



CONCEPT OF “FATHER” IN DIFFERENT LINGUOCULTURES

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Annotation. Today various areas of language are developing in modern linguistics. We can give an example of the human factor as the main factor in this. A new approach to the human factor in World linguistics, new areas that are developing today, in particular, scientific research in the fields of cognitive linguistics, linguoculturology, pragmatics, sociolinguistics, ethnolinguistics, are considered related to language.

Key words: scientific research, approach, cultural elements, concept, evaluation, discourse, interpretation.

INTRODUCTION.

Nowadays, different areas of language are developing in modern linguistics. We can give an example of the human factor as the main factor in this. A new approach to the human factor in World linguistics, new areas that are developing today, in particular, scientific research in the fields of cognitive linguistics, linguoculturology, pragmatics, sociolinguistics, ethnolinguistics, are considered related to language. To determine the nature of various phenomena requires a wide-ranging analysis from an anthropological point of view. Linguistic research carried out in the world of modern linguistics exists in the language an important place in the disclosure of the essence of phenomena is played by concepts, in which the speaker's social way of life, worldview, exists around a specific word all concepts that are, in most cases, one concept in the cross section of different languages on the basis of samples of fiction, a cross-comparison was analyzed linguistic research carried out in the world of modern linguistics exists in the language an important place in the disclosure of the essence of phenomena is played by concepts, in which the speaker's social way of life, worldview, exists around a specific word all concepts that are, in most cases, one concept in the cross section of different languages on the basis of samples of fiction, a cross-comparison was analyzed. In Russian linguocultural tradition, the word “отец” (otets) denotes more than biological parenthood. Analysis of Russian proverbs and paremiological units shows that father is associated with authority, wisdom, provision, and moral education. For example: Не то отец, что вспоил, вскормил, а то отец, что уму-разуму научил (“Not the one who just fed you is a father, but the one who taught you wisdom”). These paremiological units reflect cultural values: the ideal father is not merely a provider, but a guide and teacher.

In a regional study of Northern Priangarye, researchers identified sub-concepts of “father” in oral culture, reconstructing not just the conceptual but also the evaluative and image-based layers of the father concept in that traditional community.

Comparative linguocultural research reveals both shared and distinctive features in the concept of father. In Kazakh culture, proverbs and phraseology associated with “father” may emphasize lineage, honor, and responsibility. According to studies, the concept of “father” in Kazakh culture includes notions of heritage and social role, not just biological parenthood.

In Uzbek (and other Turkic) contexts, the semantic system of parental roles, including “father,” can be tied to broader cultural metaphors. For instance, in linguistic studies of gender stereotypes in Uzbek, Kazakh,



and Karakalpak phraseology, traditional social roles are often reflected in idiomatic expressions.

Moreover, in classical Turkic languages the term *ata* (father) has etymological links to notions of protection and guardianship. In Uzbek and other Central Asian linguistic cultures, *ata* not only means “father,” but also evokes a semantic field of protection and responsibility.

The concept of fatherhood in certain linguistic and cultural traditions includes spiritual or symbolic paternity. For example, medieval Christian semantics of paternity distinguish between biological and spiritual fatherhood: the notion of *paternitas* not only refers to the biological father, but extends to spiritual or ecclesiastical fathers such as bishops, abbots, or God Himself.

This layering reflects how historical, religious, and institutional developments shape the conceptual semantics of “father” across time and cultures.

In modern English-speaking contexts, associative studies (e.g., associative dictionaries) show that “father” is typically linked to positive, stable traits – provider, protector, wise, authoritative. According to research in an English associative lexicon, negative associations with “father” are rare, which suggests a predominantly positive cultural evaluation.

However, sociological research also identifies evolving stereotypes: for instance, on parenting forums and social media, fathers may emphasize education and legacy, revealing how contemporary fatherhood discourse navigates traditional ideals and new social roles.

The “father” in the linguocultural concept often conjures a mental image: an older man, possibly stern but caring, a figure of stability. In some cultures, the imagery is more hierarchical; in others, it might include emotional closeness. These images are reinforced through stories, proverbs, and idioms.

Conceptually, “father” covers the idea of male parentage, but also social roles: provider, lineage bearer, moral anchor. In traditional societies, the father’s role may be strongly tied to patrilineality, inheritance, and family honor.

Values associated with “father” vary across cultures but commonly include respect, authority, wisdom, and responsibility. In many cultures, a “good father” is someone who nurtures the children, teaches them, and ensures their future. In some contexts, failure in these roles may lead to negative evaluations (e.g., “absent father,” “irresponsible father”).

Linguistic expressions – proverbs, idioms, metaphorical language – crystallize cultural attitudes toward fatherhood. For example, the proverb “like father, like son” (English) expresses belief in hereditary traits and moral continuity. In Russian and Slavic cultures, *paremias* about fathers (as mentioned above) reflect the ideal of the father as educator and guide. In Arabic, the term *abū* (أبو) is not only a literal “father,” but also a *kunya* (an honorific “father of ...”), used to show respect, lineage, and social status.

Overall, it can be concluded that this is when the father draws the concept into scientific analysis determination of the position of the units considered within the framework of the concept in the text it is not enough to be limited to. To our people themselves in conducting research taking into account the specific worldview, mental characteristics is aimed at allows you to reach. It can be concluded that this is when the father draws the concept into scientific analysis determination of the position of the units considered within the framework of the concept in the text it is not enough to be limited to.

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