковые словари. Словарные определения демонстрируют, что в кыргызской картине мира концепт "семья" включает в себя множество компонентов. Центральное место в статье занимает изучение лексической объективации, понятия фразеологического фона, основанного на анализе семантических полей. Примеры приведены для каждого изучаемого языка. Определение основных культурных компонентов содержания понятия "семья" имеет практическое значение при изучении кыргызско-английского языка и наоборот.*

***Ключевые слова:** концепт, лексикографическое определение, семантический, объективация, фразеология, фон, компоненты.*