

THE ROLE AND SIGNIFICANCE OF NATIONALLY MARKED UNITS IN THE FORMATION OF THE CONCEPTUAL SYSTEM OF FAMILY

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“Oila mo’jazgina jamiyatchadir, butun
insoniyat jamiyatining dahlsizligi ham
uning jipsligiga bog’liq”

F.Adler

In anthropolinguistic research, linguistic phenomena reveal their particular features on the basis of universality, while their universal properties emerge through particularity. For this reason, the study of linguistic units increasingly requires these phenomena to be reassessed at the levels of both language and speech. In fact, such issues had already attracted scholarly attention at the theoretical stage of linguistic inquiry and began to be examined from various perspectives [1]. Within the relationship between pragmalinguistics and text, the phenomena of syllogism and moderation in linguistics are likewise manifested in interrelated ways [2]. Syllogism (from Greek *sylogismos*, meaning "inference") is one of the oldest and most complete forms of logical reasoning, whereby a third, new conclusion is derived from two propositions (judgments).

At present, pragmalinguistic analysis is becoming increasingly prominent. Within this analytical framework, conceptual and conceptual-sphere analyses have assumed a leading position. As a result, greater attention is now being devoted in studies of language-speech relations to the investigation of concepts and their verbalizers. The linguocognitive approach, now widely recognized by linguists, is developing on the basis of anthropolinguistic theories.

As is well known, in conceptual studies the concept is understood as belonging to human cognition, functioning as a unit of mental activity and as a quantum structure of knowledge [3]. Human thought is not verbal in itself; rather, it is realized through universal object codes. It is by means of this code - that is, the concept - that people think. The integral totality of concepts constitutes the human conceptual sphere. Language is one of the principal means of access to human thought; likewise, it is through language that we gain access to the structure and content of concepts and to the conceptual sphere itself. Through language, a concept is recognized and made explicitly comprehensible. A concept may or may not be expressed by a word. In individual cognition, many concepts remain un verbalized. Under the demands of communication, however, concepts are verbalized through lexical, phraseological, syntactic, and paralinguistic units.

On the basis of its specific structure, a concept is organized in cognition through cognitive classifiers and cognitive features, brought together within a unified field, and thereby



forms part of the conceptual sphere. A concept may possess national, social, universal, and individual content and structure. The family concept likewise has such a structure and is manifested through various types of units. As a social phenomenon, the family concept exists in the consciousness of each people and nation through their national, social, universal, and individual structures.

The pace of the modern age is rapid, and its trajectory is steeply ascending. Perhaps for this reason every field of knowledge is undergoing steady growth and development. At present, virtually every discipline has moved beyond the stage of purely theoretical cognition toward that of mental cognition and is developing consistently on the basis of systemic relations. It is well known that, within the dialectical development of the world, every phenomenon in nature and society constitutes a systemic relationship [4]. Accordingly, we understand that from the smallest particle to the largest bodies in nature and society, nothing exists or survives in isolation from other things. This very interdependence gives rise to the phenomenon of the **family**.

It would not be an exaggeration to describe the family as a distinct and unique organism. The family may be regarded as one of the masterpieces of nature. It is a complex whole in which each element, taken together, constitutes that sacred institution called the family. For this reason, if one component of the family is disrupted, the other components are likewise affected, eventually causing fractures within the family itself. At the same time, the family functions as a resilient shield, possessing an almost rock-like capacity for self-preservation and for generating ever new forms of internal unity. In our view, this may be explained through the principles of **synergetics** and **sylogism**. As is known, synergetics [5] and syllogism converge when they function as an attractor - that is, as an ordering center that makes it possible to discover truth within a world of disordered thoughts. In the language of syllogism, if knowledge and spirituality are brought together, then one is truly on the path toward balance and truth. The principles of linguistics, synergetics, and logic demonstrate that the fundamental aim of any inquiry is to identify order within chaos and to discern genuine symbols behind false signs. This is not merely a process of information exchange, but rather one of semantic and spiritual filtration.

If we generalize from this, theoretical constructs such as pragmatolinguistics, syllogism, moderation, and synergetics must be measured by pragmatic criteria. Only in this way can knowledge avoid becoming inert or "lifeless." Language should not be seen merely as a collection of words, but as a living, self-organizing, meaning-bearing force in the synergetic sense; the same perspective should also be applied to the family. To avoid arbitrariness and to understand the significance of established norms is our personal pragmatic responsibility before language and culture.

It is therefore evident that any social theory aimed at undermining the family is both untenable and unacceptable. The family is the jewel of society.

The renowned philosopher Abu Nasr al-Farabi maintained that the smallest element of any system is its **substance**. Substance is the essential core contained within a jewel. If the family is likened to a jewel, then its substance may be understood as the totality of familial relations. If the substance is fractured, the jewel itself will also crack. In our view, the chain of family relations constitutes the very foundation that ensures the integrity of the family. Consequently, if these relations are not properly maintained, the family disintegrates and falls apart.

Such relations are manifested in language in the form of **concepts**. Concepts emerge as structural components of the family system and as verbalizers of family relationships, expressed through phraseological units and proverbs. The diversity of these relationships in particular necessitates their systematic study and creates the need for a pragmatic investigation of the units that constitute and express them. At the most basic level, family relations comprise the interconnected relations between father and mother, father and children, mother and children, and children and society. In expressing and interpreting these relationships, **proverbs and sayings** are among the most productive linguistic means.

There is a proverb among our people: "**When a family lives in harmony, fortune comes of its own accord.**" In our view, this suggests that family harmony depends on the proper and consistent management of familial relations. The family resembles a living organism: if one organ is damaged, it affects the others and undermines the strength of the whole.

Any person who understands that "**my family is my own household, my neighborhood, my district, my region, and my Republic**" will become the bearer of a happy and stable family life. In such a person's cognition, the cluster of family-related concepts is broad and highly developed. This may be represented through the distinction between a **macro-concept -family**; a **micro-concept - relations and their types**; and the **linguistic units** that express them. Accordingly, the family concept may be explained through the following model: **MaC (family) + MiC (relations and their types) + LU (verbalizers)**. This model constitutes the conceptual structure of the family. In order to understand it fully, it is necessary to clarify the interrelationship between macro- and microsystems.

The components constituting the family concept are diverse. First of all, it is useful to distinguish between the components of **family** and **marriage**. The family functions as a macrosystem, whereas marriage is a microsystem that expresses the chain of relations constituting the family. Among Eastern peoples, marriage exists in both **religious** and **legal** forms. As a concept, it lives in human cognition and acquires a social character, while each person interprets it differently through its own national mentality.

The family is the fundamental unit of society, the cradle of human spirituality, and the pillar of the state. It is not merely a group of individuals living under one roof, but a sacred union bound by shared aims, mutual affection, and legal responsibility. The family concept may be analyzed through several important conceptual elements.

First, there are concepts expressing the **socio-legal status** of the family. A family is a small social group established on the basis of marriage, kinship, or adoption, and connected through shared domestic life and mutual responsibility. Marriage constitutes the legal foundation of the family. Blood kinship is the biological bond ensuring continuity of lineage. In legal terms, the family consists of husband and wife; in social terms, of father, mother, and child.

Second, from a **functional perspective**, the family performs a number of vital roles in society. Its **reproductive function** ensures the continuation of humankind through the birth of children. Its **educational function** provides the environment for personality formation and the acquisition of national and universal values. Its **economic function** involves forming a common budget, meeting material needs, and managing household life. Its **protective and supportive function** makes the family the place where a person feels safest and most valued, as well as a community of moral and psychological support.

Third, several **types of family** may be distinguished in the modern world. The **nuclear family**, consisting only of parents and children, is the most widespread. The **extended family**,



in which several generations - grandparents, uncles, and aunts - live together, is especially characteristic of the Uzbek people. The **single-parent family** consists of only one parent and child or children.

Fourth, the family concept rests upon important **spiritual foundations: loyalty**, which reflects trust between husband and wife; **affection and solidarity**, which express love and closeness among relatives; and **respect for elders and consideration for the young**, which sustain hierarchy, order, and discipline within the family.

Fifth, the family in the contemporary world faces several **challenges**: the decline of extended families as a result of urbanization; delayed marriage due to the prioritization of career and personal interests; and the replacement of live communication by social networks and virtual spaces.

In sum, the family is the greatest wealth of the human being. It prepares the individual for social life, enables self-recognition, and serves as a shield in the face of life's difficulties. By **pragmatic notions related to the family**, one should understand the family not merely as a collection of emotions, but as a practical system directed toward concrete purposes, fulfilling vital needs, and establishing connections with society.

Thus, to live caring only for one's own family is a form of animal greed; to live for one person alone is baseness; and to live only for oneself is shameful. If we ensure the stability of our families, we lay the foundation for the stability of the neighborhood, district, region, and the Republic as a whole. In this way, the interrelations among micro-concepts constitute the integrity of the macro-concept.

The stability of the family begins, above all, with the stability of the relationship between **father and mother**. It is not without reason that our people say: "**The family is a veranda supported by two pillars.**" In this case, the family concept is metaphorically enriched through the house concept, thereby broadening the scope of implicit pragmatic understanding. Father and mother are the pillars of the veranda called family. If one of them collapses, the whole veranda falls. In some broken families, people explain separation by saying, "**Our characters did not match.**" Yet one may wonder whether they truly fail to understand that among more than seven billion people in the world, no two individuals have exactly the same character. Human characters are never identical; what is required is compromise and mutual understanding. Here, the family concept expands through the psychological concept of **character**, implicitly pointing to pragmatic meaning. Therefore, in our view, family stability begins with the relationship between husband and wife.

Thereafter, the **father-child relationship** plays a decisive role in ensuring family stability. If the father consistently raises his children properly and through personal example, the family becomes more cohesive and its continuity is secured. Our people rightly say: "**If people speak ill of your children, they are in fact speaking ill of you,**" because "**a bird does what it sees in its nest.**" The child is the support not only of the family but also of society. For this reason, the relationship between father and child is one of the most important factors in family stability. This may be represented through the model: **Family = Father + Child**.

Raising righteous sons and daughters is one of the parents' greatest duties. As Victor Hugo observed, "**There is no more triumphant hymn in the world than the speech of a child.**"

Another factor ensuring family stability is the **mother-child relationship**, for the mother is humanity's great educator. If the father is the root of the family, the mother is its body. The wisdom and maturity of children largely depend on mothers. A mother who raises her child



properly strengthens her family and deepens its bonds of love, because mutual affection is reinforced through children. Our people have expressed the manifestation of a mother's upbringing in her child through the proverb: **"Choose a daughter by looking at her mother, just as you judge cloth by its weave."** Therefore, the relationship between mother and child is a principal factor of family stability. This process may be expressed through the model: **Family = Mother + Child.**

The relationship among children - that is, between brothers and younger brothers, and between sisters and younger sisters - is also an important factor in family stability. This is because the influence of the elder brother and elder sister is reflected in the behavior of the younger siblings. Our people have expressed this relationship through such proverbs as: **"Where the large cart goes, the small cart follows,"** and **"Where the front wheel goes, the rear wheel follows."** This situation may be explained through the models **Family = Elder Brother + Younger Brother** and **Family = Elder Sister + Younger Sister.**

A child is the continuation of the family, and therefore requires both a healthy environment and sound upbringing. Only under such conditions is it possible to raise a healthy generation. The relationship between the child and society is likewise an important factor in family stability. Its significance lies in the fact that children within the family inevitably enter into communication with the neighborhood, district, region, and the larger community of the Republic. If they engage with a morally healthy society, they will be properly brought up; if they fall into an unhealthy social environment, their upbringing will be distorted. We ourselves have witnessed this. The events in Namangan, Tashkent, and Andijan may serve as examples. Those who took part in such tragic events were also someone's children, someone's elder brothers, someone's younger brothers. We must not forget that they, too, were active participants in our society. For this reason, creating a healthy environment and a healthy way of life in the neighborhood, school, college, academic lyceum, institute, and university is not only the duty of teachers, but also the responsibility of students themselves. A child does not become bad by nature; when born, every child is pure and innocent. Each of us must properly understand that corruption of character is closely connected with the communicative environment. Our people explain this idea through the proverb: **"Tell me who your friend is, and I will tell you who you are."** We recommend representing this relationship through the model **Family = Child + Society.**

No parent wishes for their child to turn out badly. The deviation of children is often linked to the external environment. Therefore, it is essential to ensure the purity of their communicative space. Among the factors influencing family stability, one of the most important is the role of the **mass media**: newspapers and journals, radio, television, and the Internet. We are far from suggesting that one should neither read newspapers, nor watch television, nor use the Internet. Without these, it is obvious that one would fall behind modern life. Rather, we advocate for their correct and wise use by both parents and children.

The family is like a building that must be maintained every day. If it is neglected even for a short time, it may begin to deteriorate. For this reason, every action should be directed toward strengthening the family. A child's initial speaking ability is formed within the family. Thus, the family is the primary environment in which children's **linguistic competence** is formed, and the role of parents in this process is especially important. Love and respect for the mother tongue are likewise cultivated first within the family. If parents are cultured, well-mannered, and intelligent, these qualities are reflected in their speech. This is because language is a reflection of human consciousness and an important means of communication through



which social changes are mirrored. Language is distinguished by its material aspect - its sound form - and its expressive aspect - its semantic content.

At present, enthusiasm for language learning has intensified. In particular, learning foreign languages has become a demand of the times. Consequently, the younger generation's interest in studying foreign languages is steadily increasing. This issue is being supported at the governmental level, and sufficient conditions are being created for language learning. Nevertheless, different attitudes toward this matter are still emerging. Observing this tendency among young people often leads one to reflection, because many of them approach the issue one-sidedly. Cases can be found in which a person strives to master a foreign language perfectly while learning their own native language only superficially.

Not everyone fully realizes that without a thorough command of one's own language, it is difficult to master other languages completely. Therefore, the present age requires the wider public, intellectuals, and parents to approach this issue with seriousness. We are by no means saying, "Do not learn foreign languages; knowing your native language is enough." Rather, we wish to emphasize that only a person who relates to their native language with love and respect can show the same attitude toward another language. A student who has mastered the grammar of the mother tongue thoroughly is able to learn other languages more quickly through comparison. In today's era of globalization, understanding the common and distinctive features among languages, conducting interpretive research into the lexical richness of the world's languages, and comparing them systematically have become matters of particular importance. This is because the worldview and spirit of a people are reflected in every language. Language, therefore, is not merely a means of communication, but also a medium that embodies the **family conceptual sphere** as a reflection of the national spirit. Consequently, such upbringing must first and foremost be formed within the family and remains an urgent necessity.

In conclusion, the family resembles a complex science. It cannot be fully mastered, exhausted, or comprehended once and for all. Much further inquiry and research are still needed. We must continue to reveal its ever new dimensions and convey them to our people. If fathers are the support of the family, then mothers are its educators and moral guides.

The elements of the family concept consist, in social terms, of **father, mother, and child**, and in legal terms, of **marriage and contractual relations**. In the process of comprehending this concept, it emerges as an integral unity of such micro-concepts as **psychology, pedagogy, didactics, economics, upbringing, love, courtesy, law, and society**.

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