

**THEORETICAL AND METHODOLOGICAL APPROACHES TO THE
STUDY OF THE FAMILY AS A SOCIAL VALUE (BASED ON RUSSIAN
AND UZBEK PROVERBS)**

M.O.Nosirova*

*Senior Lecturer,
Uzbekistan State World Languages University,
UZBEKISTAN
Email id:19mubina94@mail.ru

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ABSTRACT

The article attempts to study concepts – assessments that affect social values in the Russian and Uzbek proverbial language picture of the world, reflecting the process of assessing the situation / behavior / state in terms of value and socio-cultural stereotypes that have received the status of knowledge and are included in the language picture of the world. The analysis of proverbs made it possible to identify the following main types of social values: family, children, team and marriage. Modern science is characterized by a desire for inter subjectivity, the presence of interdisciplinary connections comes to the fore, offering researchers-philologists the opportunity not to be limited to considering only the language system. Deepening and expanding ties with various areas of humanitarian knowledge opens up new prospects for expanding the field of study of traditional objects, opening up new facets of previously considered phenomena. Description of the question of the relationship between language and culture, the foundations of which were laid in the works of W. von Humboldt, L. Weisgerber and A.A. Potebnya, once again proves the interdependence of these concepts.

KEYWORDS: *Axiology, Value, Concept, Social Values, Family, Marriage, Children, Kinship, Proverbial Picture Of The World, Stereotype, Language, Culture, Proverbs And Sayings.*

INTRODUCTION

Being the cultural code of the nation, the language is, as it were, between the subject and the object of knowledge, accumulating centuries-old wisdom in itself, forming a linguistic picture of the world of a single people. In this regard, of particular interest is the consideration and comparative analysis of the paremiological fund of two or more cultures in order to identify common and different features, since the study of another language allows you to clearly see the versatility of your own. The consideration of proverbs as one of the components or even a certain base of the language picture of the world is easily explained due to the fact that the proverbial-saying fund of the language reflects the stereotypes of the consciousness of a particular people; patterns, norms of behavior, as well as moral values are explicitly expressed in these units. Having a large semantic load, proverbs and sayings are concise and characteristic of the spoken language. Thus, summarizing the vast experience of the people, forming the rules of life and behavior, proverbs have a heuristic function for considering the linguistic picture of the world of a single nation. The value system of society is also most clearly traced, revealing the specifics of the worldview; paremiological units represent the richest factual material for research.

Set expressions play a special role in the transfer of experience from generation to generation,

because proverbs in a concise, capacious form reflect the most important ideas for people and are a fragment of the language picture of the world. Paroemias are subjective in nature, because they not only describe the world from the point of view of an individual, but also interpret, evaluate, express a subjective attitude towards it. In the system of genres of folk art, proverbs occupy an intermediate position between units of language and folklore. These became statements – an important aspect of the spiritual life of peoples as a communicative, ideological and aesthetic element of their cultures. The natural significance of proverbs is tightly connected with the background knowledge of native speakers, with the system of values, moral principles, with cultural and historical traditions that have developed in a certain society. In modern science, scientific understanding of proverbs, sayings, jokes, etc. is carried out both in the general theoretical aspect and in the aspect of the specific study of individual paremiological foundations and their relationship. Since theoretical generalizations are possible only on the basis of a thorough study of the national proverbial material, scientists, representatives of various areas, intensively explore the ethno-specific features of the proverbs of their peoples.

An analysis of the proverbial fund of the studied languages allows us to state that the whole multifaceted life of peoples, all spheres of human activity is reflected in proverbs and sayings. The central figure in them is always a person in his various manifestations. On the one hand, proverbial statements are a generalization of the centuries-old life experience of the people, on the other hand, a recommendation of actions based on this experience. Therefore, many proverbs contain an emotionally expressive assessment of a person's actions, events, and phenomena. Proceeding from the fact that proverbs in a peculiar form accumulate and preserve the traditional basic life attitudes of ethnic groups, many authors characterize them as the labor, moral, and artistic experience of generations, compressed into wise sayings and figurative expressions, as an everyday, practical philosophy that serves, before everything, to display the complexity and inconsistency of everyday, social and political life of a particular people [4]. So, the work "Language and Culture" by E.M. Vereshchagin and V.G. Kostomarov note that the proverb and the winged word expressing the general opinion are never disputed, and, therefore, they are as authoritative as possible.

Materials and methods

The linguistic picture of the world is a set of ideas about the world that has historically developed in the everyday consciousness of a given linguistic community and reflected in the language, a certain way of perceiving and organizing the world, conceptualizing reality. Each natural language corresponds to a unique language picture of the world.

The family institution is the most important social institution in which a personality is formed with all its individual qualities that determine the cultural, psychological and social adaptation of a person in a particular linguistic and cultural community. Entering into intercultural communication with representatives of a different socio-cultural space, people evaluate them in terms of the values and stereotypes that they have perceived in their own culture, primarily in the family [4]. It is family values and stereotypes, which are laid in childhood, that are decisive, although they undergo changes throughout life.

The concept of "family", reflecting universal and national-specific (social, ethical, moral) ideas about the phenomenon of the family, can be attributed to the number of universally significant concepts. The study of the concept of "family" and other frequency concepts in a comparative aspect is important both from a theoretical and practical point of view, since this knowledge makes it possible to build relationships within the framework of intercultural communication, successfully applying not only linguo-communicative skills, but also linguo-cultural knowledge. The national specifics of the concept can only be comprehended in comparison with the content of this concept in another culture.

The concept of "family" was considered in the scientific literature on the example of one language or in a comparative aspect (Yu.V. Zheleznova, A.A. Mamedgasanova, N.N. Zanegina, M.A. Terpak, A.S. Trushchinskaya, A.S. Skazko, E.S. Sirotkina). In addition, researchers were attracted by other concepts represented by terms of kinship, which are somehow connected with the concept of "family". Especially a lot of work was devoted to the concept of "mother" in cultural studies, linguoculturology and cognitive linguistics (J.L. Flandran, L. Stone, R. Trumbach, E. Shorter, A.T. Allen, F. Heyer, O. Houghton, P. A. Andreeva, N.L. Pushkareva, N.M. Zhanpeisova, G. Shokym and others).

The concept of "family" plays an important role in the organization of the system and in the functioning of the anthroponyms of the Uzbek and Russian languages. This concept "is one of the most significant in the concept sphere of any linguistic culture. It has a complex semantic-frame structure: the core of the concept reflects its universal universality as one of the forms of the social community of people; the voluminous interpretive part correlates with the individual characteristics of perception and the national picture of the world" [1, 5].

According to the observations of E. V. Bondarenko, the family is interpreted as a linguistic and cultural concept of the highest level, which is of particular importance as a constituent element of most societies. "In the works known to us, devoted to the analysis of this concept in different linguocultures, its segmentation and multilevelness, numerous variants of the language representation of frames, the high density of the corresponding semantic field, the activity of the vocabulary verbalizing it <...> According to these studies, the key components of the concept of "family" are

- a) role value of the family as such, which reveals the content and determines the types of kinship relations;
- b) Relationship between spouses;
- c) relations between parents and children" [1, 8].

The institution of the family and, accordingly, this concept have a special social significance among the Turkic-speaking peoples due to the greater role of the family for all generations than among European peoples, the preservation of the tendency to have many children, the role of religion (for most Turkic-speaking peoples – Islam) [4] in the entire organization of family (and partially social) life.

The family is usually viewed as a large association of all relatives, and not just a circle of parents with children (sometimes with grandparents and other close blood or non-blood relatives). The implementation of the concept of "family" is carried out within the framework of social fields as an integral component of the language picture of the world. The social field of the family includes not only family members, closest relatives, but also close friends, if communication takes place at the family level. "Even a small urban family is a complex social structure in terms of naming individuals along the lines of "naming the younger generation by the elder", "the older generation by the younger", "naming within one generation"; naming practices can vary greatly within the older and younger generations.

A special role in the implementation of the specifics of the concept of "family" in the mentality of the speakers of the Uzbek and Russian languages is played by the signals of anthroponyms. In the Uzbek and Russian languages, these are, first of all, terms of kinship (in Uzbek language: ота, она, ака, ука, сингил, хола, амаки, тоға, келинойи, қайинсингил; in Russian language: отец, мать, старший брат, младший брат, сестра, тётя, дядя, сноха, свояченица). In functional terms, especially in relation to the social field of the family, designations of kinship relations, or terms of kinship, as well as designations of persons by age, come close to proper names. Within the family,

nominations for diminutive names and appellatives - terms of kinship - are functionally equalized.

V.A. Nikonov actually emphasizes the priority of the personal name among Uzbeks within the social field of the family: "In the sphere of official and business communication, the surname has now received undeniable predominance over the individual name, but in family and household communication this process is still far from complete even in cities" [3, 315]. As in other languages, the following lines of communication between relatives can be distinguished:

- 1) parents– children;
- 2) children– parents;
- 3) members of the same generation;
- 4) spouses;
- 5) representatives of more distant degrees of kinship [4].

Each of the selected lines is a special system of nominations, the core of which is proper names and terms of kinship. The terms of kinship in the Uzbek and Russian languages are more actively involved than in English in establishing an extensive system of relations in the social field of the family (relations between members of the same generation, relations between elders and younger, relations between younger and older, relations between husband and wife, etc.).

Thus, the concept of "family" in the minds of the speakers of these languages goes beyond the scope of family relations proper and extends to the administrative social field. The personal name among Uzbeks in a functional aspect is more significant than other components of the anthroponymic model (surname, patronymic), at the same time, addressing elders only by name, without certain signals of anthroponyms, is almost impossible both in the social field of the family and in social field of administration. The study of kinship terms in Uzbekistan is of great interest in terms of identifying both the general patterns characteristic of the Uzbek and Russian languages, and the features of originality inherent in each language.

In the Uzbek language, in fact, the "family" type of relationship prevails, addressing by name and patronymic is typical mainly for an emphasized official style of communication, for example: АлишерРахмонович, БахромСаидович, МатлубаАбдусамадовна, etc. Appeal only by patronymic is extremely rare (in the Russian language, as you know, familiar and ironic names Владимирович, Михайловна are quite common, and in relation to older people in common parlance they can become almost the only form of anthroponyms).

Thus, one of the topical areas of anthroponymy has been and remains the study of the share of native and borrowed vocabulary in the names of persons. This is part of the general problem of studying the role of borrowings as one of the most important consequences of language contacts. Borrowing personal names is the same objective process as borrowing common nouns. The ratio of native and borrowed names clearly reflects extralinguistic factors and is changeable over time.

At present, it becomes obvious that humanity is developing along the path of expanding the relationship of various countries, peoples and cultures. This process covered various spheres of public life in all countries of the world. This is expressed in the rapid growth of cultural exchanges and contacts between state institutions, social groups, social movements and individuals from different countries and cultures. All this makes the issue of cultural identity and cultural differences particularly relevant. For young people and girls traveling abroad and pursuing various goals, it is not enough just to know the language. Becoming a member of any kind of intercultural contacts, in particular, interethnic marriages, the number of which is increasing every day, it is necessary to know another culture, its traditions, norms of behavior, etc. Especially what representatives of Uzbek and Russian cultures put into such concepts as "marriage", "family", etc.

M.K. Lubart studied the concept of "family" in French society in the 18th-20th centuries. He singled out the main types of families: simple and complex, consisting of two or more simple families. N.P. Lobacheva studied wedding ceremonies in France, identified the most common traditions in the French family. A.F. Schweiger-Lerchenfeld studied the Romanesque French woman, her life, morals and her position in society.

Among the Russian literary critics on this topic, one should name V.A. Sukhomlinsky, V. Klyuchevsky, who dealt with issues of marriage and the family; S. Mertsalov, who studied their psychological side; V. Anikin, who studied folklore and others. Despite all the fact that these and many other researchers have been studying this issue, it remains open and requires deeper consideration.

The idea that people who speak different languages and belong to different cultures perceive the world differently is generally accepted and no longer requires proof. This is one of the main theoretical postulates that linguoculturology and ethnopsycholinguistics rely on. Issues related to the relationship between culture and language have become particularly relevant in recent times, when the impossibility of successful communication without knowledge of culture has become an obvious fact. Researchers from different areas and areas of knowledge came to the conclusion that culture is reflected in the mind of a person and determines the characteristics of his communicative behavior (A.A. Potebnya, I.A. Baudouin de Courtenay, E.M. Vereshchagin).

Numerous studies on the problems of intercultural communication, conducted both in our country and abroad, convincingly show that in communicating with foreigners, representatives of any culture easily forgive grammatical and lexical errors, explaining this by a lack of linguistic knowledge, but they are very sensitive to violations of sociocultural norms of communication. because they are believed to have been deliberately violated with the intent to offend or offend.

The concept sphere of each nation has its own characteristics. The concept of "concept" has different interpretations in the scientific literature, and it often means different content. For linguocultural studies, the linguocultural concept seems to be the most preferable, which is understood as "a conditional mental unit aimed at a comprehensive study of language, consciousness and culture". Each word has background knowledge.

When considering the concept of "family" in an intercultural aspect, one should proceed from the fact that the understanding of "family" in different cultures is different. Every culture has its own concept of "family". The different content of this concept is reflected in language and speech and manifests itself in lexico-grammatical, functional, pragmatic features [4]. The studies of foreign writers on the subject under study can serve as examples of this. The famous French writer Henri Maurois, in his Letters to a Stranger, advises women seeking to re-educate their spouses, remake them in their own way, soften their efforts (and their torment) with praise, just as a sculptor wets clay before it compacts under him. This is necessary because, he says, he seeks in love, in the family, in his "cave" of trust, and refuge. But with constant criticism, especially sharp, his abode becomes full of threats and restrictions for him, and he will be forced to - at home! - defend. At first, if he is in love very, very much, he will endure it, try to correct himself, then, inevitably returning to his true nature, he will curse his mentor. His love will waver and fade away, he will begin to hate a woman who, perhaps, has taken away his most precious thing – faith in himself. Thus, through the fault of too inexperienced women, secret bitterness arises in the family. [4]

For Stendhal, love consists of a competition between a man and a woman to give each other as much joy as possible. It manifests itself in activities aimed at obtaining one's own joy through the joy of another person. In other words, love is built on the art of bringing joy to another person. Voltaire wrote: Marriage is the kindest treasure of people, when the harmony of souls and hearts, feelings, tastes and characters tightens its bonds created by nature, bound by love and ennobled by

honor. Your children, precious halls born of love, serve as its new bonds. Such a marriage, such a dear union, if it occurs, is heaven itself on earth.

V. Belinsky wrote: Marriage is the reality of love. Only a mature soul can truly love, and in this case, love sees in marriage its highest reward and, with the brilliance of the crown, does not fade, but more magnificently blooms its fragrant color, as in the rays of the sun. E. Bazin said: A child has one model of a man and a woman – his father and mother. Always, throughout life, sons' eyes look at our souls. [7,131]

M. Montaigne in "Experiences" writes: "Love does not tolerate being guided by anything other than it, and it is more reluctant to mix with alliances that are established and maintained in other forms and under a different name; such is marriage; in its conclusion, kinship and wealth have an influence – and quite rightly – no less, if not more, than attractiveness and beauty. No matter what they say, they do not marry for themselves: they marry for the sake of offspring for the sake of the family. On the usefulness and profitability of our marriage will depend the well-being of our descendants long after we are no more" [8, 333]. Elsewhere he notes that "A successful marriage, if it exists at all, rejects love and all that goes with it; he tries to repay her with friendship. It is nothing more than a pleasant joint life throughout life, full of stability, trust and an infinite number of very tangible mutual goals and responsibilities. No woman to whom marriage came to her taste would wish to exchange places with his husband's mistress or girlfriend. That we see so few successful marriages is a testament to the value and importance of marriage" [9,15].

A family is a small group based on marriage or consanguinity, whose members are connected by common life, mutual assistance, moral and legal responsibility. The family is the main institution of human society.

The explanatory dictionary gives the following interpretation of the concept "family": a family is a group of close relatives living together (Семья—группаживущихвместеблизкихродственников). [9, 111] Marriage is a free, equal union of a woman and a man who have reached the age of marriage, who are not married to another, concluded in compliance with the conditions and procedure established by law, and aimed at creating a family. [9,20]

The most important functions of family and marriage include the following:

- Socialization;
- Care and protection;
- Social self-determination.

In addition to the listed functions of the family, the functions of organizing everyday life, personal consumption, primary socialization and upbringing of children, psychological and material support for the elderly, disabled, and disabled family members acquire no less importance. [9,30] It should be noted that the functions of the family not only determine the place of the family among other social institutions of society, but also allow a deeper understanding of its significance as a living, self-preserving organism over the centuries, the meaning of its existence both in society as a whole and for an individual in particular. [9, 25]

The most important function of the family is the economic function. Men continue to bring the main funds to the family budget, but it should be noted that the employment of women in production and other sectors of the economy is increasing, and, consequently, their share in family income is increasing. [11, 34] Most families are a kind of psychological whole. They perform the function of protecting and supporting their members. Characteristic for Russian and Uzbek families is another function – the cultivation and transmission to the next generation of certain features of the specific culture of a given social stratum: behavior in everyday life, the society to which they belong, in society as a whole. [11,47]

RESULT AND DISCUSSION

Having studied the works of foreign researchers on this issue, having considered the concept of "family" in the historical aspect, we can conclude that today the concept of "family" has undergone significant changes.

The understanding of the concept of "family" has changed with the development of history and the change of eras. In slave-owning and feudal societies, only men directly entered the system of socio-economic, production relations. Women, on the other hand, were connected to this system only through their husbands. All duties and all responsibility for the family were assigned to the husband. He was legally declared the owner of all family members, his children.

In the XVIII-XIX centuries marriage was seen as a sacred institution, worthy of the union of two loving hearts. Women paid great attention to the family. The child became the focus of women's activities.

In the XX century the concept of "family" has changed. There is a redistribution of roles in the family. The feminist movement is on the rise. Women become more active than men. They know how to balance work, home and raising children. Today, women are allowed into almost all spheres of activity. The consequence of this is an increase in the number of divorces and the appearance of remarriages.

As you know, people's perception of each other is carried out through the prism of existing stereotypes. The roots of the emergence of stereotypes lie in the objective conditions of people's lives, which are characterized by repeated repetition of monotonous life situations. This monotony is fixed in the human mind in the form of standard schemes and models of thinking. Stereotypes contain the social experience of people. To understand the mentality of another culture, it is necessary to turn to folklore, which most clearly reflects the images and main features inherent in representatives of a foreign culture.

The history of Russian and Uzbek phraseological phrases and literature reveals many characteristic aspects of Russian and Uzbek national life, giving a more complete picture of the centuries-old life of these peoples. In the process of analyzing folklore, the conclusion suggests itself that a proverb is not just a saying. It expresses the opinion of the people. It contains the people's assessment of life, the observations of the people's mind. Not every saying became a proverb, but only one that was consistent with the way of life and thoughts of many people. Such sayings exist for millennia, passing from century to century. Proverbs are rightly considered clots of folk wisdom, that is, the very folk experience that is stored in the language and passed down from generation to generation.

Thus, the analysis of the national character based on proverbs and literary characters is the main approach to the study of this issue.

Marriage is a historically conditioned, sanctioned and regulated by society form of relations between a man and a woman, establishing their rights and obligations in relation to each other and to children. The reproduction of the population, the physical and spiritual condition of new generations largely depend on the nature of marital relations. In marriage, the natural need of people to procreate, transformed by social conditions and culture, is streamlined and realized. A family based on marriage or consanguinity is a small group whose members are connected by a common life, mutual moral responsibility and mutual assistance, "the relationship between husband and wife, parents and children."

The family as a social institution, interacting with all social spheres (economics, politics, law, spiritual culture, morality, etc.), changes primarily under the influence of the socio-economic process, at the same time, its development is relatively independent. [11,55]

The family is one of the main cells of society, it is a kind of collective of people living together, united by common interests, feelings and bringing joy and happiness to each other. The very first group in which a person finds himself from birth is his family. In most collectivist societies, the family consists of a fairly large number of people living under the same roof. It may include not only parents and their children, but also grandparents, uncles, aunts and other relatives. Such formations are called large families or family clans. If children grow up in families of this type, then they learn to perceive themselves as part of the "we-group", and such relationships are considered natural. "We are a group" distinguishes itself from other groups in society and is the source of creating one's own identity. A relationship of dependency develops between the individual and the group. "We are the group" serves as a defense for the individual, who is required in return to be permanently loyal to the group. Breach of loyalty is considered a grave offense in collectivist cultures.

At the same time, a minority of people on the planet live in societies in which the interests of the individual prevail over the interests of the group. These societies and their cultures are called individualist. In such societies, families include only parents and their children. This type of family is called small families. If children grow up in small families, they quickly learn to perceive their "I" as separate from other people. This "I" defines a person's personal identity and separates him from other "I". The purpose of education is to make the child independent that is, to teach independence, including from parents. Moreover, as soon as the goal of education is achieved, the child is expected to leave the parental home. It often happens that when leaving home, children reduce contact with their parents to a minimum or even interrupt altogether. In individualist societies, people are driven primarily by self-interest and the interests of immediate family members [12]. The core values of individualist societies are respect for human rights and the high value of human life.

The family is one of the basic cells of society. This is a union of two loving hearts, sealed with mutual respect; it is also a union of flesh and soul. The family is the main source of happiness for a person, the strongest protection against life stresses; it is also an oasis for the soul. A family is not just relatives who live together, they are people who are related both in feelings and interests, attitude to life, the fact that they help each other in the household, in caring for children, and most importantly, they really help each other to do more interesting, better. Proverbs and sayings are examples of this:

In Russian language:

Когда нет семьи, так и дома нет.

Вся семья вместе, так и душа на месте.

В семье и каша гуще.

Женаты – богаты, холосты – бедны.

В семье любовь да совет, так и нужды нет [5].

InUzbeklanguage:

Оила – қўш устунли айвон.

Эр-хотин – қўшқанот.

Эринг суйди – элинг суйди.

Келин билан қайнона – ўт билан сув.

Келин бўлдим – қайнонамга ёқмадим, қайнона бўлдим – келинимга ёқмадим.

Кундош хотин кунда оғрик [13].

For Russians and Uzbeks, the family is that primary environment where a person does good, it is a place where he will be warmed by the warmth of his soul, where he can always find understanding and care, feel the love and affection of people close to him.

As a rule, adults enter into marriage, already formed under the influence of heredity, family and upbringing, with their own habits and tastes, with a certain life experience. Therefore, marriage, the choice of a spouse, must be approached seriously, with all responsibility, as proverbs, sayings and sayings also testify:

In Russian language:

Жениться – не воды напиться.

Жениться – не лапоть надеть.

Жениться – не напасть, как бы женившись не пропасть.

Женился на скорую руку, да на долгую муку.

Замуж выходи – в оба гляди.

Жену выбирай не глазами, а ушами.

Ранняя женитьба – видимая беда.

Гляди семью, откуда берешь жену.

Выбирай жену не в хороводе, а в огороде [5].

In Uzbek language:

Бевахотинга Бухороданитхурар.

Дўстингхам–эринг, душманингхам–эринг.

Эр-хотин–кўшхўкиз [13].

For representatives of the Uzbek and Russian cultures, marriage fills the entire existence of a person. Therefore, they approach marriage with all seriousness, as evidenced by a large number of popular sayings. For Uzbeks and Russians, marriage and family are values for life. After all, it is in the family that a person changes, becomes better. In marriage, the mutual education and self-education of a person does not stop for a minute.

In Uzbek and Russian cultures, the role of a woman in the family is of great importance:

In Russian language:

Доброю женою и муж честен.

Добрую жену взять – ни скуки, ни горя не знать.

Добрая жена – веселье, а худая – злое зелье.

Добрая жена да жирные щи – другого добра не ищи.

От нее зависит дом, очаг, семейный уют [5].

In Uzbek language:

Беш бола устигаборсанг бор, кундошустигаборма.

Кундошингбўлса-бўлсин, кундошбаччангбўлмасин [13].

Since ancient times, it so happened that the man was the breadwinner, and the woman was the

keeper of the family hearth:

In Russian language:

Муж без жены что гусь без воды.

Муж – голова, жена – шея, куда захочет, туда и повернет.

Мужик без бабы пуще малых деток сирота.

Муж без жены что конь без узды.

Без отца – полсирота, без матери – и вся сирота.

Вдовец детям не отец: сам сирота [5].

In Uzbek language:

Эр боласи – эл боласи.

Ёлғиз бола йиғлоқ бўлар.

Тўғри бола ўстирсанг, халқ ичида шер бўлар.

Эгри бола ўстирсанг, икки кўзи кўр бўлар.

Эрка ўғил ёвга ярамас, эрка қиз ишга.

Ўғлингнисевсанг, қулдекишлат [13].

However, despite the differences between both sexes and their family roles, a man and a woman complement each other, they are, as it were, equivalent halves of a nut, as proverbs and sayings also testify:

In Russian language:

Муж жене – отец, жена мужу – венец.

Живут рука в руку, душа в душу.

Муж и жена – одна душа.

Муж и жена – одно тело, одно дело, один дух.

Муж и жена из одного кремня искры.

Муж крепок по жене, а жена крепка по мужу [5].

In Uzbek language:

Эр-хотин – қўшқанот.

Эринг суйди – элинг суйди [13].

After analyzing proverbs, sayings and sayings, we found that Russian and Uzbek cultures belong to such types of cultures where family and family values come first.

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