



## THE CONCEPT OF “FAMILY” AT THE INTERSECTION OF LANGUAGE, THINKING, AND CULTURE

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### Abstract (English)

*This article offers an extensive and systematic investigation of the concept of “family” at the intersection of language, thinking, and culture. The study is grounded in cognitive linguistics and linguocultural theory and is written in clear academic language in accordance with OAK requirements. Family is treated as a key cultural value and a complex mental construct that reflects social norms, collective experience, and national mentality. Drawing on linguistic data and comparative analysis, the research demonstrates that although the core meaning of family is universal, its cultural interpretation, emotional evaluation, and social functions vary across cultures and are deeply embedded in language.*

**Keywords:** family concept, language, thinking, culture, linguoculture, national mentality

### Аннотация (Russian)

*В статье представлено развернутое исследование концепта «семья» на пересечении языка, мышления и культуры. Работа выполнена в русле когнитивной лингвистики и лингвокультурологии и соответствует требованиям ВАК. Семья рассматривается как базовая культурная ценность и ментальная конструкция, отражающая социальные нормы, коллективный опыт и национальный менталитет. Показано, что при универсальности ядра концепта его культурная интерпретация и оценка существенно различаются.*

**Ключевые слова:** концепт семья, язык, мышление, культура, лингвокультура, менталитет

### Annotatsiya (Uzbek)

*Ushbu maqolada “oila” konsepti til, tafakkur va madaniyat kesishmasida keng va tizimli tarzda tahlil qilinadi. Tadqiqot kognitiv tilshunoslik va lingvomadaniyatshunoslik doirasida olib borilib, OAK talablari asosida yozilgan. Oila ijtimoiy institut sifatidagina emas, balki milliy qadriyatlar, jamoaviy tajriba va tafakkurni aks ettiruvchi murakkab konsept sifatida talqin qilinadi.*

**Kalit soʻzlar:** oila konsepti, til, tafakkur, madaniyat, lingvomadaniyat, milliy tafakkur



## **Introduction**

Language, thinking, and culture form an inseparable triad that defines how individuals perceive, categorize, and interpret reality. Language serves not only as a means of communication but also as a repository of cultural knowledge and collective memory. Through linguistic forms, societies transmit values, beliefs, and social norms from generation to generation.

Thinking, in turn, structures linguistic expression. Mental models, cognitive schemas, and conceptual frames determine how speakers organize experience and give meaning to the world around them. Culture provides the broader context in which both language and thinking develop, shaping the worldview of a speech community.

One of the most significant concepts situated at the intersection of language, thinking, and culture is the concept of family. Family represents a fundamental social institution and a core cultural value that plays a decisive role in moral education, socialization, and the preservation of national identity.

In the context of globalization and increasing intercultural contacts, the study of culturally loaded concepts such as family becomes especially important. Understanding how the family concept is structured and evaluated in different cultures is essential for comparative linguistics, translation studies, and intercultural communication.

## **Literature Review**

The relationship between language and thinking has long been a central topic in linguistic theory. Early ideas were formulated by scholars such as E. Sapir and B. Whorf, who argued that language influences human cognition and worldview. Although their hypotheses have been debated, they laid the foundation for later cognitive approaches.

Cognitive linguistics further developed these ideas by emphasizing that meaning is grounded in human experience and conceptualization. Researchers such as G. Lakoff and R. Langacker demonstrated that linguistic structures reflect mental models and cognitive processes.

Within linguocultural studies, the focus shifted toward culturally significant concepts. A. Wierzbicka introduced the idea of cultural key words, while V. Karasik described concepts as carriers of social values and cultural norms. Family has been examined as a cultural concept in various languages; however, integrative studies that consider language, thinking, and culture simultaneously remain limited.

This research builds on existing theoretical frameworks while aiming to provide a more comprehensive analysis of the family concept as a multidimensional phenomenon.

## **Methods**

The study employs an integrative methodological approach that combines cognitive analysis, linguocultural interpretation, and descriptive methods. This



approach allows for a holistic examination of the family concept as both a linguistic and cultural phenomenon.

Linguistic data were collected from multiple sources, including explanatory dictionaries, phraseological dictionaries, collections of proverbs, literary texts, and examples of everyday discourse. Such a diverse corpus ensures that the analysis reflects both normative and real-life language use.

Conceptual analysis was applied to identify the core and peripheral components of the family concept. Interpretative analysis was used to reveal evaluative and emotional meanings, while contextual analysis helped explain how cultural norms and mental models influence linguistic representation.

### **Results**

The results of the analysis demonstrate that the core of the family concept consists of universal elements such as kinship relations, emotional bonds, care, and responsibility. These elements are shared across cultures and form the cognitive ядро of the concept.

At the peripheral level, significant cultural variation is observed. In collectivist cultural models, family is associated with extended kinship networks, shared obligations, and strong intergenerational ties. In individualist cultural models, the family is more often conceptualized as a nuclear unit emphasizing personal autonomy and equality.

Language reflects these differences through lexical choices, metaphorical expressions, and evaluative meanings, highlighting the close connection between linguistic form and cultural values.

### **Discussion**

The findings confirm that the family concept is deeply embedded in cognitive and cultural structures. Language acts as a mediator between thinking and culture, encoding socially significant meanings and values.

Differences in the linguistic representation of family reflect broader cultural orientations and mental models. These differences are not merely linguistic but are rooted in historical experience, social organization, and value systems.

From the perspective of translation and intercultural communication, such distinctions are of particular importance. Translators and intercultural mediators must take into account not only linguistic equivalence but also the cultural meanings associated with the family concept.

### **Conclusion**

The study concludes that the concept of family occupies a central position at the intersection of language, thinking, and culture. While its core meaning is universal, its cultural interpretation and evaluative components vary depending on national mentality and social traditions.



The results of the research contribute to the development of cognitive linguistics, linguocultural studies, and comparative linguistics. They also provide a theoretical basis for further studies in translation and intercultural communication within the framework of the 10.00.06 specialization.

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