

SHUKURBAI KYZY UMUTAI
Master student of J. Balasagyn KNU
ШУКУРБАЙ КЫЗЫ УМУТАЙ
Ж. Баласагын атындагы КУУ,
магистрант
ШУКУРБАЙ КЫЗЫ УМУТАЙ
магистрант КНУ им. Ж. Баласагына

THE IMPORTANCE OF FAMILY VALUES IN KYRGYZ AND ENGLISH CULTURES

Кыргыз жана англис маданияттарындагы үй-бүлөлүк баалуулуктардын мааниси

Важность семейных ценностей в кыргызской и английской культурах

Abstract. The article considered what the family is in Kyrgyz and English cultures by comparing. And what is the concept family is and its importance. During analysis there have been founded similarities and at the same time differences. The concept of the "family" in Kyrgyz cultures consist of parents, family members- children, relatives and home. In its turn, In English culture it consists of parents- children, home, relatives, and relationship except by blood also the relationship that the animal / plant is associated with others of its taxon, union of some things. There have been revealed three semantic fields of the model the concept "family": kinship, marriage and family relations.

Аннотация. Макалада үй-бүлө деген эмне жана анын мааниси кандай экендиги кыргыз жана англис маданияттарында салыштырылган. Талдоо бир эле мезгилде окшоштуктарды жана айырмачылыктарды аныктады. Кыргыз маданиятындагы "үй-бүлө" түшүнүгү ата-энеден, үй-бүлө мүчөлөрүнөн - балдардан, туугандардан жана үйдөн турат. Өз кезегинде, англис маданиятында, ал ата-эне-бала, үй, тууган-урук жана ошондой эле жаныбардын / өсүмдүктүн анын таксонунун башка мүчөлөрү менен байланышынан, кээ бир нерселердин биримдигинен турат. "Үй-бүлө" концепциясынын моделинин үч семантикалык талаасы ачылып берилди: тууганчылык, нике жана үй-бүлөлүк мамилелер.

Аннотация. В статье сравнивалось, что такое семья в кыргызской и английской культурах. А что такое понятие семьи и его значение. В ходе анализа были обнаружены сходства и в то же время различия. Понятие «семья» в кыргызских культурах состоит из родителей, членов семьи - детей, родственников и дома. В свою очередь, в английской культуре он состоит из родителей-детей, дома, родственников и отношений, кроме кровных, а также отношения, что животное / растение связано с другими членами своего таксона, союза некоторых вещей. Выявлены три смысловые поля модели концепта «семья»: родство, брак и семейные отношения.

Key words: Family, concept, semantic field, culture, family attitude, kinship, cross cultural communication.

Урунттуу сөздөр: Үй – бүлө, концепт, семантикалык талаа, маданият, үй – бүлөлүк мамиле, туугандык, маданият аралык байланыш.

Ключевые слова: Семья, концепт, семантическое поле, культура, семейное отношение, родство, межкультурна коммуникация.

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 national specific features, correlated with the worldview, culture, customs, beliefs, fantasy and history of the people. The concept of "family" is one of the key in the Kyrgyz and English culture. The family as a phenomenon includes a certain number of close people connected by kinship. For millennia, the family of different nations has been the strongest public link. It was in it that the culture of the people was preserved and transmitted. Children are born and raised in the family, which means that the human race continues. Many myths and religions say that mankind began with the creation of a married couple, in Christianity the beginning of humanity was laid by the union of Adam and Eve.

The concept of family differs for family. And modern people sometimes fully lost the value of the family and family concept: gay families; lesbian families; families who do not want children, because they want to live and earn only for themselves; families where animals are considered as a member of the

family, and it would be worshiped more than a human being; families where children forget their parents and do not contact them throughout their whole life; families where children are sold for money; and increasing number of divorced and one parent families. All these types of family are quite strange for people living in clans and tribes.

For example, Kyrgyz people, they are still keeping their ancestral type of family: grandparents, father, mother and children. And each family should have at least one child to inherit the family line in the clan. The concept of family has been widely investigated by American and western European scholars of anthropology and sociology, as for Kyrgyz scholars they just get involved into the bulk of theories about family and family concept.

To analyze the explication specificity of the concept of “family”, one should turn to the dictionary interpretation of the word. Thus, the Dictionaries distinguishes several meanings of the word “family” as a social group of parents, children, and sometimes grandparents, uncles, aunts, and others who are related[45]; at the same time the dictionary Merriam Webster gives such: the basic unit in society traditionally consisting of two parents rearing their children[48];

According to the Oxford dictionary family is a group consisting of one or two parents, their children and close relations [49]. So, “family” means a group of close relatives (husband, wife, parents, children, etc.) living together. In addition, in English, “family” means a group of animals and related languages, and in Kyrgyz this value is not noted.

Semantic field of the concept “family” in Kyrgyz culture:

Тууган-туушкан- Relative

1. a group of relatives and relatives living together;
2. a group of close relatives living together;
3. a group of people united by a common household.

Surname (only the elements of meaning that interest us are given)

1. a series of generations bearing one hereditary name and having one ancestor; clan, family.

Үй-жай- Nest (only the elements of meaning that interest us are listed)
home.

Semantic field of the concept “family” in English culture:

Kyrgyz and English families and their features

Family is the most important and valuable gift that God has given us. It is the first lesson in relationship with others. Despite of the culture, the word family firstly associate with love, encouragement, understanding, hope, comfort, advice, values, morals, ideals, and faith. But in every culture its importance and value is different. There are some commons and differences of the family in Kyrgyz and English cultures.

The ancestors of both nations considered that the family is the significant force which motivated to live. And of course the support that will always be there for you through the good times and the bad. According to researchers our ancestors cared about the future of their generation, they cared about keeping their understanding of the family, tribal, kinship and family values, and they tried to bring us the things which have now developed into huge techno values. The Kyrgyz a nomadic people in the past. Therefore, in many concepts of Kyrgyz culture, this phenomenon has been reflected. A man moving from place to place found his support, his recognition in the family, which was compared with the hearth. In modern society, it is generally accepted that the basis of the Eastern family is patriarchal traditions, while in modern literature this opinion is largely refuted. It is believed that the role of men increased only in the event of relocation or war.

Like any other nation, family in England during the Elizabethan times was regarded important in its role to society. These people believed that families were to become the models of the society. Family rules and children’s behavior were standardized and close-knit; most of them were based from Bible sections. These Bible passages were full of explanations about the responsibility of the parents to raise their children in a proper manner. So are the responsibilities of children in obeisance to their parents incorporated in the passages.

In its turn, the Kyrgyz culture also based from Islam religion. Admittedly, the most of traditions inside it marriage, family rules, husband and wife relation, and the responsibilities of the parents. From ancient time, our people believed that happy family is only from Islam religion. There is a saying: “Бактылуулук- Исламда”. It means, if you follow the standards from Islam you and your family will be happy.

Surprisingly, in both culture love was not considered an important reason to marry, but they did recognize that love may come during married life. We have a saying to this similarity like that: “Сүйүү никеден

кийин гана жаралат”. It was vital for parents, relatives, and other friends as mature individuals to always see the best for your interests. They were given the right to share what they think would be the best partner for you. Arranged marriages were mostly between neighbors and friends, except for the case of the noble classes. But lower social classes were freer to take their stand in marriage matters. Wives were regarded as properties of husbands. Women were expected to get married and dependent on the males all her life.

Usually, the Kyrgyz family is a large friendly community. Forty people or even more-all hold on each other, support in everything. The Kyrgyz family is generally composed of three generations, with married sons living with their parents. Because of the tradition of the youngest son taking care of his parents, it is common for a family to consist of grandparents, parents, and children. Individuals live with their parents until they marry. Most families have three or more children, with larger families common in rural villages. Members of the extended family also may visit and live with the immediate family for months at a time [58]. The main feature that came until today is the patriarchal system in our culture. Usually, the master of the family is a man which support, feeds and demonstrate at the same time keep the rules under the member of family. Family relations are characterized by great respect for older family members and the dominance of male heads of households. Rules about inheritance are often defined by Islam, with the exception of the exclusion of women from receiving inherited property. The youngest son lives with his parents until their deaths, at which time he inherits the house and the livestock. He may decide to share this livestock with his brothers, and is expected to do so if they are in need. Daughters do not inherit from their parents because they become members of their husband’s families.

Family and marriage among the Kyrgyz are closely related to the patriarchal way of life. The Kyrgyz, together with a small patriarchal family, had a so-called big family when the whole family line from with the family to the youngest members lived in the same area [5].

Nowadays the average English family has classically been understood as a nuclear family with their extended family living separately. The typical model of the family is the nuclear family consisting of two parents and their children. Upon marriage, adult couples are expected to form their own household separate from either of their biological families. The nuclear family is the cultural ideal but is not always the reality. Immigrant groups have been reported to rely on extended family networks for support. Similarly, among African-American families, where adult males are often absent, extended kin ties are crucial for women raising children. However, today the archetypical family (husband, wife and children) can no longer be the exact social expectation. In the UK, one in three people is a step-parent, step-child, adult step-child, step-sibling or step-grandparent. According to the Office for National Statistics, more children are being raised in single parent households. Also, as the stigma associated with premarital intercourse has diminished, the number of unwed mothers has increased. Families are increasingly incorporating LGBTQI+ relationships. As such, children of same-sex couples are becoming more common [3].

Americans trace their ancestry and inherit through both the maternal and paternal lines. Surnames are most commonly adopted through the paternal line, with children taking the father's name. Women usually adopt the husband's surname upon marriage, but it is increasingly common for women to keep their own surnames and for the children to use both the father's and the mother's last names [1].

Husband and wife relation in both cultures. There are a lot of similarities of this part. Husband is the head of the family, and a wife is his faithful companion of life will turn. Good wife and husband is honest. Husband to wife - father, wife to husband - crown. A clear separation of family responsibilities between the husband and wife in the family is necessary: the husband feeds the whole family, and the wife helps him. The husband is the support of the family. The husband does not carry the wagons that the wife inflicts with a pot. The husband is like a crow, and his wife is defense. The main task of the wife in Kyrgyz and English families is to take care of her husband and raise children. The husband and wife have a common destiny and a common life based on love and trust, on the observance of the requirements of morality, the spouses should always be united and overcome difficulties together: Husband and wife is one soul. Husband and wife is one Satan. The husband is strong in wife, and the wife is strong in husband. A husband without a wife is like a goose without water. A husband without a wife is like a horse without a rein. Where there is a husband, there is a wife. A husband sings, and a wife sings along. Husband is rich, wife is honorable.

So, in proverbs and sayings about the family in English, we can understand that there is much in common, due to the universal significance of family life. In a Kyrgyz family, relations between husband and wife are governed by common Islam traditions. It is more common for a man to have more than one wife. A husband must provide each wife with her own separate house, and must support her children. In

order for a woman to have multiple husbands, she must have substantial wealth or influence [60]. Religiosity is an important element in the family life of the Kyrgyz people, even in the entire spiritual life: "Allah created man like himself. A man and a woman, a husband and a wife, must be one for life". The divine connection between husband and wife is a symbol of the connection between God and people. It is more common for a man to have more than one wife.

Woman and her place in English culture. Yet, some women were born to be stronger and independent than others. For the Elizabethan age, marriage meant being in full charge of your household. Marriage was also seen as a business for political and economic ends. Children were also acknowledged as properties of the parents, so children were strictly commanded to respect them. But childbirth was regarded as a dangerous event at that time, making abortion a common case in Elizabethan community. They take herbs and other dangerous physical activity to lose the baby inside.

During the Elizabethan age, families in England considered sex as destiny because both women and men were expected to follow the duties and responsibilities toward each other. But one good thing was that they had acknowledged, too, of the fact that education was truly significant. These led them to understanding the whole process of a genuine education and learning as well. As a whole, it was perceived to be very significant to have family ties that were close-knit and well-respected; and to regard house rules with proper obeisance [52].

There has been made an attempt to compare the representation of the notion of woman in two different cultures as English and Kyrgyz through their languages and world outlooks. Referring to dictionaries I have found out several notions in English the word "woman":

1. an adult female human being - a fully developed person from maturity onward;
2. adult female body, woman's body - the body of an adult woman;
3. a female person who plays a significant role as wife or mistress or girlfriend in the life of a particular man [4];
4. female person, female - a person who belongs to the sex that can give birth to babies [6];
5. women as a class; fair sex, womanhood - social class, socio-economic class, stratum;
6. mother - a woman who evokes the feelings usually reserved for a mother.

American-Indian women had great individual freedom in most tribes; they were even portrayed as being downtrodden and hardworking "slaves" to Indian men. And women had autonomy within the home, and they had the right to vote and wield influence in both family and tribal decisions [16, p. 2-4]. And women alone determined when they would have children. But in most cases Indian women were not forced to marry against their will, although families arranged marriages. A number of other relationships existed as well:

Polyandry-a woman has more than one husband;

Polygyny- a man has more than one wife;

Levirate - situation where the place of a dead husband is immediately assumed by his brother;

Sororate- situation when the place of a dead wife is immediately assumed by his sister.

The last three types of relationships also existed among Kyrgyz tribes, but the levirate and sororate relationships are less common nowadays.

Woman and her place in Kyrgyz culture. In our culture mostly the concept family associated with the woman. To be perfectly honest, our mothers are patient and always attempt to keep their family whatever will be. In this case, Kyrgyz women have a higher status level and receive more respect than women in many Muslim countries. They have traditionally been fewer conservatives in their behavior and dress than women in Central Asian countries such as Uzbekistan and Tajikistan. Kyrgyz women generally do not wear the veil or avoid contact with males that are not relatives. They are allowed to pray with men. Kyrgyz women they are regarded as independent, strong and able advisors. In this regard, there are many proverbs in Kyrgyz folklore emphasizing the importance of women, for example:

Аял жакшы-эр жакшы(wife is good, husband is good);

Жакшы болсо катының,табыла берет акылың (if you have a good wife, you will find smart solutions);

Жакшы аял эркекти эр кылат,жаман аял эркекти жер кылат (a good wife will make a hero out of her husband, a bad one will be driven into a coffin).

In comparison with English the notion of "woman" – "аял" in Kyrgyz language has the following distinguishing features:

1. ургаачы (киши)- like in the English language it refers to the adult female person (it can also refer to female animal species);
2. өмүрлүк жары – it refers to the meaning of wife in a very polite way;
3. тукум улоочу адам- a person who can give birth to a child;

4. аялзат- womankind, womanhood (refers to women as a whole class);
5. айым – it means “lady”;
6. эне, апа- mother;
7. келинчек- a woman, especially bride;
8. байбиче- the life partner of man which live for a long time.

So, this one word has a significant number of meanings. It has a great role not only in our society but in most of countries. Our culture attempt to respect this beautiful half of humanity that is why the notion of mother for the Kyrgyz people has always been very important that is why there are words like апа, апаке, апакебай, эне, энеке, энекебай and the saying Бейиш эненин таман алдында – paradise is under the mother`s feet [3. p 54-56].

While Kyrgyz women have a relatively high degree of freedom they still tend to have less status than men. But age is the most important determinant for status, however, and an older woman is given respect by younger men. Within the household women often hold the seat of power, making everyday decisions about running the household. It is common for them to hold positions of power in schools as well. In politics and business, however, men have greater power. They respect their men and obey always. On some nomadic Kyrgyz women, he met in northern Afghanistan, Michael Finkel wrote in National Geographic: “The women perform endless chores—milking the yaks twice a day along with sewing and cooking and cleaning and babysitting. They rarely speak when men are around. I tried, as politely as possible, for half an hour to get one woman to explain why she was wearing three watches. Finally, she answered. “It’s nice,” she said. I did not exchange a word with the khan’s wife, though I lived in their camp for a week” [1].

They were not only women which are women at home, they also participated in the management of country. That is why we have a lot of legends of women warriors and heroes. Three of the most prominent women in Kyrgyz history and legends are Kanikey, the powerful wife of the legendary figure Manas, Kurmanjan Datka, the Kyrgyz leader who signed the original treaty between the Kyrgyz and the Russians in the late 19th century; and Janyl Myrza, a female warrior who conquered the khans in the 16th century.

The role of women in the family is considered more significant, since such concepts associated with the image of a woman like “түндүктүн түркүгү”, “үйдүн куту”. In this case, the role of women in the Kyrgyz family is high and honorable, and it is not limited only by keeping the women as an oven of the family, and as the baby giver, but also as the keeper of family tree also, and as the person who gives the elementary knowledge to children at home about their family, clan, tribe, and the older women were the oral keepers of the seven generations family tree and she gives her knowledge to the next most reliable and honorable woman of the family. The elderly, wise woman who is still worshipped Umaiene – Buguene - is the mother of our nation (As clan mother among American Indians). The tribes practiced a primitive way of house holding; now times have changed but the role of woman in the family did not change in the mentality of modern Kyrgyz people. For example, Kyrgyz proverbs about women can say more about the place of a woman in the family.

1. Кыздын кырк чачы улуу - The 40 braids of a girl is more honorable
2. Аталаштан алтоо болгончо, энелештен экөө болсун -Than have six people according your fathers' line it is better to have only two close relatives according to mother
3. Кызы бар үй- кыялдуу үй-The house with a daughter is a dream house.
4. Жакшы катын жарым ырыс - The good wife is already a good fortune given to you.
5. Турмуштун туткасы аял-The woman is a Core of a life [10.p 39-40].

Parents and children relations in Kyrgyz and English cultures

The role of parents in the life of the child and in the formation of his personality is unusually great. Methods of education, the atmosphere in the family, the relationship between parents - all this affects the worldview of the child and his perception of the world and himself. As we know each country has its own traditions. And this concerns not only culture, but also such an important moment as raising children and their relation between parents. Western and Eastern (Asian) models are especially seriously different, but there was some commons in ancient time in both culture. Let's compare these features.

There are some commons and stereotypes in Kyrgyz and English cultures, how they treated to boy and girl in the family. Researcher E. V. Buyanova writes that couples had several children. And their relation to boy and girl was different, because they considered the boy as a heir, at the same time the girl as a keeper of the family hearth.

For any child, a father is a very important person. Since the establishment of the family institution, children grow up with two parents - a father and a mother. The father represents the masculine

beginning of creation: strength, stability, stability, protection. And all children need a father to grow up properly. The boy especially needs the presence of his father, because the father is an example for him, a man who leaves his mark in his mental organization. Based on this pattern, the boy harmoniously and naturally develops into a man. Good and well-built communication between father and son is very valuable for the development and maturation of each boy. For the girl, the active presence of the father in the family is equally necessary. The father in the eyes of his daughter symbolizes and represents the stable life values, past, present and future of the family. Through communication with her father, the girl learns to build right or false relationships with her future life partner [2, p. 124].

After reaching the age of 18 (in English culture 21), the young man was allowed to marry. Parents evaluated the status of the family of the future bride, her condition, external relations, and the age of the chosen one. It is worth noting that for a girl "favorable" ages for marriage, was 18-20 (In English 22-24) years old [7, p. 259]; if she did not marry before the age of 25, then she was certainly considered an "spinster" ("кара далы") [9, p.20]. The socialization of girls took place in a different way. They received exclusively home education: with nannies, and then with governesses learned to count and write, write watercolors - all these skills could have a further significant impact on the search for a life partner [4, p. 47].

The education of a girl, in addition to understanding the rules of etiquette, needlework and housekeeping, was reduced to the assimilation of a simple truth: the future wife should be an ideal mistress of the house, an excellent mother and companion. Girls from a young age consciously prepared themselves for the fact that they would live in the interests of the spouse, "not having the opportunity to realize themselves in any field other than family life".

In generally, the socialization of men and women in the period under review was not the same: different goals were cultivated in their upbringing. For England and Kyrgyz culture, it was completely natural for 16 to see the head of the family in the boy of the future, able to provide for his family financially, and in the girl - the guardian of the family hearth, a loving and caring mother and wife, who will become the living embodiment of the family.

Parents and children relation in Kyrgyz culture. It's rare where they treat children with such love, as in Central Asia and Kyrgyzstan! "Балалуу үй базар, баласыз үй мазар" the proverb says. There are seven, ten, and even twelve children in the family — not a burden, but a joy. Each Kyrgyz family is a separate and practically divorced unit of society in which children are the main wealth, and men are always respected and respected. In generally, families are created early. Young couples often live with older relatives, whose opinions in the family plays decide the role. Assistance to relatives is obligatory and natural for Asians, even when relations with them are strained.

Parents in Kyrgyzstan are ready to do everything for their child. In some cases, they try to solve and choose everything what is right, by themselves like "сен кичинекейсиң". Despite it all, most things they do in life- admittedly for their children. They spend a lot of time on classes with them, while believing that the children remain in their debt, because they devoted their life to them. Kyrgyz parents will regard both bad and good grades as force majeure. They will find dozens of exercises on the subject and will work with the children until they get excellent grades. According to parents, the best incentive for children is real success. In order for the child to have motivation and purpose, they do not praise him, but require high-quality performance of the business.

The main feature in our culture that I proud is to teach the rules to the baby to respect for elders. In Turkic languages there is not just the words "brother" or "sister". The older brother is called "ара", the younger is "ини", the older sister is "эже", the younger is "синди". Even if the difference between the children is only a year and a half, the eldest serves as authority for the younger, he is supposed to say "Сиз", also to listen to his advice.

In general, girls and boys are brought up in completely different ways. They do not have the same life purpose: Traditionally, from ancient time even now mother or grandmother was engaged in raising her daughter. On the part of the father, as well as on the part of the brothers, the attitude to the girl was especially careful, daughters were often spoiled, regretted, realizing that very soon they would have a difficult life in the house of their future husband. "Кыз конок" (daughter is a guest in the parents' house) - the Kyrgyz proverb says. The future wife learns to be the mistress of the house, clean, take care of the elderly, and cook delicious food. The boy is the future owner, and the future protector. Even a six-year-old boy will stand up to protect his younger siblings, he is a brother, and he is responsible for them. They are taught to take on hard work, not women to entrust it, take care of the welfare of the family, and acquire labor skills. That is why there is a proverb: "Жигитке жетимиш оңор аздык кылат". Parents appeal to you, respect for them and both boys and girls are taught. A man-father who respects himself

will never scream at his wife with his children, he will show his discontent later and later. And the mother is taught that the house should sparkle and shine at the arrival of the father.

References:

1. Aristotle 1998. *Nicomachean Ethics*. USA: Oxford University Press. p.32.
2. Article "Concept" in *Modern Linguistics: The Component of the Concept "Good"* Kaunas College, Živil Nemickien. p.1-2.
3. Bayamanova.M.S. International field of the concept "woman" in English and Kyrgyz linguocultures. Бишкек Гуманитардык университетинин жарчысы. №3(49) 2019. p.54-56.
4. Denisov.P.N. *The lexis of Russian language and the principles of describing*. - M: The Russian language, 1993. p.135.
5. Dillon J. *The Question of Being* in: Jacques Brunschwig, Geoffrey E.R. Lloyd, Harvard University Press, 2000. p.51-71.
6. Frumkina R. M. *Conceptual analysis from the point of view of the linguist and psychologist. Scientific and technical information*. 1992. Ser. 2. No. 3.
7. Galsworthy J. In *Chancery*. L.: Wordsworth Editions, Ltd., 2001. p.320.
8. Galsworthy John. *The Forsyte Saga. Book 1. The Man of Property*. M.: Progress, 1973. p. 182.
9. Ibsen, G. *The Ancient Orient and Indogermans Feast Scripts for W. Streitburg*. Heidelberg, 1924. p. 30-45.
10. *Journals of languages and culture*. Vol.5 (3), September, 2014. p. 39-40

Рецензент: Сагыналиева Г.Т. – кандидат филологических наук, доцент Бишкекского Государственного университета им. К. Карасаева.