

The Cognitive Model Of The “Family” Concept And Its Relation To National Mentality

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Abstract

This article presents a detailed and clear analysis of the cognitive model of the “family” concept and its connection with national mentality. The study is written in simple academic language and is based on comparative analysis of English and Uzbek linguistic data. Family is understood as a key cultural value and a mental construct shaped by traditions, social norms, and everyday experience. The research shows that although the family concept is universal, its interpretation and structure differ depending on national culture and mentality.

Keywords: family concept, cognitive model, national mentality, culture, comparative linguistics

Introduction

Language is closely connected with human thinking and culture. Through language, people express their values, beliefs, and social norms. One of the most important and universal concepts reflected in language is the concept of family. Family plays a central role in social life, moral education, and cultural continuity. For this reason, the study of the family concept is important for understanding national mentality and cultural identity.

In modern linguistics, special attention is paid to concepts as mental units that organize human knowledge. The cognitive approach allows researchers to study how people perceive and categorize reality. In this context, analyzing the family concept from a cognitive perspective helps reveal how cultural experience is structured in the human mind. This article focuses on the cognitive model of the family concept in English and Uzbek and explains how national mentality influences its interpretation.

Literature Review

The theoretical background of this research is based on cognitive linguistics and linguocultural studies. G. Lakoff emphasized that meaning is rooted in human experience and conceptual structures. R. Langacker developed the idea that language reflects cognitive processes. A. Wierzbicka highlighted the role of cultural key words in understanding national mentality.

In linguocultural studies, V. Karasik and Yu. Stepanov described concepts as culturally significant units that reflect social values and collective consciousness. Previous studies have examined the family concept in different languages, but comparative research involving English and Uzbek from a cognitive and linguocultural perspective remains limited. This gap determines the relevance of the present study.

Methods

The research uses a combination of qualitative methods that are clear and suitable for comparative linguistic analysis. Lexical items, phraseological units, and proverbs related to family were collected from English and Uzbek dictionaries, literary texts, and educational sources. These examples reflect everyday language use and cultural meanings.

Cognitive analysis was applied to identify the internal structure of the family concept, including its core and peripheral components. Comparative analysis helped reveal similarities and differences between English and Uzbek conceptual models. Descriptive interpretation was used to explain how national mentality influences meaning and evaluation.

Results

The analysis shows that the core of the family concept in both English and Uzbek includes parents, children, and close kinship relations. These elements are universal and form the basic

structure of the concept. They are commonly represented in neutral and positive contexts in both languages.

Differences become clear at the peripheral level. In Uzbek, family often includes grandparents and extended relatives, and strong emphasis is placed on respect for elders and family unity. In English, family is more frequently associated with a nuclear model and personal independence. These differences reflect national mentality and cultural traditions.

Discussion

The results confirm that the cognitive model of the family concept is shaped by national mentality. Uzbek culture values collectivism, shared responsibility, and continuity between generations. These values influence how family-related words and expressions are used. English-speaking cultures, on the other hand, emphasize individuality, equality, and personal space.

Understanding these differences is important for translation and intercultural communication. When family-related concepts are translated, cultural meanings may change or require explanation. Therefore, knowledge of cognitive and cultural models helps avoid misunderstanding.

Conclusion

The study demonstrates that the family concept is a universal but culturally specific phenomenon. Its cognitive model reflects national mentality, traditions, and social values. English and Uzbek languages present different interpretations of family due to cultural differences. The findings contribute to comparative linguistics, linguocultural studies, and translation research within the 10.00.06 framework.

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