Санкт-Петербургский государственный университет

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Выпускная квалификационная работа

Представление концепта «семья» в различных языковых картинах мира

(на примере английского и китайского языков)

Уровень образования: магистратура

Направление 45.04.02 «Лингвистика»

Основная образовательная программа ВМ. 5763. «Иностранные языки и межкультурная коммуникация в сфере бизнеса и менеджмента»

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Санкт-Петербург
2022

Catalogue

Introduction

The relevance of this topic is based on the fact that the theory of the linguistic worldview is one of the most hotly debated topics in the field of modern linguistics. It is not only of a high theoretical and scientific nature, but also has a wide range of practical implications.

The relationship between language and culture is very close. It is the emergence and development of language that promotes the development and inheritance of human culture. Linguistic worldview theory is a cultural hermeneutics of language and one of the important fields of linguistic culturology. Linguistic worldview theory starts from linguistic symbols and uses the method of dialogue interpretation to reveal and explain the condensation and precipitation of images, concepts and ideas in linguistic symbols. The theory holds that every language is a way to understand and perceive the world. Through language, the real world can be conceptualized. Linguistic worldview theory is one of the most important frontier theories in the field of linguistic culturology. It is an important topic that attracts great interest of many scholars and researchers.

With the progress of globalization, the world has become more and more closely connected. Political, economic and cultural exchanges have become more and more frequent. In the process of exchange, people gradually find that different nations have different understanding and perception of things. In order to communicate better and understand other nations better, we need theoretical support and some practical studies to help us remove the intercultural communication barriers and improve the intercultural communication competence. As a relatively mature theory, the linguistic worldview theory can provide a good support for the practical research. The linguistic worldview theory is like a camera, it reflects the same picture for the same thing, but different people have different cognition and they may see the picture in different ways. The linguistic worldview helps us study why sometimes for the same thing different nations, different people have different

perceptions and how could we try to understand each other's perceptions.

"Concept" is also an important field of linguistic culturology. It is the bridge and link between language and culture, and it is also the basic unit of the study in linguistic and cultural worldview. The language of each nation is the concentrated reflection of its culture, and there are some key words in each language. They not only carry the profound cultural accumulation and cultural characteristics, but also reflect the material culture and social system of the nation. More importantly, they also reflect the cultural concept and value orientation of the nation. The study of concepts is an important way to explore the connotation and essence of national culture.

Family is a very important and basic concept in most cultures, and it reflects the core of a nation's cognition. Mandarin Chinese is the largest language in the world when counting only native language speakers. English is the largest language in the world, counting both native and non-native speakers. So, the comparison of the concept "family" in English and Chinese linguistic worldviews could be significant and has a reference value. Through the analysis of the commonalities and differences, we identify culturally significant information and may provide practical support back to the linguistic worldview theory.

The aim of the work is to compare and analyze the concept "Family" in English and Chinese linguistic worldviews by analyzing the origin of the concept and with the help of dictionaries, objectified by idioms and proverbs. Through the analysis and study of the linguistic worldview of the concept "family", we could summarize the differences and similarities of the concept "family" under the two worldviews. These differences and similarities reflect the overall cultural differences and similarities. Thus, this study contributes to deepening cultural understanding, facilitating the elimination of cultural barriers and promoting the intercultural communication.

The following research methods are used in the work: qualitative research method and conceptual analysis method. In the specific analysis process, the

classification method, enumeration method, case studies method, etc. are adopted.

The set goal determines the solution to the following tasks:

Introduce linguistic culturology, the theory "linguistic worldview" and the notion of "concept".

Explain the importance of studying the concept of family.

Introduce the origin and definition of the word "Family".

Describe the definition and importance of analyzing idioms and proverbs.

Analyze the origin of the word "family".

Describe the semantic meaning of the word "family" in dictionaries.

Compare and analyze the concept "family" in the English and Chinese linguistic worldview with idioms and proverbs.

Summarize the similarities and differences of the concept "family" under English and Chinese linguistic worldview.

The research material consists of origins of word "family", definitions of "family" in English and Chinese dictionaries, English idioms and proverbs, Chinese idioms.

The main sources of the research are the following dictionaries:

- Ammer, C. (2013). *The American Heritage Dictionary of Idioms (2th ed.)* Houghton Mifflin Company.

- American Heritage. (2011). *American Heritage Dictionary of the English Language (5th ed.)* Houghton Mifflin Company.

- Collins COBUILD. (2006). *Collins COBUILD Advanced Learner's English Dictionary (5th ed.)* Heinle & Heinle Pub.

- Farlex international. (2017). *Farlex Idioms & Slang Dictionary.* Farlex international.

- Hornby, A.S. (2005). *Oxford Advanced Learner's Dictionary.* Oxford university press.

- Knowles, E.M. (Ed.). (2005). *The Oxford Dictionary of Phrase and Fable (2th ed.)* Oxford University Press Print.

- Manser, M.H. (2002). *The Facts on File Dictionary of Proverbs*. Beijing: China Translation and Publishing Corporation.

- Merriam-Webster. (1983). *WEBSTER'S Ninth New Collegiate Dictionary*. MERRIAM-WEBSTER INC.

- Jiao Liwei, (2020). A cultural Dictionary of the Chinese Language. New York: Routledge.

- Lu Shuxiang. (Ed.). (1996). Dictionary of Modern Chinese Language. Beijing: The Commercial Press.

- Wang Defu. (Ed.). (1996). Chinese-English Dictionary of Idioms. Chengdu: Sichuan People's Publishing House.

- Ci Hai. (2009). *Big Dictionary of Chinese*. Shanghai Lexicographical Publishing House.

- *Dictionary of Chinese Language*. (2002). Beijing: The Commercial Press.

- Lu Shuxiang. (Ed.). (1996). *Dictionary of Modern Chinese Language*. Beijing: The Commercial Press.

- Zhang Shuyan. (Ed.). (2000). *Dictionary of Chinese Standard Language*. Shanghai: Big Chinese Dictionary.

<u>Structure of the work:</u> The thesis consists of an Introduction, two Chapters, final Conclusion, a list of references and a list of used dictionaries.

The introduction introduces the relevance of the topic, the aim of the thesis, the researching methods, the tasks of the thesis, the research material, the main sources of the research and the composition of the whole thesis.

In the first chapter, the linguistic culturology and the theory "linguistic worldview" and the notion of "concept" are introduced.

In the second chapter, the importance of studying the concept of family is explained, the origins of the word "family" are introduced, the semantic meanings of the word "family" in dictionaries are described, the concepts "family" in the English and Chinese linguistic worldview are compared and analyzed with the help of idioms and proverbs, the similarities and differences of the concept "family" under

English and Chinese linguistic worldview are summarized.

In final conclusion, the conclusion is drawn, the results of the research are summarized.

In the list of references and the list of used dictionaries, references and dictionaries are listed.

The theoretical significance of the work lies in the fact that it contributes to the clarification and development of the linguistic worldview theory through analyzing and summarizing its origin, definition and significance from the perspective of linguistic culturology. Through the research on the linguistic worldview theory and conceptual analysis methods, an approach of comparative analysis is produced. This comparative analysis of the concept "family" under the English and Chinese linguistic worldview can contribute to the analysis and research of other concepts in different linguistic worldview. The research results of this thesis can be used in monolingual and cross-linguistic comparative research, aiming to study and depict the linguistic worldviews of different nations, and to solve the theoretical problems of linguistic culturology and analyze other concepts.

The practical significance of the work lies in the fact that the materials of this study can be used in the process of teaching at faculties of philology in courses of lexicology, cognitive linguistics, contrastive linguistics, intercultural communication, culturology, linguistic culturology and for self-education of teachers and students of linguistic disciplines and a wide range of people interested in this topic. The theoretical conclusions of this thesis can be used in seminars and lectures on this subject, and give people who are interested in English and Chinese culture and language some insight into the research of English and Chinese linguistic worldview.

Chapter I. Theoretical basis for the study of concept "family"

1.1. The role of linguistic culturology

As early as the 1920s, the American linguist Sapir pointed out in his book "Language: An Introduction to the Study of Speech" that "Language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives." (Sapir, 1921: 100) Linguist Palmer also mentioned in his book "An introduction to modern linguistics" that "the history of language and the history of culture are complementary, and they can assist and inspire each other." (Palmer, 1936: 35)

The relationship between language and culture can be seen in the following ways.

Language is an important part of culture. This is so because language has the characteristics of culture. First, in terms of its connotation, culture includes both the material and spiritual wealth of human beings. Language is a kind of spiritual wealth created by human beings in the process of their evolution, and is part of culture. Both language and culture are unique to human society. Second, just like culture, language is not biologically inherited, but acquired and learned by people. Third, Culture is the common heritage of humanity, and so is language, which is common to all societies.

Language records culture. As a social phenomenon, the role of language is not only as a tool for human communication. While using this tool of language, people also solidify human's understanding of life and natural phenomena in language. Therefore, we could see that language also has the function of recording culture.

Language promotes cultural development. In the book "How Language Began: The Story of Humanity's Greatest Invention", the linguist and anthropologist Everett argued that language originated in the development of symbol. Language develops gradually, evolving from index to icon and finally to symbol, which combine with

other symbols to produce grammar and build more complex symbols. At this stage, gestures and tones and meanings eventually combine to form complete human language, and this integration can convey messages that highlight what the speaker is trying to tell the listener, which is extremely important but much neglected in the process of language origination. (Everett, 2017: 26) As the number of such linguistic symbols increases, people's horizons become more and more broadened, and they become more and more freely communicating with each other. In this process, the development of language promotes and guarantees the development of culture.

Because of language, people can express certain ideas more easily, saving a lot of time and energy. In this way, language gradually influences culture.

Language and culture influence and constrain each other. The relationship between them can be understood in terms of the relationship between language and thinking. Language is a tool of thinking, and culture cannot be constituted without thinking. As a tool of thinking, language influences and restricts the way, scope and depth of thinking to a certain extent. However, when thinking has reached a certain level and language forms cannot meet its needs or hinder its development, people will also consciously or unconsciously transform the tools of thinking, prompting changes in language. In this way, thinking in turn influences and constrains language. The vitality of culture lies in communication. Language, as a tool of cultural communication, naturally has a great constraining effect on the spread of culture and is the force that keeps it alive. On the other hand, due to the spread of culture, especially the spread of foreign culture, new words and new expressions appear in the language, and in this way culture influences and constrains language.

In summary, language is closely connected with culture: it "germinates" into it, expresses it, "is a necessary prerequisite for the development of culture as a whole" and, finally, forms an important part of the culture of people living in a certain time and in a certain place. (Сепир, 1993: 223) Of all the aspects of culture, "language has its own environment. The people who speak it belong to a race (or several races), that is, to a group of mankind, which differs from other groups physically. Language

does not exist outside of culture, does not exist outside of the socially inherited set of practical skills and ideas that characterize our way of life". (Сепир, 1993: 185)

The discipline that closely integrates language and culture is linguistic culturology (лингвокультурология), which is "focused on the cultural factor in language and on the linguistic factor in man." (Телия, 1995: 102)

Linguistic culturology is a relatively modern discipline, which predecessor is country studies through language (лингвострановедение). In the 1970s in Russia, the work "Language and Culture" was published, which marked the beginning of the "linguistic culturology" in Russia. This marked the separation of "linguistic culturology" from country studies through language into a separate theoretical system and the establishment of a separate discipline based on this theoretical system. (Верещагин & Костомаров, 1980)

Linguistic culturology is a discipline that studies the manifestation of reflection and fixation of culture in language and discourse. It is directly related to the study of the national linguistic worldview, linguistic consciousness, the peculiarities of the mental-linguistic complex. (Красных, 2002:12) Linguistic culturology studies language as a cultural phenomenon. It is a certain vision of the world through the prism of the national language, when language acts as an expresser of a particular national mentality. (Маслова, 2001: 8)

The methods of linguistic culturology are a set of analytical techniques, operations and procedures used in the analysis of the relationship between language and culture. Since linguistic culturology is an integrative field of knowledge incorporating the results of research in culturology and linguistics, ethnolinguistics and cultural anthropology, a set of cognitive methods and attitudes grouped around the semantic center "language and culture" is applied here. In the process of linguocultural analysis, the methods of cultural studies and linguistics are used selectively. (Маслова, 2001: 34) The focus of linguistic culturology is not on the positioning of things in the objective world, but tends more to understand their place in the culture. As Krasnyh said: "Regarding linguoculture, the philologist is not

primarily interested in how and what an object is made of, but how it is conceptualized in culture and what place it occupies in the culture.". (Красных, 2008: 333)

1.2. The origin and definition of the worldview theory

The worldview theory first appeared in the field of physics. As the study of scientific worldview deepened and developed, since the 1960s and 1970s, the study of worldview has expanded in a multifaceted way, extending its conceptual and cognitive approach to the humanities and social sciences.

At the end of the 19th century, German physicist Hertz first proposed this concept and defined the worldview in the field of physics as "the sum of external things and internal images." (Hertz, 1899: 27) Through these images, we could use logical methods to obtain behavioral information about some certain object. Later, another famous German physicist Max Planck explained this concept in more detail. He defined the image of the physical world as the "worldview". This image is based on physical science and is a reference to the natural world and also reflection of various laws. (Goldberg, 1976: 150) After the emergence of the concept "worldview" of physics, the worldview of chemistry, biology, economics, demography, pedagogy, linguistics, aesthetics, culture and other fields emerged one after another.

In the process of scientific development, a general concept of worldview has been formulated from scientific concepts concerning the structure and development of nature.

In the 1990s, the worldview theory gradually became the research focus in the humanities, and its research fields also involved philosophy, linguistics, cultural studies, history, ethnology and other disciplines, becoming a key proposition for interdisciplinary research.

Concerning the basic meaning of worldview, Engels once said: "When we

consider and reflect upon Nature at large, or the history of mankind, or our own intellectual activity, at first we see the picture of an endless entanglement of relations and reactions, permutations and combinations, in which nothing remains what, where and as it was, but everything moves, changes, comes into being and passes away." (Engels, 1908: 77) The famous scientist and physicist Einstein also gave an empirical definition of the worldview based on his own understanding: "Man seeks to form for himself, in whatever manner is suitable for him, a simplified and lucid image of the world, and so to overcome the world of experience by striving to replace it to some extent by this image. This is what the painter does, and the poet, the speculative philosopher, the natural scientist, each in his own way. Into this image and its formation, he places the center of gravity of his emotional life, in order to attain the peace and serenity that he cannot find within the narrow confines of swirling personal experience." (Dubos, 1976: 179)

At the beginning of the 20th century, the German philosopher Oswald Spengler also mentioned "worldview" in his book "The Decline of the West". In his opinion, for contemporary people, history is a kind of world vision studied by individuals, in which existence dominates the past. He suggested that the scientific vision of nature should be separated from history. Oswald Spengler also pointed out that in the personal concept, the world is the realization of inner natural forces, and the historical world picture must be "poetic creation", which is expressed as the use of all artistic means in life. Above-mentioned "worldview" is a branch of imprecise knowledge, and this knowledge can also be understood as every Greek sculpture is a reflection of every minute of reality. "Every Culture possesses a wholly individual way of looking at and comprehending the world-as-Nature; or (what comes to the same thing) it has its own peculiar 'Nature' which no other sort of man can possess in exactly the same form." (Spengler, 1926: 154) So we can conclude that every culture has its own unique way of seeing the world.

The famous Austrian philosopher Ludwig Wittgenstein used the concept of "worldview" for the first time in his book "Philosophical Investigations".

Wittgenstein believed that the world around us is the totality of facts, not of things. The world is determined by the facts, and by their being all the facts. Human consciousness creates impressions of facts for itself, and these impressions are fixed models of reality. This kind of model, or the picture composed of facts, reproduces the overall structure of reality or the structure of its individual elements (including spatial, color, etc.). (Wittgenstein, 2002: 5)

The view of the world is both realistic and idealistic. The reality of the worldview is embodied in that it is the reflection of the real world, while the ideality lies in that it is the result of human thinking activities in the process of cognition of the world, and it needs the interpretation and deduction of the subject's abstract thinking. (Руднев, 1997: 465) Different subjects, individual differences among subjects, different experiences in practice, and different social and cultural environments lead to different worldviews.

As the result of cognitive activities, the worldview is restricted by some objective conditions, which reflects the diachronic and synchronic nature of the worldview theory. Since the 1990s, the focus of research on worldview theory has been placed on the analysis and investigation of the present and synchronic levels. As an open system, the worldview theory is constantly enriched and improved with the improvement of human social science level, and it should not be limited to the real-life experience, but should break through the limitation of such experience to provide the possibility for the formation of life experience. (Zhang Xinwei, 2012: 10)

The view of the world in the modern conception is a view of the structure of the universe, it is a kind of replication of the universe. This painting depicts how the world is formed, the rules of its operation, what is the basis of the world, how it develops, how space and time represent themselves, how different objects influence each other, and what position people occupy in the world, etc. (Пирогова, 2016: 22) The worldview is not a mirror reflection of the world, but always a kind of interpretation. (Постовалова, 1988: 12) The basis of the world picture can be

divided into the following categories of activity aggregates: the subject ("activist", "who") of cognitive activity, the shaper; the object ("what") of cognitive activity, which is shaped; the result of cognitive activity (image), the picture itself. (Постовалова, 1988: 29)

Linguist and philosopher Kolshansky wrote in his book "The Concept of the Worldview in Logic and Linguistics" ("Понятие картины мира в логике и лингвистике") that "the worldview can be understood as an ideal representation of all the interconnections of objective things and processes, rather than the sum of individual phenomena." (Колшанский, 1990: 20)

Linguist Maslova believes: "The world picture is not a simple 'photo collection' of objects, processes, attributes, etc., because it not only contains the reflected objects, it also includes the subject and the relationship between the subject and the object. The subject is a reality as well as the object. Moreover, as human beings react actively to the world, not passively, the formation of the relationship between the subject and the object is not only dependent on the relevant object, and at the same time it can change the object through its own behavior." (Маслова, 2001: 82)

The worldview is a complete picture of the world, which is the basis of a person's worldview, manifested as the carrier's understanding of the essential characteristics of the world, and is the result of all people's spiritual initiative. So, everyone has a unique worldview, everyone has differences in world view, values, social experience, education level, etc. Therefore, everyone's image of the world is also very different, but there must be some certain common factors in every person's worldview to make sure that people understand each other.

We can define the worldview as "the subjective reflection of the objective world in the human mind, the sum of human knowledge about the world", that is, the result of human spirit and cognitive activities. (Арутюнова, 1999: 23) The worldview of different nationalities presents different national cultural backgrounds and unique national psychology.

1.3. Real worldview, cultural worldview and linguistic worldview

As we know, the worldview contains the overall image of the world, which is the world image that people portray and depict in their minds. (Серебренников, 1988: 87) The worldview is a system of intuitive representations of reality. In the field of linguistic culturology, the worldview can be generally divided into three different types: the real (or scientific) worldview, the linguistic worldview, and the cultural (or conceptual) worldview. (Руднев, 1997: 127) Real worldview is the world recognized by people's subjective initiative, also known as "objective worldview" or "scientific worldview". This is also the original and commonly perceived concept of worldview. The cultural worldview and linguistic worldview are concepts derived from the concept "worldview". The reproduction of the worldview in people's consciousness is carried out in conceptual and linguistic modes. (Брутян, 1973: 108) The cultural worldview, also known as "conceptual worldview", is a reflection of the real picture through the prism of concepts formed on the basis of a person's ideas, received with the help of the senses and passed through his consciousness, it can be both collective and individual. In the field of linguistic culturology, the cultural worldview focuses more on the collective ideas, it could be understood as a unified system of ideas, a certain "collective philosophy". Linguistic worldview is a set of people's ideas about reality fixed in units of language at a certain stage of people's development. It is the real world as reflected by language through the cultural worldview, i.e., "the world through the prism of language". (Апресян, 1995: 28) In general, the linguistic worldview and the cultural worldview are the "linguistic" and "conceptual" expressions of the real or scientific worldview in human brain or consciousness. We could see from the figure 1 below that the three worldviews are very closely related to each other and interact with each other, among which the linguistic worldview plays an important role as a bridge.

It is not difficult to see that the study of the linguistic worldview cannot be

separated from the interpretation of the cultural worldview, which is the means of representation. The word "interpretation" is used instead of "description", which is more commonly used in traditional linguistic studies, it is because that modern science lacks the means and methods to precisely analyze the laws of human consciousness or the image of the world reflected in the brain, and thus can only make some kind of interpretation or analysis on the basis of theoretical assumptions. Therefore, we can only make some kind of interpretive reasoning or analysis based on theoretical assumptions. For this reason, some scholars have compared the cultural or conceptual worldview to the "virtual reality of access to consciousness" (Красных, 1998: 8). As it was mentioned above, the world around us is represented by three different kinds of worldviews, which are scientific worldview, cultural worldview and linguistic worldview, but only two of them are really belonging to or constructed by man: cultural worldview and linguistic worldview. Therefore, they are very closely related to each other. In brief, we can say that the linguistic and cultural worldviews are the "linguistic" and "conceptual" expressions of the real or scientific world system in the human brain or consciousness, respectively. expressions. As linguists Wu and Peng state, "the linguistic worldview is a partial expression of the worldview in language, while the conceptual worldview (i.e., the cultural world picture) is a complete representation of the world image in the human brain, and there is a communication process of projection and reflection between the two." (Wu Guohua & Peng Wenzhao, 2003: 5) As we can see, the relationship between them can be defined in general by the relationship between "language" and "culture". Meanwhile, the relationship between "language" and "culture" in general can be defined by the relationship between "part" and "whole". Culture includes language, language is the carrier of culture, and language is the way culture is transmitted. In other words, the study of the linguistic worldview is a good reflection of the cultural worldview.

However, as two different kinds of worldviews, they have their own characteristics: first, the "culture" in the cultural worldview is not a broad concept,

but a narrow one that refers exclusively to spiritual culture such as thinking, ideas, and mind. Second, the cultural worldview is not made up of one component of language (although language is the most important component), but it is also constructed by other thinking activities. Third, in the context of the interaction between language and culture, each of them also has the function of constructing its own world picture. It is important to note that linguistic symbols often have a certain "imprecision" or "uniqueness" when they participate in the construction of the corresponding cultural worldview. For example, English words such as atom, nice, awful, gay, etc. were different in meaning or concept from what they are today. These differences and changes in the linguistic worldview reflect the fact that many of the cultural worldviews constructed in the past appear to be incomplete today (referring to one's perception of these things or phenomena). It is for this reason that the linguistic worldview is also called "naive worldview" (наивная картина мира) or "everyday worldview" (обыденная картина мира) (Телия, 2002: 89).

In short, the relationship between the linguistic worldview and the cultural worldview is very close and also quite complex. This is due, on the one hand, to the fact that language and culture may not reflect the same reality and, on the other hand, to the differences in the mental activity of the cognitive subject and the differences in the experience of the cognitive object. Nevertheless, it is easy to conclude that, first, the linguistic worldview has a certain "hysteresis quality" compared to the cultural worldview. This is because people are often unable to escape certain fallacies in the process of perceiving the world, and the cultural worldview is often in a constant state of "updating" or "redrawing", while the linguistic worldview is relatively "stable" or "long-lasting" and retains traces of these fallacies. For example, the words "sunrise" and "sunset" depict the old "geocentric" worldview, while the cultural worldview has actually been changed to "heliocentric". In fact, the cultural worldview has already been changed to "heliocentric". Second, the cultural worldview is more "diverse" than the linguistic worldview. This is undoubtedly related to human personality. Although we know that people who speak the same

language often have similar cultural worldview, people who speak different languages can also have the same or similar cultural worldview, while people who speak the same language may have different perceptions of the same thing or phenomenon depending on the time, social form, or even age, gender, education level, social status, etc. Furthermore, in addition to human personality factors, there are other factors that play important roles in the cultural worldview, such as the human factor and the ethnic factor. Therefore, we can conclude that language and cultural worldview must be placed in a certain cultural and cognitive space in order to be reviewed and examined comprehensively, otherwise it is difficult to draw convincing and logical conclusions. This is the reason why we compare the concept of "family" in the English and Chinese linguistic worldview.

The cultural worldview, as the sum of images or knowledge of the world in the human consciousness, is theoretically composed of an infinite system of cultural concepts or ideas. The linguistic worldview, as a set of people's concepts or ideas about reality fixed in units of language. The so-called "concepts" (концепт) are not "one-dimensional", but "aggregates" of different interpretations of one same concept in the human consciousness. Research shows that the main conceptual systems that constitute the linguistic and cultural worldview are "values", "folk custom", "view of time and space", "religious view", etc. Among them, "values" are the most central and can be subdivided into several subsystems, such as "view of justice", "aesthetic view", "ethics", "view of honor", "view of labor", "view of collective and individual", "consumption view", "view of pursuing pleasure", "view of leisure", "view of wealth", "view of poverty", etc. We all know that every language contains a large number of words and combinations, such as idioms, proverbs, maxims, etc., which reflect the above-mentioned conceptual systems in their content plane. (Zhao Aiguo, 37: 2004) Taking the idiomatic units related to the concepts of "труд" ("labour"), "безделье" ("idleness"), "богатство" ("wealth"), "бедность" ("poverty"), etc. reflected in Russian as examples, Golovanova found that in the ethical subsystem, the absolute values of "труд" and "бедность" are opposed to the "anti-values". In the

subsystem of affordance, "богатство" has absolute value, "труд" can be both valuable and anti-valuable, while "безделье" and "бедность" are absolute anti-values; in the hedonic subsystem, "безделье" has absolute value, "богатство" has both valuable and anti-values, and "труд" and "бедность" are usually evaluated as anti-values. (Голованова, 2001: 11) The different interpretations of these mutually constraining conceptual aggregations through the specific corpus reveal the diversity of the world linguistic and cultural worldviews. We can see that the linguistic worldview works as a bridge, it reflects culture through interpretation of concepts.

The linguistic worldview is an extremely important part of the worldview. Every language is a way of perceiving and understanding the world, through which the real world can be conceptualized and expressed, thus forming a national unified concept system of cognition of the world. Therefore, the production of the worldview is closely related to language. In addition, the image can be reflected through a variety of forms. And language, as the main means for human beings to recognize and change the world, plays a vital role. It is the most important form of showing and expressing the picture of the world. Human social and cultural experience and activities are revealed through language, thus forming a linguistic worldview. Without language, the view of the world cannot be fully expressed. The linguistic worldview is the linguistic, symbolic, and semantic expression of the worldview in language. It is formed in historical development and it is the whole of simple conceptual perceptions of the external world reflected in language. (Wu Guohua, 2003: 05) In short, the linguistic worldview is the part of the world pictured by human beings through language. In the field of linguistics, the linguistic worldview is to express the phenomena that people see in the process of cognizing the objective world by means of language.

1.4. Interpretation and characteristics of the linguistic worldview

The German linguist Humboldt was the first linguist to clearly put forward the term "linguistic worldview". He is one of the most important founders of the linguistic worldview theory. Humboldt once said: "Every language provides a different worldview." (Underhill, 2009: 4) Western scholars call it "linguistic worldview" or "linguistic world-image", while in Russian linguistics it is mostly defined as "языковая картина мира".

The linguistic worldview theory is directly derived from Humboldt's "linguistic worldview". In terms of the nature of language, Humboldt believed that language is the main mechanism of human mind, language activity is a kind of spiritual creation, and every language contains a unique worldview. He said that "In itself language is not work (ergon) but an activity (energeia)." (Humboldt, 1988: 18)

Humboldt believed that language and nation also have the identity. He said: "and since a like subjectivity also affects language in the same nation, there resides in every language a characteristic worldview. By the same act he (human) spins language out of himself, he spins himself into it, and every language draws about the people that possesses it a circle whence it is possible to exit only by stepping over at once into the circle of another one." (Humboldt, 1988: 60) His idea is called "linguistic world view" in the history of world linguistics, and this theory is later recognized as the origin of linguistic world picture theory.

The study of the linguistic worldview is based on the relationship among language, cognition, and reality. Humboldt first introduced the concept of image (картина) when he demonstrated it in "On language". He wrote: "For the word arises from this very perceiving; it is a copy, not of the object in itself, but of the image thereof produced in consciousness. Since all objective perception is inevitably tinged with subjectivity, we may consider every human individual, even apart from language, as a unique aspect of the worldview." (Humboldt, 1988: 59) The image concept vividly interprets the attributes of language and has become the original

prototype of the linguistic worldview. Later, the "linguistic worldview" hypothesis developed and perfected by German linguists Steinthal, Russian linguists Potebnia and other scholars. It eventually developed into a mature theoretical system of Humboldt.

However, the complete linguistic worldview theory did not stop at the theoretical system of Humboldt. Afterwards, many scholars made important contributions to its development. Among them, the representative scholars are Herder, Steinthal, Wittgenstein, Weisgerber and Wolfe, etc. (Хфзимуллина & Фомина, 2016: 7)

As one of the core concepts of linguistic culturology, many linguists have put forward their own definitions and understandings of the linguistic worldview. Russian linguist Telia defined the linguistic worldview as: "a linguistic worldview is simply the sum of the results of human understanding of the world, as embodied in language. The linguistic worldview reflects the interaction between language, thought and objective reality, and is the inevitable product of human linguistic thinking, the basic means by which people express their knowledge of the world in their communicative activities." (Телия, 1999: 90) Maslova understood the linguistic worldview as: "The linguistic worldview can be defined as a collection of knowledge of the world recorded in vocabulary, idioms, and grammar." (Красных, 2001: 65) Another famous contemporary Russian linguist Apresyan also gave his own definition of the linguistic worldview: "The sum of the representations of the world formed historically in consciousness and reflected in language, a specific means of conceptualizing reality". (Апресян, 2006: 912) Paducheva understands the linguistic worldview as: "the linguistic worldview does not refer to the speaker's personal knowledge, but the typified knowledge contained in the language unit and its combination.". (Падучева, 1996: 222)

According to scholars' definition of the linguistic worldview, the linguistic worldview is the real world as reflected by language through the cultural worldview. Or from the perspective of language culture, the linguistic worldview of a certain

nation is the unique national culture in the language of this nation.

People communicate through language to understand, perceive and grasp the diverse objective world. Language is not only a symbolic system, but also a tool of human thinking and communication. Language plays an important role in the process of human cognition of the world. As the national culture embodied in language, the linguistic world view has the following characteristics:

The linguistic worldview has both universality and particularity. It is both national and global. The universality lies in the fact that linguistic communication is universal, every nationality possesses a linguistic ability and their objective world has certain universal laws. Therefore, people have the same or similar ways of dealing with things and similar attitudes when they perceive and explore the world, and therefore there are certain commonalities in the cultures of different nations. It is these commonalities that make it possible for people of different nationalities to communicate and interact with each other. On the other hand, their specificity lies in the fact that each nationality has a different language and is situated in different geographical, political and economic conditions, which in turn gives rise to a unique national cultural worldview, the national cultural worldview is reflected in the language, the formation of the linguistic worldview is influenced by language knowledge, culture, and tradition. Different languages lead to different understanding of the world by different nations. Therefore, the linguistic worldview has a profound characteristic of nationality. The linguistic worldview is the manifestation of the diversity of worldviews in languages, so there are different characteristics of the national linguistic worldviews. (Тер-Минасова, 2008: 100) Precisely as the linguistic worldview has both universality and particularity, there are different national linguistic worldviews in the world, which is the result of the reflection of the objective world by the everyday (linguistic) consciousness of a particular linguistic community, a particular ethnic group.

The linguistic worldview is both limited and infinite. The subject of linguistic worldview is based on human beings, but human lives are limited, and there is also a

limit to the social activities and social knowledge and experience that humans can engage in. Therefore, there is still a part of the world that human beings have not realized and perceived. The linguistic worldview only reflects the limited part of the world that people know and carry out activities in, which is not complete. On the other hand, the object of linguistic worldview is the world, and the objective world itself is infinite, along with the development and maturity of human beings, and at the same time technology becomes more and more advanced, and the scope of human activities will become wider and wider. We will understand ourselves and the whole world step by step, and the linguistic worldview theory will also be gradually improved.

1.5. The notion of "concept" and conceptual analysis

The Russian word "концепт" and the English word "concept" are loanwords. They both originate from Late Latin word "conceptus", which means "something conceived". At first, this term was only used in the field of philosophy. Later, the research on concepts gradually expanded to the fields of cognitive linguistics, linguistics and psycholinguistics, especially in cognitive linguistics and cultural linguistics studies, then formed a more systematic theory.

In 1928, the Soviet philosopher and writer Askoldov was the first in Russian linguistics to raise the issue of concepts. He argued that concepts are prevailing notion of thinking activity and have certain characteristics of conscious activity, something that flashes through the mind of human beings in the process of performing speech activities and understanding words. (Аскольдов, 1997: 269) Wierzbicka was the first scholar to explain conceptions after Askoldov, arguing that concepts originate in the world of ideas, have names and reflect an understanding and awareness of the reality of the world. (Вежбицкая, 1996：11) Concepts take the form of language to describe and explain the structure of thought that the real world constitutes, that is to say, language is a system of relaying concepts, it is the best

expression of culture, and concepts are solidified in language system.

Since then, the study of concepts has been intensified in Russian linguistics, and since the early 1990s the theory has been used more and more extensively, and now has a certain scale and depth, with scholars from different linguistic disciplines providing their own perspectives on it. In general, their areas of research are mainly in the field of cognitive linguistics and linguistic culturology.

At present, scholars who have studied from the perspective of cognitive linguistics include Sternin, Popova, Telia, Kubryakova and others, who generally agree that concepts are terms that explain human consciousness and mental activity, and are linguistic units that express human memory, mental vocabulary, concepts and the whole picture of the world. (Кубрякова, 1997：108)

The main representatives of the study of concepts in the field of linguistic culturology include Karasik, Telia, Stepanov, Maslova, Wierzbicka, Vorkachev and others, who usually consider concepts as a cultural unit. Among them, Stepanov's view is very representative. Stepanov places special emphasis on the cultural nature of concepts, arguing that all cultures are the sum of concepts and the relations between them. In the world of the human mind, the concept is the basic cultural component unit. Concepts are the cultural condensation that exists in the consciousness of human. Culture enters the mental world in the form of concepts; at the same time, people enter and influence culture through concepts. It is the basis of the linguistic worldview. (Степанов, 1997：40) He used the example of "закон" ("law") to illustrate his point. "Закон" ("law") exists in the consciousness of ordinary people who do not have a particularly clear understanding of "закон" ("law"). That means they do not understand "закон" ("law") as "разделение властей" ("separation of powers"). They do not understand "закон" ("law") as "разделение властей" ("separation of powers"), nor do they understand the historical evolution of "закон" ("law"). It is the understanding, awareness, imagination and association of "закон" ("law") by this group of people that constitute the idea of "закон" ("law"). It is

distinguished from the term "закон" ("law"), which appears as a term, such as "текст закона" ("language of law"). "Concept" is not only about thinking, but also about feeling, it is the most fundamental cultural unit in the world of human mind. (Степанов, 1997：41)

This means that the basic unit of culture deep structure is concept. Concepts are an effective means of sustaining national culture, language and thought, that they have a function of national cultural memory and transmission, that they embody the essence of national culture and that they are the basic core of culture in the spiritual world of human. In his book "The Russian Conceptual Field" ("Концептосфера русского языка"), Likhachev points out that concepts are the result of the collision between the dictionary meaning of words and one's personal experience of ethnicity. In understanding each concept, we should not exclude the human element. The broader the cultural experience of a person, the richer the connotation of the concept. The connotation of "conept" is used to denote a generalized unit of thinking, which reflects and explains the phenomenon of behavior based on education, personal experience, professional and social experience of the linguistic carrier. According to Likhachev, the concept does not derive from the meaning of words, but is the result of the speaker's own life experience combined with the acquired meaning of words, which plays a substitute role in the process of linguistic communication. (Лихачев, 1997: 28)

According to Yakovleva, it was from Wierzbicka that the systematic study of concepts began, and her research laid the foundation for the modern conceptual analysis. (Яковлева, 1994: 12) Wierzbicka believed that the real world is reflected through cognitive activity, not through thinking activity, and it is through language that cognition is reached indirectly. Perception is a structure of thought that enables interpretation of the real world and its description through the form of language. She suggested that the concept has an ethnic character and is closely connected with the social life of different peoples. This connection is particularly evident in the vocabulary of "food". For example, in Polish there are special words "bigos" and

"barszcs", which mean meat stewed in cabbage and beet soup. In English there are no such words. In English there is a special word for jam made from oranges and lemons, which is the word "marmalade", but in Polish there is no corresponding word. She also pointed out that words with a particular cultural meaning not only reflect and convey the typical way of life of a nation, but can also reflect the way of thinking of that nation. (Вежбицкая, 2001: 14)

Arutyunova and her school basically inherited Wierzbicka's views. In her book "Language and the Human World" (Язык и мир человека), she pointed out that language is related to the human ability to perceive the world and to the perception of the world, to the human value system and the code of behavior. She argued that people live in certain cultural contexts and belong to specific nations, and that the perception of culture is based primarily on concepts. In her works Arutyunova analyzed many cultural concepts under the Russian liuguistic worldview, such as "порядок" ("order"), "долг" ("debt"), "грех" ("sin"), "вина" ("guilt"), "добродетель" ("virtue"), "красота" ("beauty"), etc. (Арутюнова, 1999: 123)

Kolesov also pointed out that it is possible to perceive concepts indirectly, and that they can be expressed in their own forms of content — images, concepts and symbols. In the study of the concept, he emphasized more the role of symbols and metaphors. According to him, the concept is not eternal, it is always in a state of change. Concepts are eternal, subjective, individual and symbolize the wealth of national culture, while concepts are logical categories and are the wealth of all people. (Колесов, 2006: 20)

In conclusion, concept is an important object of study in the theory of the linguistic worldview, a fundamental kernel of culture in the world of human consciousness, and an operational unit of the mind and consciousness. It is a bond that connects the linguistic worldview with the cultural worldview. It is a representation of experience, a component of consciousness, as well as of our knowledge about the world. It reflects human perception of the world around him and the culture he carries, has a distinct national identity and can fully express the

spiritual connotations of the nation, and the study of concepts is an important way of exploring the connotations and essence of national culture.

Conceptual analysis, which emerged as linguists continued to study concept, is a new way of thinking in linguistic research and the main method for understanding and studying conceptual issues. The difference between conceptual analysis and semantic analysis is that the ultimate purpose of the two studies is different: semantic analysis has to do with the interpretation of words, while conceptual analysis aims to understand people's perceptions and views of the world through analysis. (СЭСРЯ, 2003: 183) Therefore, conceptual analysis is considered as one of the main methods to study the linguistic worldview of a nation, its culture and national mentality.

We can understand the conceptual analysis method (концептуальный анализ) from two perspectives. On the one hand, it can be understood as the analysis of concepts, on the other hand, it can be considered as a unique research method that analyzes cultural objects with the help of concepts. It can be understood that the ultimate boundary of analysis is the "concept", to express its distinction from the semantic analysis method. (Никитина, 1991: 117) In the following practical part of this thesis, we apply both of the two perspectives — analyzing the concept "family" as an object and studying linguistic worldview with the help of conceptual analysis.

As a pioneer of contemporary conceptual studies, Wierzbicka argued that any culture can be analyzed, compared and studied through a number of "key words" (ключевые слова). She uses a syncretic approach to conceptual analysis, focusing on the various linguistic units that embody conceptions, including word formation, lexis, sentences, idioms, proverbs, literary texts, etc. The object of her analysis is the semantic structure of various linguistic units. She therefore emphasizes that cultural keywords should not be studied in isolation from a single word, but should be analyzed in the context of fixed expressions, grammatical structures, proverbs or words related to them. (Wierzbicka, 1997: 15)

Stepanov proposed the method of studying concepts in diachrony, including

the method of etymological analysis, the method of linguistic folk-cultural research, the method of combining different cultural periods and the interpretation of realistic concepts. He argues that concepts have a hierarchical structure, each of which is the accumulation and result of cultural life in different times (Степанов, 1997: 49). In his specific analysis he divides concepts into three main layers: the basic realistic layer; the negative historical layer and the inner form of words. Thus, the concept is an evolutionary sequence arising in different epochs, which includes etymology, historical features, and contemporary associations and evaluations. Each link is an evolutionary stage of concepts, and the orderly arrangement of these evolutionary stages reveals the succession of forms and connotations that exist between the links of the sequence of concepts. (Степанов, 1997: 40)

Lyapin proposed that a concept is a "multidimensional idealized form-formation". Concepts are multidimensional semantic variants or invariants, semantic centers of transformations of diverse (i.e., belonging to different plans, levels, dimensions, aspects of being) functional structures of activity in a certain subject area. (Ляпин, 1997: 11) Building on the multidimensional structure of concepts proposed by Lyapin, Karasik further proposed three important features of concepts as multidimensional structures of consciousness, namely: image dimension, concept dimension and value dimension (образное, понятийное и ценностное измерение). He argues that the first two elements combine the two main major ways of thinking about reality, while the latter introduces this conceptual unit into the general cultural context. Thus, he argues that values are always at the core of cultural concepts and that value principles are the basis of cultural existence. According to Karasik, the conceptual dimension consists mainly of analyzing the etymology of the conceptual term, the basic dictionary interpretation, and the elements that constitute the core connotation of the term. The image dimension includes the contextual semantics of the conceptual noun and the associations with the concept; the evaluation dimension is the study of the relationship between the concept and other concepts that enter the core level of the particular conceptual domain, the evaluation

marker usage of the expressed concept, etc. (Карасик, 2002: 30). In other words, it is analyzed in terms of both the representation of the concept (conceptual dimension) and the expression of the concept (figurative and value dimensions). Thus, he points out that conceptual analysis is a comprehensive approach to linguistic research that combines the semantics of language and cultural semantics.

Vorkachev divided concepts into three main components: conceptual, figurative, and denotative. The conceptual component reflects the basic lexical connotation of the conceptual noun, i.e., the dictionary interpretation of the word; the figurative component is concerned with the cognitive-semantic constitutive aspects of the concept in the linguistic world picture, such as association, metaphor, etc.; and the component concerning semantic feature is determined by the position of the conceptual noun in the linguistic system, i.e., the etymological meaning of the word (Воркачев, 2002: 80).

We can conclude that the scholars' analysis methods differ, their emphasis concerning synchrony and diachrony methods is quite different. Some scholars prefer synchronic conceptual analysis. For example, Wierzbicka, Arutyunova, and Telia, etc. adopted the synchronic conceptual analysis method more often. They analyze concepts from different perspectives such as etymology, collocation of words, and reflection in idioms and proverbs. There are also some scholars prefer diachronic conceptual analysis. For example, Stepanov and Zinchenko adopted the diachronic conceptual analysis method more with time as the main line, trying to analyze the changes in the meaning of concepts in different eras. Although the emphases are different, they both aim to explain cultural concepts.

Therefore, in order to more comprehensively understand a linguistic worldview through the analysis of concepts, it is advisable to adopt a combination of synchrony and diachrony methods to conduct conceptual analysis from multiple dimensions and levels: revealing the connotation of conceptual words by describing their etymology, dictionary interpretation, explaining the relationship between the etymology and the present lexical meaning, analyzing their associative evaluation

features, describing the history of the words and their expression in various ethnic texts and their role in ethnic life, and constructing the structure of ethnic cultural concepts from multiple perspectives, such as semantic analysis, cultural connotation analysis, and image analysis.

In summary, the following approaches of analyzing the linguistic worldview are generally adopted:

1) To analyze the etymology of the conceptual key words.

2) To analyze the semantic features of the conceptual key words.

3) To analyze the semantic features of the associative and transitive meanings of the conceptual key words.

4) To analyze the semantic features of the contexts in which the words denoting and expressing the concepts are found.

5) To analyze the cultural characteristics of the associations associated with concepts.

6) To explain and analyze the usage of markers expressing concepts (e.g., proverbs, aphorisms, etc.).

7) To analyze short essays written to the test taker on topics related to the content of a concept.

8) To analyze the quantitative response of the test taker to the verbal expression of a concept. (Карасик, 2007: 38)

In the practical part of this thesis, the first, second and sixth of these approaches will be adopted for further analysis: analyzing the origin of the concept; analyzing the meaning of the concept with the use of dictionaries; explaining and analyzing the concept in idioms and proverbs.

Conclusions of Chapter I

The discipline that closely integrates language and culture is linguistic culturology. (Телия, 1995: 102) Linguistic culturology is a discipline that studies the

manifestation of reflection and fixation of culture in language and discourse. It is directly related to the study of the national linguistic worldview, linguistic consciousness, the peculiarities of the mental-linguistic complex. (Красных, 2002:12) In the field of linguistic culturology, culture and language are combined. Linguistic worldview theory and conceptual studies are both key research topics in linguistic culturology. Linguistic worldview is the bridge between culture and language, while concepts are the bridge piers that support the linguistic worldview.

Linguistic worldview theory was derived from the worldview theory. The "worldview" was the first concept to emerge. At the end of the 19th century, German physicist Hertz first proposed this concept and defined the worldview in the field of physics as "the sum of external things and internal images." (Hertz, 1899: 27) At the beginning of the 20th century, the German philosopher Oswald Spengler mentioned "worldview" in his book "The Decline of the West". He believes that the worldview can be understood as a reflection. In the 1990s, the world picture theory gradually became research focuses in the humanities, and its research fields also involved philosophy, linguistics, cultural studies, history, ethnology, linguistic culturology and other disciplines. Through the study of worldview theory, we know that worldview is a system of intuitive representations of reality.

In the field of linguistic culturology, the worldview can be generally divided into three different types: the real worldview, the cultural worldview, and the linguistic worldview. Real worldview is the world recognized by people's subjective initiative, also known as "objective worldview" or "scientific worldview". It is the original and the earliest worldview in the study of the worldview theory. The cultural worldview and the linguistic worldview are concepts derived from the real worldview. They are based on the real worldview. The cultural worldview, also known as "conceptual worldview", is a reflection of the real worldview through the prism of concepts formed on the basis of a person's ideas, received with the help of the senses and passed through his consciousness, both collective and individual. Linguistic worldview is a set of people's ideas about reality fixed in units of

language at a certain stage of people's development. It is the real world as reflected by language through the cultural worldview, i.e., "the world through the prism of language".

The three worldviews are very closely related to each other and interact with each other, among which the linguistic worldview plays an important role as a bridge. The linguistic worldview is the linguistic, symbolic, and semantic expression of the world picture in language, and it constitutes the sum total of a nation's conceptual understanding of the external world. Linguistic worldview brings language, culture, the real world and human thoughts into the same framework and it helps people to explore the essence of culture and human thinking. It is characterized by universality, ethnicity, limitation and infinity. In short, by analyzing the linguistic worldview, we can better understand the culture behind it.

The concept is the basic unit and the main component of culture, and it is an effective means to maintain national culture, language and ideology, and it has a distinct national character. Conceptual analysis, which emerged as linguists continued to study concept, is a new way of thinking in linguistic research and the main method for understanding and studying conceptual issues.

We usually use a combination of synchronic and diachronic methods to analyze specific conceptual nouns from multiple dimensions, so as to better explore a nation's culture, language and ideology. This allows us to better explore the cultural connotation and essence of a nation.

The scholars' analysis methods differ. Wierzbicka, Arutyunova, and Telia, etc. adopted the synchronic conceptual analysis method more often. They analyze concepts from different perspectives, such as etymology, collocation of words, and reflection in idioms and proverbs. Stepanov and Zinchenko adopted the diachronic conceptual analysis method more often with time as the main line, trying to analyze the changes in the meaning of concepts in different eras. Although the emphases are different, they both aim to explain cultural concepts.

In summary, in order to understand a linguistic worldview, and therefore

understand a culture, the following conceptual analysis methods are generally adopted:

1) To analyze the etymology of the conceptual key words.

2) To analyze the semantic features of the conceptual key words.

3) To analyze the semantic features of the associative and transitive meanings of the conceptual key words.

4) To analyze the semantic features of the contexts in which the words denoting and expressing the concepts are found.

5) To analyze the cultural characteristics of the associations associated with concepts.

6) To explain and analyze the usage of markers expressing concepts (e.g., proverbs, aphorisms, etc.).

7) To analyze short essays written to the test taker on topics related to the content of a concept.

8) To analyze the quantitative response of the test taker to the verbal expression of a concept. (Карасик, 2007: 38)

Through the application of conceptual analysis, concepts are analyzed and understood as the link between culture and language. In this process, the linguistic worldview will be gradually clear and explicit. In the meantime, the linguistic worldview can well reflect the cultural worldview. It is in this way that people deepen their understanding of different cultures, try to break cultural barriers and build bridges for cross-cultural communication gradually.

Chapter II. Concept "family" in English and Chinese linguistic worldview

2.1 Reasons for studying the concept of family

As we have already mentioned above, concepts are the basic kernel of culture in the world of human consciousness, and are the basic elements of a nation's basic element of culture. Concepts act as bonds and bridges. The use of conceptual analysis helps us better understand the linguistic worldviews, and furthermore, cultures.

The concept "family" is the most antique and important component of mankind. It is a social unit of great importance in any country and society. It should not be neglected that family plays an important role in the relationship among mankind and in the relationship between mankind and the society. In the past, family was considered as a group of intimates, in which they generate a sense of group identity and home, complete with a strong tie of emotion, loyalty and an experience of future and history. In any culture, family is the single unparalleled social unit which has great effect and influence on various kinds of relationships, such as the relationship among family members, the relationship between society and mankind, etc.

"Family" is a special social institution, a basic unit of a society, whose existence preserves the continuity of social traditions, and at the same time it actively adapts to changing historical conditions, lifestyles and social order. People learn the national value system and acquire social norms of behavior from their families. One of the most important social functions of the family is to promote the growth of the personality, to ensure the initial socialization of the individual, to transmit the basic values of the linguistic and cultural community from one generation to another. These functions of family as a special social institution indicate that the family structure is inseparable from the national culture. In this way, the family plays the role of a special transmitter of national culture.

From childhood, people learn the national value system from the family.

Family life and family relations reflect the linguistic and cultural characteristics of a nation. It can be said that the concept of family, which contains the moral and historical cultural values of the linguistic and cultural community, is one of the key concepts of the national culture, and these key concepts build the world picture of a nation. And those linguistic units that express the concept of family contain the most important concepts of the material and spiritual culture of a people, and these concepts are transmitted from one generation to the next through language.

In summary, family inherited all the typical traditions of the culture it belongs to. To a great extent, family mirrors its culture and does miniature its culture. Family not only takes over its culture's characteristics but also helps culture to be inherited by the descendants. Therefore, the concept "family" is an appropriate pointcut to study culture and cultural diversities. (Wang Yanhui, 2015: 3)

The importance of the study of the family concept and its close connection with the national psyche determine the relevance of this thesis, and this relevance will help us to construct a fragment of the national world picture.

2.2 The origin and definition of the word "Family"

In this section, we will compare the differences of concept "family" in the English and Chinese linguistic worldview by analyzing the origin and interpretation of the word family in English and Chinese.

The word family came into English in the fifteenth century. Its root lies in the Latin word famulus, "servant". The first meaning in English was close to our modern word "household" — a group of individuals living under one roof that included blood relations and servants. It could even refer solely to the set of servants in a household, a usage still current in the eighteenth century ("to take someone into one's family" could mean that the person concerned was employed as a servant).

It was soon extended to mean those descended, or claiming descent, from a common ancestor, a house, as we might still refer today to "the house of Windsor" for the whole kin group of the present British royal family. It might also describe an

even wider grouping of a whole people conceived as having similarly descended from a common ancestor.

At the time of the publication of the Authorized Version of the Bible in 1611, family still had these connotations. In some places in that work the word was used in a way equivalent to tribe. For example, in Genesis, we have "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations". If the Authorized Version wanted to refer to our modern sense of a relationship between parents and children it had to use "near kin".

The shift in sense of family from "household, including servants" to "near kin" seems to have taken place quite gradually during the seventeenth and eighteenth centuries and not to have been complete until the early nineteenth century. The change was a consequence of social evolution in Britain, which began to divide the household, with servants coming to be regarded as a distinct and separate group.

It's been argued that the change in meaning was a consequence of the rise of the middle class and so was intimately linked to property. But it probably also results from a slowly developing physical and organizational separation between a man's domestic affairs and those of his business or occupation, a distinction that was effectively complete only in the early years of the nineteenth century. It was a characteristic that was most noticeable among the new wage-earning groups of the lower middle and working classes, and may account for the survival of the separate sense of "lineage" among the upper classes.

The early history of family can be appreciated by looking at the related adjective familiar, which originally meant that someone was of one's own household, someone closely associated, or a servant. There was once a pair of phrases, familiar angel and familiar devil (which led to that odd noun familiar, "a demon or evil spirit supposed to come when called") that retained this idea of a servant relationship. The surviving sense of familiar still has no implication of blood relationship about it. (Quinion, 1998)

As for the present meanings of family, we can see them from the dictionaries.

In the "Oxford Advanced Learner's Dictionary" (2005) the word "family" is explained as:

"Noun:

1. a group consisting of one or two parents and their children (the other members of my family; All my family enjoy skiing; a family of four; blended family; nuclear family).

2. a group consisting of one or two parents, their children and close relations (All our family came to Granddad's eightieth birthday party; The support of family and friends is vital; We've only told the immediate family = the closest relations; the Royal Family = the children and close relations of the king or queen; I always think of you as one of the family; She's family (= she is a relation); extended family).

3. all the people who are related to each other, including those who are now dead (Some families have farmed in this area for hundreds of years; This painting has been in our family for generations).

4. a couple's or a person's children, especially young children (They have a large family; I addressed it to Mr. and Mrs. Jones and family; Do they plan to start a family = have children; to bring up/raise a family.)

5. a group of related animals and plants; a group of related things, especially languages (Lions belong to the cat family; the Germanic family of languages).

Adjective:

1. connected with the family or a particular family (family life, your family background).

2. owned by a family (a family business).

3. suitable for all members of a family, both adults and children (a family show)." (Hornby, 2005: 552)

In the "WEBSTER'S Ninth New Collegiate Dictionary" (1983) the word "family" is explained as:

"Noun:

1. a: the basic unit in society traditionally consisting of two parents rearing

their children, also: any of various social units differing from but regarded as equivalent to the traditional family (a single-parent family). b: spouse and children (want to spend more time with my family).

2. a group of individuals living under one roof and usually under one head household.

3. a: a group of persons of common ancestry clan.

b: a people or group of peoples regarded as deriving from a common stock race.

4. a: a group of people united by certain convictions or a common affiliation fellowship.

b: the staff of a high official (such as the President).

5. a group of things related by common characteristics: such as a: a closely related series of elements or chemical compounds. b: a group of soils with similar chemical and physical properties (such as texture, pH, and mineral content) that comprise a category ranking above the series and below the subgroup in soil classification. c: a group of related languages descended from a single ancestral language.

6. a: a group of related plants or animals forming a category ranking above a genus and below an order and usually comprising several to many genera.

b: in livestock breeding: (1): the descendants or line of a particular individual especially of some outstanding female; (2): an identifiable strain within a breed. 7: a set of curves or surfaces whose equations differ only in parameters. 8: a unit of a crime syndicate (such as the Mafia) operating within a geographical area.

Adjective:

1. of or relating to a family.

2. designed or suitable for both children and adults. (Family restaurants, family movies)." (Merriam-Webster, 1983: 448)

In "Collins COBUILD Advanced Learner's English Dictionary" (2006) "Family is

Noun:

1. a group of people who are related to each other, especially parents and their children. (There's room in there for a family of five; Does he have any family?).

2. When people talk about a family, they sometimes mean children. (They decided to start a family.).

3. When people talk about their family, they sometimes mean their ancestors. (Her family came to Los Angeles at the turn of the century.).

4. A family of animals or plants is a group of related species. (...foods in the cabbage family, such as Brussels sprouts.).

Adjective:

1. You can use family to describe things that belong to a particular family. (He returned to the family home.).

2. You can use family to describe things that are designed to be used or enjoyed by both parents and children. (It had been designed as a family house.)." (Collins, 2006: 577)

Chinese characters are pictographs, and in Chinese the word for "family" is "家" (jiā), and the character "家" is written as "宀" followed by "豕". According to the Chinese character-building, the radical "宀" in Chinese character "家" is a deformation of the character "穴" (xué), which means "cave". In ancient times, our ancestors lived in caves, and the cave was the original home of our ancestors. Therefore, when the ancestors created the Chinese characters, "宀" also had the meaning of "家". The lower part of the character "家" is the character "豕" (shǐ), which means "pig". Some Chinese ancestors used to live in an era of low productivity and short life expectancy, often dying in their teens and becoming old at the age of 30. If a race, or a family can continue to survive, the most important manifestation is a thriving and large population. Chinese ancestors found in the practice of life, in the wild animals captured, the fertility of the pig is the strongest, not only the number of births in a litter is the most, and the birth cycle is also the

shortest, cattle, horses, sheep and other animals cannot be matched. This was the most welcome thing for the ancestors, who could not only get a large source of food, but also saw the prospect of a rich and abundant life in the future. Pigs also became the most cherished animal of Chinese ancestors.

Therefore, when Chinese ancestors created the word "家" ("family"), they put a "豕" ("pig") under the radical "宀" ("cave"), which gives a profound meaning to a family, a family prosperity and wealthy life.

As for the present meanings of family in Chinese, we can also see them through the dictionaries.

In "Dictionary of Modern Chinese Language" (1996) "Family is:

1. A unit of society which is based on marriage or blood relation including parents, children and other relatives living together (There are five people in his family.).

2. Dwelling, house, a place where family lives (This is my house.).

3. In the army or establishment this is a place where a person works (A company commander is not in the army; he is out for a meeting.).

4. A family or a person who does a certain kind of job (Fishermen).

5. A person who has knowledge or does scientific work (Artist, scientist).

6. Different directions in science and arts (Confucianism).

7. A part or group (Trilateral treaty).

8. A display of modesty while naming an elder relative with other people around (This is my father.).

9. Bred (the opposite wild) domestic animals.

10. A family name." (Lu Shuxiang, 1996: 653).

In "Dictionary of Chinese Standard Language" (2000) "Family is:

1. A unit of society which is based on marriage or blood relation including parents, children and other relatives living together.

2. Dwelling, house, a place where family lives.

3. A family or a person who does a certain kind of job.

4. A person who has knowledge or does scientific work.

5. Different directions in science and arts.

6. A modest address to an elder relative with other people around.

7. Bred (the opposite "wild") animals.

8. Numerable words.

9. A family name." (Zhang Shuyan, 2000: 240)

In "Dictionary of Chinese Language" (2002) "Family is:

1. A unit of society which is based on marriage, blood relation or adoption

2. Address to spouses in ancient China.

3. A modest address to an elder relative with other people around.

4. In the army or establishment this is a place where a person works

5. Bred (the opposite "wild") animals, those which have been grown up in domestic conditions.

6. A person who has knowledge or does scientific work.

7. Different directions in science and arts.

8. Dwelling, house, a place where family lives.

9. A clan of officiary in ancient China.

10. A person.

11. Numerable words.

12. In naming yourself.

13. A family name." (Dictionary of Chinese Language, 2002: 1677).

It is worth noting that in Chinese, the word "family" is not generally used as an adjective alone, but only as a noun. However, in some cases, it is used in conjunction with individual nouns as a morpheme that also functions as an adjective, thus forming new words, for example, 家事 (jiā shì), 家产 (jiā chǎn) (meaning, the family affair, family property). Its use and function here is similar to that in English.

Through a comparative analysis of the origin of the word "family" in English

and Chinese, we can learn that at the beginning "family" in English means a group of individuals living under one roof that included blood relations and servants. As time goes, servants and blood relatives were gradually divided and eventually developed into the more refined definitions that exist today. The Chinese word for "family", as a pictograph, is composed of two parts meaning cave and pig, and its symbolic meaning is a family prosperity and wealthy life.

From the interpretation of these authoritative dictionaries, we can see in both languages' "family" denotes a group of close relatives (husband, wife, parents, children and others) living together, which is the main interpretation in both languages. But we can see that this main interpretation in English has two branches, which are nuclear family and extended family. For example, in the "Oxford Advanced Learner's Dictionary", around the core meaning, there are three definitions: a group consisting of one or two parents and their children (nuclear family); a group consisting of one or two parents, their children and close relations (extended family); all the people who are related to each other, including those who are now dead (clan). In the "WEBSTER'S Ninth New Collegiate Dictionary", there are two explanations around the core meaning: the basic unit in society traditionally consisting of two parents rearing their children, also: any of various social units differing from but regarded as equivalent to the traditional family (nuclear family); a group of individuals living under one roof and usually under one head household. (Nuclear or extended family); a group of persons of common ancestry clan. In "Collins COBUILD Advanced Learner's English Dictionary", "Family is a group of people who are related to each other (extended family), especially parents and their children (nuclear family)". We can see that in their conception, the traditional family is a nuclear family, which consists of two parents and one or more of their biological or adopted children. And about the extended family, besides the nuclear family members, it may include relatives, for examples, uncles, aunts, cousins and grandparents.

However, in the Chinese dictionary, we can see that the core definition of

"family" is much more general. In "Dictionary of Modern Chinese Language" and also "Dictionary of Chinese Standard Language", "Family is: a unit of society which is based on marriage or blood relation including parents, children and other relatives living together." In "Dictionary of Chinese Language", "Family is: a unit of society which is based on marriage, blood relation or adoption."

This comparison precisely reflects the fact that in the Chinese linguistic worldview, there are not so many divisions and distinctions in the concept of family and the positioning of family members. In English linguistic worldview, the family is more often used as an independent institutional arrangement, just like a residential unit. In contrast, In the Chinese context, the family is more like a tightly knit unit connected by blood ties.

But this does not mean that in the English linguistic worldview, the family is merely a cold unit, nor does it mean that in Chinese-speaking countries the family is merely a gathering of a group of blood-related people. It just shows that the meaning of family in English focuses on the family as a unit, while the Chinese interpretation focuses on blood relations as a basis. This ultimately reflects the ideological distinction between individualism and collectivism.

In addition, in English "family" also means a group of animals and kindred languages and in Chinese there is no such a meaning. In English, when people talk about a family, they sometimes mean spouse and children, for example, when people ask "How's the family?" or "How's your family?", it does not mean the family as a whole, but means the family members, but in Chinese family has no such meaning. This also reflects the perception of individualism in the concept of "family", which focuses on the individual in the collective rather than the collective itself. "Family" in Chinese has the meaning of "dwelling", "house" and also it can denote a person, a specialist dealing with sciences at school or university. The word "family" can perform the role of address to an elder relative; as well as this, bred animals which have been grown up in domestic conditions are called by this word; "family" refers to numerals; this word can mean a family name etc. The word "family" in Chinese

has much more meanings than in English. This is determined by the different characteristics of English (fusional language) and Chinese (analytic language).

2.3 Definition and importance of idioms and proverbs

It is well known that national culture and societal consciousness and behavior can't exist without language. As the medium of intercommunication, language must possess the trait of this nation's worldview and the marks of aesthetics and culture, which all are reflected in idioms and proverbs. Linguistic worldview attaches all lingual levels, including vocabulary, grammar, idiom, proverb apothegm, namely idioms and proverbs as community of the cognition of world, yet idioms and proverbs are the kind of lingual units with the simplest trait of cognition in each national language. (Yan Xiaona, 2008: 8)

Generally speaking, idioms and proverbs are culturally loaded expressions with distinctive cultural features and connotations, and they have different metaphorical meanings in different languages because of cultural differences. Idioms and proverbs play important roles in language, which bear special national culture. The origin of idioms and proverbs is closely related to politics, history, custom, geography and religion. Idioms and proverbs are also the crystallization of human wisdom and they resulted from the accumulation of the cultural history of human beings. Family idioms and proverbs not only have the meaning of the family itself, but also reflect cultural features of various nationalities. Correctly using them helps to promote culture exchange and national culture's embodiment.

Therefore, by analyzing English and Chinese idioms and proverbs, you can find that they are the pith of language that continues from generation to generation and they can reflect abundant linguistic worldview in English and Chinese, moreover you will realize certain basic characteristics of each national psychology and personality. All in all, exploring the comparison of family idioms and proverbs between English and Chinese has realistic significance and could help us understand the concept "family" in various worldviews, thus help us better understand English

and Chinese culture.

In English idioms are defined as syntax, consisting of two or more words, vocabulary and string of word with fixed voice, subtle semantics and special pragmatic function by McCarthy. (McCarthy, 1998: 129) The definition of idiom was given by the Oxford English Dictionary is that a peculiarity of phraseology approved by usage of language and often have a special signification other than its grammatical or logical one. (Hulban, 2001: 29) In the process of English development, English idioms are passed through phrase, which the long-term social practice refines.

A proverb is a short sentence that people often quote, because it gives advice or tells you something about life. (Collins, 2006: 1273) Just like idioms, proverbs play an important role in delivering cultures of certain nation.

In English there is a clear division between idioms and proverbs. An idiom is a phrase that has a meaning of its own that cannot be understood from the meanings of its individual words. On the other hand, A proverb is a short popular saying that gives advice about how people should behave or that expresses a belief that is generally thought to be true. Like idioms, proverbs often have a meaning that is greater than the meaning of the individual words put together, but in a different way than idioms. The literal meaning of an idiom usually doesn't make sense, and idioms can be almost impossible to understand unless you have learned or heard them before. The literal meaning of a proverb does makes sense on its own, but it's not until you apply this meaning to a broader set of situations that you understand the real point of the proverb. (Mairs, 2022)

In Chinese, idioms are a feature of Chinese traditional culture, has the fixed structure and certain significance. Most idioms originate in the ancient allusion, often differ from the modern Chinese language. Chinese idioms are including Chengyu (the Chinese idiom), metaphorical phrase, proverb, slang, Xiehouyu (the two-part allegorical saying) and folk colloquialism. (Ci Hai, 2009; 975)

In this section we summarized and categorized the collected idioms and

proverbs, and analyzed them through two major aspects: the perception of the family; certain roles of some family members and the relationship between family members. We will first analyze and summarize the English linguistic worldview of "family" through English idioms and proverbs. Then we will analyze and summarize the Chinese linguistic worldview of "family" by analyzing the idioms in Chinese. Finally, we will compare and analyze the English and Chinese linguistic worldview of "family".

2.4 The English linguistic worldview of the concept "Family" in idioms and proverbs

From the following English idioms and proverbs, we can picture a relatively complete English linguistic worldview of "family".

These idioms and proverbs reflect the basic perceptions and attitudes that prevail in the English-speaking countries toward the family:

(Just) one big happy family

Family man

Home is home, be it ever so homely.

Home is where the heart is.

Home is where you hang your hat.

Every family has a skeleton in the closet.

There's a black sheep in every family.

To have a falling out

To start a family

In a family way

Blood is thicker than water.

Blood will tell.

(Own) flesh and blood

In one's blood

Bad blood

Blue blood

To run in the family

(All) in the family

A kindred soul/spirit

The family that prays together stays together.

Accidents will happen in the best-regulated families.

In these idioms and proverbs, we can see that, generally speaking, "family" has a very positive connotation. They often use the word "happy" to describe "family". And the idiom "*family man*" also has a positive meaning. A family man is a man who is devoted to his wife and children and enjoys spending time with them. It is usually used as a compliment. Regarding the proverbs "*Home is home, be it ever so homely.*", "*Home is where the heart is.*" and "*Home is where you hang your hat.*", home does not only mean shelter or the homeland, but also mean family. The word "home" sometimes is used to refer to a family living together, and the way it behaves. (Hornby, 2005: 744) And we can see that in the English context, people have a very positive view of family, and they consider home to be a warm, comfortable and relaxing place. They also have a very objective perception of the family, which is not all nice and warm, but also has negative aspects. The proverbs "*Every family has a skeleton in the closet.*" and "*There's a black sheep in every family.*" show that there may be dark secrets and unpleasant people and events in the family. And the idiom "*to have a falling out*" suggests that there may be disagreement which can ruin relationships between family members. Also, regarding the idioms "*(just) one big happy family*", in English they sometimes use this idiom sarcastically. So, we can conclude that in their perception family is happy, warm and love-filled, but also with some dark sides. There may be secrets, quarrels and disagreements. We can see that this is a more neutral and objective perception.

There are idioms "*to start a family*" and "*in a family way*". The definition of "*to start a family*" is "to begin having children" (Merriam-Webster, 2022), and the definition in the Longman Dictionary of Contemporary English is "to have your first

baby". (Pearson, 2018) Idiom "*in a family way*" means "pregnant; expecting a baby". Although we know that new ideas are being created as time goes on, we can see from these two idioms, which are still more commonly used in English today, that in their basic tradition, children are an important member of a family as well as an integral part of it. And also, we can see that in their perception, the family is more of a nuclear family consisting of one or two parents and their children rather than an extended family or a clan.

From the proverbs and idioms "*Blood is thicker than water.*", "*Blood will tell.*", "*(own) flesh and blood*", "*in one's blood*", "*bad blood*", "*blue blood*", "*to run in the family*", "*(all) in the family*" and "*a kindred soul/spirit*" we can see that these idioms and proverbs indicate that they see the family as a whole or as a unit connected by blood relatives. For example, the proverb "*Blood will tell.*" means that family characteristics cannot be concealed. (Farlex, 2017). The idiom "*a kindred soul/spirit*" means that a person who shares several fundamental beliefs, ideas, convictions, sentiments, attitudes, or interests with oneself. (Farlex, 2017: 1861) The word "kindred" refers to your family and relatives (Hornby, 2005: 848). In this idiom they use "kindred" to describe a soulmate or a person very like oneself in temperament, views, likes, and dislikes. We can thus see that they consider family members to be most similar to each other. They believe that families are connected by bloodlines and that family members may share certain traits. The idiom "*(all) in the family*" means "within or among only the members of a family or other small, intimate group." (Farlex, 2015) From its interpretation we can see that in their view, the family is also a small group of intimacy. But we can also notice that some of the idioms and proverbs have been used less commonly, and some have even developed transferred meaning and are more widely used than their original meanings. For example, the idiom "*bad blood*", it is an idiom that is said to be derived from Blood Feuds, which is a novel from the 1800s that expresses the blood feuds that have continued for generations between families, clans, and ethnic groups. But it is now used to describe anger or hostility between individuals or groups, most often in the

form of bad blood. And also, the idioms "*in one's blood*", precisely speaking, it means "so characteristic as to seem inherited or passed down by family tradition". (American Heritage, 2011) But now sometimes it just means "innate, as of a skill or quality". (Farlex, 2015) We can see that there is a concept of blood connection and inheritance in their perception of family, but for them this concept has weakened with the development of the times.

The proverb "*The family that prays together stays together.*" means that families that share the religious faith remain united. In modern usage other words are sometimes substituted for "prays" -- notably plays, encouraging families to engage in leisure activities together. (Manser, 2004: 98) The proverb "*Accidents will happen in the best-regulated families.*" means that no matter how careful you are, you may still do something by accident or make mistake. (Manser, 2004: 1) We can see from this proverb that they do not attach great importance to the rules and regulations in their minds. Since accidents happen in the most tightly regulated families and the most cautious people may fail, it is better to relax and enjoy the process. Therefore, they prefer home to be a pleasant and relaxing environment, where family members can often play together without too many rules and restrictions.

These idioms and proverbs reflect certain roles of some family members and the relationship between family members in the English linguistic worldview:

Pride and joy

The apple of one's eye

Children are a poor man's riches.

The apple never falls far from the tree.

The tree is known by its fruit.

Like father, like son.

Like mother, like daughter.

Spitting image

A chip off the old block

To take after someone

Parents are patterns.

Nature passes nurture.

What's bred in the bone will come out in the flesh.

Spare the rod and spoil the child.

Helicopter parenting

Tiger parenting

Better a good cow than a cow of a good kind.

From shirtsleeves to shirtsleeves is only three generations.

Children are certain cares, but uncertain comforts.

A mother can take care of ten children, but sometimes ten children can't take care of one mother.

A son is a son till he gets him a wife, a daughter's a daughter all of her life.

The shoemaker's child always goes barefoot.

Born with a silver spoon in one's mouth

Accident of birth

He that has a wife and children has given hostages to fortune.

He travels fastest who travels alone.

Near is my skirt, but nearer is my skin.

To wear the pants

To rule the roost

Breadwinner

Men make houses, women make homes.

Father Figure

The (or your) family jewels

Big Brother

The idioms "*pride and joy*" and "*the apple of one's eye*" are often used to express the feelings of parents towards their children. The idiom "*the apple of one's eye*" means "someone's favorite or most cherished person". They often use this idiom to talk about a parent and their child. Someone's "*pride and joy*" is someone

who makes that person extremely proud and happy. We can also use this idiom to talk about a thing (a hobby, possession, etc.) that makes someone proud and happy. In a family context, it is often used to refer to the child, for example, "Our children are our pride and joy." There is a proverb in English "*Children are a poor man's riches.*", which also expresses the love and cherish for the children in the family. We can see from this that for them, children are very important in the family. They cherish children, and children represent joy and beauty.

The idioms and proverbs "*The apple never fall far from the tree.*", "*The tree is known by its fruit.*", "*Like father, like son.*", "*Like mother, like daughter.*", "*spitting image*", "*The tree is known by its fruit.*", "*a chip off the old block*" and "*to take after someone*" have the similar meaning. The meaning is that certain family members will have similar traits, such as appearance, personality, talents, abilities, strengths, weaknesses, etc. Most of them are used to describe the similarity between parents and children. On the one hand, these idioms and proverbs reflect the fact that families may share the same traits with each other, as reflected in the idioms we mentioned earlier — "*in one's blood*", "*to run in the family*" and so on. On the other hand, they reflect the fact that in the aspect of parenting and education, in the English linguistic worldview, it is believed that parents' behavior influences their children and that children are likely to imitate and learn from their parents, taking them as their role models and thus becoming more and more like their parents. Just like the proverb "*Parents are patterns.*" means that parents are role models for their children and should set a good example. (Manser, 2004: 263)

The proverb "*Nature passes nurture.*" means that a person's inborn character, or inherited characteristics, cannot be changed by his or her upbringing. (Manser, 2004: 263) The proverb "*What's bred in the bone will come out in the flesh.*" means that lifelong habits or inherited characteristics cannot be concealed. (Knowles, 2006: 123) These proverbs reflect the view that human nature is difficult to change. Based on the context of family and parenting, this reflects the difficulty of educating children. The proverb "*Spare the rod and spoil the child.*" could also reflect this

point of view. This proverb means that firm discipline is necessary for a good upbringing, it is used to justify the punishment of children when they misbehave, specifically to justify corporal punishment. (Manser, 2004: 284) From this interpretation we can see that this is a very controversial proverb, which on the one hand reflects the great expectations and strict requirements of parents for their children, and shows that parenting and upbringing is not an easy task. On the other hand, we can see that it is also seen as a proverb that justifies the corporal punishment of children. Spare the rod and spoil the child has received widespread support as providing a framework for child-rearing. The proverb is of biblical origin, upon examination however, the biblical proverb is quite different. "He that spareth his rob hateth his son: but he that loveth him chasteneth him betimes." (Proverbs, 13:24) "He who spares the rod hates his son, but he who loves him is careful to discipline him." (Book of Proverbs, 13:24) Upon examination however, the biblical proverb is quite different. Even though biblical versions differ slightly from bible to bible, at no stage does the bible ever say that if you spare the rod, you will spoil the child. Additionally, the modified version of the proverb makes a direct causal link between the use of the rod and an effect on the child. The biblical version however, refers to the attitudes of the caregiver and makes no reference to the effect of discipline strategies on the child. It is simply an appeal to provide love and careful discipline. (Carey, 1994: 3) That is to say, it is a very controversial proverb, and nowadays, in most opinions, such corporal punishment is unreasonable and incorrect. So, in general, we can conclude that they think it is very important to educate and guide their children, and they think that parenting and educating children is not an easy task. There are also relatively new idioms "*helicopter parenting*", which means overattentive child-raising or paying extreme attention to the child and its problems, and "*tiger parenting*", which refers to a strict, authoritative method of parenting that is meant to raise high-achieving children. The negative connotations attached to these idioms are far greater than the positive ones. We can see from these idioms that although they value the education of their children, they also oppose excessive care

and control of their children.

The proverb "*Better a good cow than a cow of a good kind.*" indicates that a person's character is of more importance than his or her family back ground. (Manser, 2004: 26) The proverb "*Kind hearts are more than coronets.*" expresses the similar meaning. The proverb "From shirtsleeves to shirtsleeves is only three generations." means that a family may pass from poverty to wealth in one generation, through effort and enterprise, but return from wealth to poverty in the next generation, through extravagance or bad management. (Manser, 2004: 109) This proverb reflects their notion that wealth may be quickly depleted if one relies on family. The proverb "*Children are certain cares, but uncertain comforts.*" means that children are bound to cause their parents anxiety, and may or may not also bring them joy. (Manser, 2004: 45) This is a relatively negative perception, implying that parents will most likely not benefit from their children. Proverb "*A mother can take care of ten children, but sometimes ten children can't take care of one mother.*" means no matter how many children she raises, a woman is often neglected or abandoned by all of them in her old age, and proverb "*A son is a son till he gets him a wife, a daughter's a daughter all of her life.*" also indicates that, sometimes children may not take care of their parents. The proverb "*The shoemaker's child always goes barefoot.*" means that people often fail to benefit from the professional skills of those closest to them. (Manser, 2004: 277) These proverbs above show that in the English linguistic worldview, the individual is encouraged not to rely on the family, and it is also likely that the parents will not be of great help to their own children and will probably not benefit from their own children. Unlike in Chinese culture, which attach great importance to raising children and supporting the elderly, in the English linguistic worldview, it is not necessary to give everything for their children, and it is not a mandatory obligation to support one's parents. We can see that through analyzing the above proverbs and also the fact that there are few idioms and proverbs about supporting the elderly in English. These notions are the disguised expression of individualism in English linguistic worldview.

Although there are idioms like "*born with a silver spoon in one's mouth*" and "*accident of birth*", which show that traditionally a person will be influenced by his or her family situation. However, the contexts in which these idioms are applied are often pejorative in meaning, which shows that they do not consider people's prosperity and success by virtue of their families to be a completely positive phenomenon. They are essentially seeking personal glory and success, which is the embodiment of individualism. This characteristic can also be seen in the following three proverbs: "*He that has a wife and children has given hostages to fortune.*", "*He travels fastest who travels alone.*" and "*Near is my skirt, but nearer is my skin.*" "*He that has a wife and children has given hostages to fortune.*" means that family responsibilities can hold a man back in life, for example by discouraging him from taking risks, thus losing a tempting opportunity. (Manser, 2004: 136) "*He travels fastest who travels alone.*" means that those who go through life without the encumbrance of family responsibilities make the best progress. (Manser, 2004: 139) The proverb "*Near is my skirt, but nearer is my skin.*" means that a person's own best interests take precedence over those of her friends and family. (Manser, 2004: 224) From the interpretation of these three proverbs, we can also see that in the English linguistic worldview, personal interests are often above family interests, which is a typical expression of individualism. This is why the thought of celibacy, non-marriage doctrine and DINK families are more prevalent in many Western countries.

The idiom "*to wear the pants*" in family means the person who hold the authority in family. Similarly, the person who "*rules the roost"* is the person who is in charge, and the breadwinner of a family is the person who financially provides for the family. Idiom "*bring home the bacon*" also express the same meaning, when you bring home the bacon, you are very successful and in charge of earning money for your family. These idioms show that there may be a key role or a core figure in the family.

"*Men make houses, women make homes.*" means that men can build or buy

property, it takes a woman to turn a house into a home. (Manser, 2004: 213) "*Father Figure*" refers to a mentor, a person who offers guidance. "*The (or your) family jewels*" means male genitalia, especially the testicles. An allusion to the testes' role in producing offspring and thus maintaining the family line. (Farlex, 2017: 1500) "*Big Brother*" means a leader, a person in authority or a government that tries to control every aspect of people's lives. (Farlex, 2017) Through analyzing these proverbs we can see that although in the current situation the concept of freedom and equality prevails in the West, the male role, especially the father's role, still has an exceeding important position in the family due to the influence of the ancient concept of "patriarchy". To completely change this deep-rooted perception, both in society and in the family, is not an easy task, it may take a long time.

2.5 The Chinese linguistic worldview of the concept "Family" in idioms and proverbs

From the following Chinese idioms, we can picture a relatively complete Chinese linguistic worldview of "family".

These idioms reflect the basic perceptions and attitudes that prevail in the Chinese linguistic worldview toward the family:

Family is a warm harbor (家庭是温馨的港湾。)

Every family has its problems. (家家有本难念的经。)

It's easier to start a family than to support it. (成家容易养家难。)

There are seven things to do when you get up in the morning: firewood, oil, salt, soy, vinegar and tea. (早晨起来七件事，柴米油盐酱醋茶。)

Harmonious family can lead to the success of everything. (家和万事兴。)

Harmony makes both a family and a nation prosperous. (家和日子旺，国和万事兴。)

If the family does not get along, even the neighbors will bully you. (家内不和邻里欺。)

It is good to be poor if the family is harmonious, but it is not good to be rich if people are unkind. (家和贫也好，不义富如何。)

The brothers' hearts are not united, and the gold in their hands will turn to mud. (兄弟二人心不齐，手里黄金要变泥。)

Four generations under one roof (四世同堂)

Large family with lots of work (家大业大）

A large family with many people (一门千指)

When a tree grows up, it starts to grow branches; when a person grows up, he starts to leave his family and start his own family. (人大分家，树大分枝。)

Domestic scandals should not be publicized. (家丑不可外扬。)

Be matched for marriage. (门当户对)

Blood is thicker than water (血浓于水)

Derived from the same origin (一脉相承)

One Blood (血脉相连)

As close as flesh and blood (骨肉相连)

If you are faithful and honest, your family will prosper for a long time, but if you don't have a conscience, your family will not last. (忠诚老实传家远，狼心狗肺不长久。)

The country has the national law, the family has the family rule. (国有国法，家有家规。)

If you cannot rule your family, how can you rule your country? (不能治家，焉能治国。)

As in the English linguistic worldview, the basic perception of family in Chinese is also very objective. There are both positive and negative perceptions. The Chinese idiom "*Family is a warm harbor.*" shows that family makes them feel happy and warm, it is a positive perception. "*Every family has its problems.*" and "*It's*

easier to start a family than to support it." shows that there may also be some problems in family life, and it may also be hard to support the family. "*There are seven things to do when you get up in the morning, firewood, oil, salt, soy, vinegar and tea.*" refers to the trivial things in family life, it reflects that there are many things to worry about in family life. (Rohsenow, 2001: 64)

There are also many specific perceptions of family. From the proverbs "*Harmonious family can lead to the success of everything.*", "*Harmony makes both a family and a nation prosperous.*", "*If the family does not get along, even the neighbors will bully you.*" and "*It is good to be poor if the family is harmonious, but it is not good to be rich if people are unkind.*", we can see that in the Chinese linguistic world picture, harmony is a very important factor in the concept "family". They believe that harmony is a prerequisite for family happiness and that family harmony is more important than family happiness. They believe that family members should work together as a whole to create a harmonious and prosperous family. (Rohsenow, 2001: 64) Just like the Chinese idiom says "*The brothers' hearts are not united, and the gold in their hands will turn to mud.*" This is a reflection of the traditional Chinese Confucian thought of "harmony is precious" in the concept of family.

Through the Chinese idioms "*four generations under one roof*", "*large family with lots of work*" and "*a large family with many people*", we could see that in the Chinese linguistic worldview most often family does not mean the kind of nuclear family that consists of parents and children, but refers to the extended family or clan. "*Four generations under one roof*" refers to the situation that four generations have lived together. Counting from the youngest generation, there are four generations of direct relatives of oneself, father, grandfather and great-grandfather. (Jiao Liwei, 2020: 65) "*Three generations under one roof*" and "*Four generations under one roof*" are very common phenomena in China and are considered as manifestations of a happy and fulfilling family. "*Large family with lots of work*" means that there are many family members in the family and the family business is large. When we

describe a family as "*large family with lots of work*", it is often in a positive sense. In the Chinese concept, "*large family with lots of work*" is a very ideal status. "*A large family with many people*" is also commonly used to describe a large family with a lot of family members. Chinese idiom "*When a tree grows up, it starts to grow branches; when a person grows up, he starts to leave his family and start his own family.*" Older people often use this proverb to express their feelings of helplessness and sadness about young people leaving home to start their own families. We can see that in the Chinese linguistic world picture, large families are very common and large families are perceived positively. In their perception, the ideal family is one that has many family members and generations under one roof and is harmonious and prosperous. This is the epitome of Chinese collectivism in the concept of family. So, in their perception when personal interests and family interests are in conflict, family interests should be considered first, but in fact, individuals and families are often one and the same, and the two are intertwined, share weal and woe. Like the Chinese idiom says "*Domestic scandals should not be publicized.*", which means one should not tell outsiders about dishonorable things that happen to members of the family, because it is not only about the reputation of the individual, but also about the reputation of the whole family. (Rohsenow, 2001: 64) Also embodying the idea of collectivism reflected in the family is the idiom of "*be matched for marriage*", which refers to a situation where the political status and economic status of the families of both men and women are comparable and the marriage is appropriate. (Wang Defu, 1996: 251) We can see from this that in their traditional concept, marriage is not only a personal matter for two people, but also a combination of both families. This also reflects the close relationship between individuals and their families and the importance they attach to family. With the development of society, economy and culture, people's perceptions are also changing in a subtle way. However, as a source of belonging and social identity, family is still firmly rooted in people's minds and governs their behavior.

In addition to this, the concept "family" in the Chinese linguistic world picture

is also closely linked to the perception of bloodline connections. Chinese idioms "*blood is thicker than water*", "*derived from the same origin*", "*one blood*" and "*as close as flesh and blood*" are commonly used to describe the close relationship and the strong connection of bloodline between family members. (Wang Defu, 1996: 469) Bloodline connection is also an important part of their concept of family.

From the Chinese idiom "*If you are faithful and honest, your family will prosper for a long time, but if you don't have a conscience, your family will not last.*" We can see that some specific qualities are very important in the Chinese linguistic world picture, both for individuals and for families. Qualities such as loyalty, integrity, honesty, and hard work are very important. In their perception, the family is like a small country that needs to be governed, and the family needs a patriarch and also rules. Some large families also have family instructions that have been passed down from generation to generation. Like these idioms say "*The country has the national law, the family has the family rule.*", "*If you cannot rule your family, how can you rule your country?*" In their perception, the state needs the rule of law and regulations to discipline and govern, and the family also needs some rules and regulations. (Rohsenow, 2001: 68) These rules are often closely linked to traditional Chinese Confucian culture, for example, filial piety, honesty, loyalty and other qualities, ethics and moral principles. These are views formed by the influence of the long-standing patriarchal clan system in ancient China. Although these ideas have gradually weakened with the development of the times, a large part of them is still rooted in the culture and reflected in the concept of family.

These idioms and proverbs reflect certain roles of some family members and the relationship between family members in the Chinese linguistic worldview:

There must be one who takes charge of a long family. (家有千口，主事一人。）

The home will be a mess without the householder. (家无主，屋倒竖。)

You can't tell the cost of food and oil without being the head of a household. (不当家，不知柴米贵)

The head of a family (一家之主)

Respect for seniority (长幼有序)

If you respect parents at home, you don't need to burn incense and ask for blessings far away. (在家敬父母，何必远烧香。)

The eldest brother is like a father, and the eldest sister-in-law is like a mother. (长兄如父，长嫂如母。)

If you want your children to be filial, you have to honor their parents first. (要求子孝，先敬爹娘。)

To bring up children for the purpose of being looked after in old age. (养儿能防老)。

I raise you when you are little, and you take care of me when I am old. (我养你小，你养我老。)

The man goes out to work while the woman takes care of the family. (男主外，女主内。)

Strong women can run the household and can do better than men. (健妇持门户，胜过一丈夫。)

If the elders in the family do bad things, the juniors will do bad things too. (上梁不正，下梁歪。)

It is the father's fault that his son misbehaves. (Because he did not educate him well.) (子不教，父之过。)

Teach by personal example as well as verbal instruction (言传身教)

The Chinese idioms "*There must be one who takes charge of a long family.*", "*The home will be a mess without the householder.*", "*You can't tell the cost of food and oil without being the head of a household.*" and "*the head of a family*". We can see that the influence of feudal patriarchy is still existing in the family. Influenced by the ancient feudal patriarchy, they still believe that the family needs a head of the

family. But the situation is not like the feudal period, the householder has the supreme power and other family members have to obey him, but the householder is still expected to take charge of large and small things in the family and play the role of the backbone and pillar in the family. (Jiao Liwei, 2020: 66) This is why the literal meaning of "parent" in Chinese is "*the head of the family*".

The idioms "*respect for seniority*" means that there is also a certain hierarchy in the family, with the younger one in the family respecting and obeying the older one. Just like the idiom says "*If you respect parents at home, you don't need to burn incense and ask for blessings far away.*", which means that if one respect his parents and treat them well, he will be lucky and won't have to burn incense and pray to the gods to bless him. (Jiao Liwei, 2020: 65) "*The eldest brother is like a father, and the eldest sister-in-law is like a mother.*", which also shows that one should not only respect his parents but also other elders, such as uncle, aunt, brother and sister, because they are seniority in the family hierarchy. Chinese idiom "*If you want your children to be filial, you have to honor their parents first.*" refers to an important notion in the concept of family in the Chinese linguistic worldview 一 filial piety, which means one should do his best to serve his parents and submit to their will. Just like Chinese idiom "*to bring up children for the purpose of being looked after in old age*" shows, some parents believe that they bring up their children, and when they are old, their children can take care of them. The Chinese idiom "*I raise you when you are little, and you take care of me when I am old.*" is a true reflection of what many Chinese parents think.

Another feudal system related to the hierarchical system is patriarchy. There is a Chinese idiom "*The man goes out to work while the woman takes care of the family.*" It shows that due to the influence of the feudal patriarchal concept, the idea that men should earn money to support the family and women should take care of the family at home still exists. (Jiao Liwei, 2020: 66) But as the times have evolved, new ideas and perceptions have also evolved. Idioms like "*Strong women can run the household and can do better than men.*" shows that women can also support the

family, work as a householder and can do better than men.

Chinese idioms "*If the elders in the family do bad things, the juniors will do bad things too.*", "*It is the father's fault that his son misbehaves. (Because he did not educate him well.)*" and "*teach by personal example as well as verbal instruction*" show that they believe that education in the family is very important, and this education mostly refers to education in character, which means that if a child's character is bad, people tend to think that it is the parents' failure to educate their child. (Wang Defu, 1996: 473) In their perceptions, parents should "*teach by personal example as well as verbal instruction*", which means that parents themselves should demonstrate good character and also teach their children to be on the straight by word.

2.6 The comparative analysis of the English and Chinese linguistic worldview of the concept "Family"

From the above analysis of idioms and proverbs, we can see that the concepts "family" in the English and Chinese linguistic worldview have both many commonalities and many differences.

The commonalities are: First, they all believe that the family is a whole connected by blood. The English proverbs and idioms "*Blood is thicker than water.*", "*Blood will tell.*", "*in one's blood*", "*(all) in the family*" and the Chinese idioms "*one blood*", "*as close as flesh and blood*" all reflect that they regard the family as a whole connected by blood.

Second, their perception of the family is also very objective, they all think "family" as a more positive concept with association of warmth and happiness, but at the same time they also assume that in the family there may be many problems and conflicts. The English proverbs "*Home is home, be it ever so homely.*", "*Home is where the heart is.*", "*Home is where you hang your hat.*" and the Chinese idioms "*Family is a warm harbor.*" suggest that they all believe that family is a pleasant place for people to relax and rest and their perception of this concept is generally

positive. The English proverbs "*Every family has a skeleton in the closet.*", "*There is a black sheep in every family.*" the Chinese idioms "*Every family has its problems.*", "*It is easier to start a family than to support it.*" reflect that there may be difficulties and problems in the family. Therefore, we can see that under the two linguistic worldview the basic cognition of the concept "family" is quite objective and comprehensive.

Third, they all attach great importance to the education of their children in the family, and they all believe that parents have a great responsibility for the education of their children, and that parents are the role models for their children, and children are likely to imitate and learn from their parents' behavior. The English proverbs and idioms "*Parents are pattens*", "*a chip off the old block*", "*to take after someone*" and the Chinese idioms "*If the elders in the family do bad things, the juniors will do bad things too.*", " *It is the father's fault that his son misbehaves.*" show that in both culture the family education for children is very important.

Forth, influenced by the ancient feudal system, they all epitomize patriarchy to varying degrees, reflected in the fact that families often have the head of the family. The English proverbs and idioms "*Men make houses, women make homes.*", the Chinese idioms ""*to wear the pants*", "*to rule the roost*", "*the family jewels*" and the Chinese idioms "*the head of the family*", "*The man goes out to work while the woman takes care of the family.*" show that although times have changed and people's minds are changing, some deep-rooted ideas and thoughts still exist in the concept of family, such as hierarchy and patriarchy.

But at the same time, there are many significant differences between the English and Chinese linguistic worldview of the concept "family".

First, in general, the idioms about family in Chinese are more abundant, and we can thus see that the culture connotation of the concept of family in the Chinese linguistic worldview is richer, and the Chinese people attach more importance to the concept "family". The rich connotation of the concept "family" in Chinese culture stems from the development and inheritance of Chinese family culture since ancient

times. China's family system and ancestor worship system have a long history.

Second, in terms of family structure, in the English linguistic worldview, family more often refers to a nuclear family consisting of parents and children, while in the Chinese linguistic worldview, family refers more to a whole connected by blood. We can see the difference from the explanations of "family" in English and Chinese dictionaries. It is very clear that there are explanations of the strict distinction between the concepts of "nuclear family" and "extended family" in the English dictionaries, while in the Chinese dictionaries, the interpretation of family is more general. Instead of distinguishing between "nuclear family" and "extended family", in the Chinese dictionaries "family" is generally interpreted as "a unit of society which is based on marriage or blood relation including parents, children and other relatives living together." In their perception, there is no much distinction between nuclear family and extended family, and there are many large families with three or even four generations under one roof. The Chinese idioms "*four generations under one roof*", "*a large family with many people*" and "*large family with lots of work*" reflect that they attach great importance to kinship, blood relation and consanguinity and prefer large family. Their preference for large families can also be seen from the origin of the word "family" in Chinese. Chinese character "家" ("family") has the meaning of flourishing population and prosperity in family. While the English idioms "*to start a family*", "*in the family way*" suggest that in their perception the family is more of a nuclear family consisting of two parents and their children rather than an extended family or a clan.

Third, in the English linguistic worldview, people prefer a relaxed and happy family atmosphere, where families can play together often and without many rules and restrictions. The English proverbs "*The family that prays together stays together.*" and "*Accidents will happen in the best-regulated families.*" reflect that they enjoy engaging in leisure activities together and they do not attach great importance to the rules and regulations in family. While in the Chinese linguistic worldview, people attach more importance to the harmony of the family, and in their

perception, families need certain rules and regulations, and there is a hierarchy-like system in the family to a certain extent. In their perception, the family, just like the state, needs certain rules and regulations, and there may be a rule in the family, which is the younger ones have to respect and obey the older ones. The Chinese idioms "*Harmonious family can lead to the success of everything.*", "*Harmony makes both a family and a nation prosperous.*", "*It is good to be poor if the family is harmonious, but it is not good to be rich if people are unkind.*" show that they attach great importance to the harmony in the family. The Chinese idioms "*The country has the national law, the family has the family rule.*", "*If you cannot rule your family, how can you rule your country?*" show that in their perception the state needs the rule of law and regulations to discipline and govern, and the family also needs some rules and regulations. The Chinese idioms "*respect for seniority*", "*The eldest brother is like a father, and the eldest sister-in-law is like a mother.*" show that there are usually rules, orders and hierarchy in the family. Therefore, generally speaking, the concept of "family" in the English linguistic worldview is more relaxed, while the concept of "family" in the Chinese linguistic worldview has more order and rules.

Fourth, in terms of family education, in the English linguistic worldview, they pay more attention to the cultivation of children's personality and their educational atmosphere and environment are more relaxed. There are English idioms "*helicopter parenting*", which means overattentive child-raising or paying extreme attention to the child and its problems and "*tiger parenting*", which refers to a strict, authoritative method of parenting that is meant to raise high-achieving children. The negative connotations attached to these idioms are far greater than the positive ones. We can see from these idioms that although they value the education of their children, they also oppose excessive care and control of their children and their educational atmosphere and environment are more relaxed. While in the Chinese linguistic worldview, parents' education tends to be stricter and pay more attention to the education of children's character, like honest, loyalty and kind. The Chinese

idioms "*Teach by personal example as well as verbal instruction.*" and "*It is the fault of the father if the son misbehavior.*" show that they attach great importance to the education of character and the teaching by personal example as well as verbal instruction.

Fifth, in the Chinese linguistic worldview, it is an unquestionable responsibility and obligation for children to take care of their parents and to be filial to them, and many parents also take care of their grandchildren and take care of household chores at their children's homes. There are a lot of Chinese idioms concerning filial piety, for example, "*If you want your children to be filial, you have to honor their parents first.*", "*If you respect parents at home, you don't need to burn incense and ask for blessings far away.*", "*To bring up children for the purpose of being looked after in old age.*" and "*I raise you when you are little, and you take care of me when I am old.*" For Western families, independence and personal privacy are more important. Children may not live with their parents when they reach the age of majority. At the same time, children do not have the responsibility or obligation to support their parents. Relationships between people are independent and secretive. In comparison with Chinese culture, there are not so many bonds in the kinship relationship in the Western country. The English proverbs "*He that has a wife and children has given hostages to fortune.*", "*He travels fastest who travels alone.*" and "*Near is my skirt, but nearer is my skin.*" reflect that they attach great importance to personal freedom and independence.

Conclusions of Chapter II

Through the analysis of the dictionary interpretations and also proverbs and idioms related to the concept "family", we concluded the similarities and differences of the concept "family" under the English and Chinese language worldviews.

The commonalities are: First, they all believe that the family is a whole connected by blood. Second, their perception of the family is also very objective,

they all think "family" as a more positive concept with association of warmth and happiness, but at the same time they also assume that in the family there may be many problems and conflicts. Third, they all attach great importance to the education of their children in the family, and they all believe that parents have a great responsibility for the education of their children, and that parents are the role models for their children, and children are likely to imitate and learn from their parents' behavior. Forth, influenced by the ancient feudal system, they all epitomize patriarchy to varying degrees, reflected in the fact that families often have the head of the family.

The differences are: First, in general, the idioms concerning family in Chinese are more abundant. This is because the culture connotation of the concept "family" in the Chinese linguistic worldview is richer, and the Chinese people attach more importance to the concept "family". Second, in terms of family structure, in the English linguistic worldview, family more often refers to a nuclear family consisting of parents and children, while in the Chinese linguistic worldview, family refers more to a whole connected by blood. Under the Chinese linguistic worldview, there is no much distinction between nuclear family and extended family, Besides, in the Chinese culture there are many large families with three or even four generations under one roof. Third, in the English linguistic worldview, people prefer a relaxed and happy family atmosphere, where families can play together often and without many rules and restrictions, while in the Chinese linguistic worldview, people attach more importance to the harmony of the family, and in their perception, families need certain rules and regulations, and there is a hierarchy-like system in the family to a certain extent. In their perception, the family, just like the state, needs certain rules and regulations, and there may be a rule in the family, which is the younger ones have to respect and obey the older ones. Fourth, in terms of family education, in the English linguistic worldview, they pay more attention to the cultivation of children's personality and their educational atmosphere and environment are more relaxed, while in the Chinese linguistic worldview, parents' education tends to be stricter and

pay more attention to the education of children's character, like honest, loyalty and kind. Fifth, in the Chinese linguistic worldview, it is an unquestionable responsibility and obligation for children to take care of their parents and to be filial to them, and many parents also take care of their grandchildren and take care of household chores at their children's homes. For Western families, independence and personal privacy are more important. Children may not live with their parents when they reach the age of majority. At the same time, children do not have the responsibility or obligation to support their parents. Relationships between people are independent and secretive. In comparison with Chinese culture, there are not so many bonds in the kinship relationship in the Western country.

In general, we can conclude the key words of the concept "family" in the English linguistic worldview — individualism, nuclear family, enjoyment, personality education, freedom, independence. And in the Chinese linguistic worldview, the key words of the concept "family" are — collectivism, big family (clan), harmony, moral qualities education, rules, blood connection.

As for the causes and reasons for the differences, we can analyze it from the perspective of its cultural origin. The natural geographical environment, religious beliefs and other factors could make the family concepts distinctly different. Since ancient times, China's closed geographical environment has made the subsistence smallholder economy the main form of economy, and the Chinese family is the unit of production, consumption and distribution in the natural agricultural economy. The Chinese family is the unit of production, consumption, and distribution of the natural agricultural economy. In addition, the family is inevitably influenced by the group-oriented ideology, because the ancient Chinese physiocracy provide a good environment for the group-oriented culture. At the same time, the ethical culture centered on Confucianism also plays an invaluable role in the formation of the Chinese family concept. The Western culture originated from the Mediterranean coast, which is convenient for shipping, and the unique conditions contributed to the development of foreign trade and gradually formed the mercantile culture, which is

the breeding ground of individuality. At the same time, the idea of equality in Western Christian culture emphasizes that all people are equal before God. Each person has inviolable rights and an independent personality. Therefore, the family, the church and the state all exist for the individual.

Therefore, the differences in the concept "family" reflect the differences in cultures, which boils down to the differences between individualism and collectivism in Chinese and Western cultures. Thus, we can see that the analysis of the concept of family in the linguistic worldview helps us to better understand the cultural worldview, and thus, to better understand a country's culture.

Conclusion

This thesis analyzes the representation of concept "family" in English and Chinese linguistic worldview. The research is conducted under the perspective of linguistic culturology. Linguistic culturology is a discipline that studies the manifestation of reflection and fixation of culture in language and discourse. It is directly related to the study of the national linguistic worldview, linguistic consciousness, the peculiarities of the mental-linguistic complex. (Красных, 2002:12) In the field of linguistic culturology, the theory of linguistic worldview has been further studied and analyzed.

Through the study of worldview theory, we know that worldview is a system of intuitive representations of reality. In the field of linguistic culturology, the worldview can be generally divided into three different types: the real (or scientific) worldview, the linguistic worldview, and the cultural (or conceptual) worldview. Real worldview is the world recognized by people's subjective initiative, also known as "objective worldview" or "scientific worldview". The cultural worldview, also known as "conceptual worldview", is a reflection of the real picture through the prism of concepts formed on the basis of a person's ideas, received with the help of the senses and passed through his consciousness, both collective and individual. Linguistic worldview is a set of people's ideas about reality fixed in units of language at a certain stage of people's development. It is the real world as reflected by language through the cultural worldview, i.e., "the world through the prism of language". The three worldviews are very closely related to each other and interact with each other, among which the linguistic worldview plays an important role as a bridge. Linguistic worldview brings language, culture, the real world and human thoughts into the same framework and it helps people to explore the essence of culture and human thinking. In short, by analyzing the linguistic worldview we can better understand the culture behind it.

The analysis is usually achieved through the conceptual analysis method.

Concept is the result of the collision between the dictionary meaning of words and one's personal experience of ethnicity. It is a bond that connects the linguistic worldview with the cultural worldview. Conceptual analysis, which emerged as linguists continued to study concept, is a new way of thinking in linguistic research and the main method for understanding and studying conceptual issues. Conceptual analysis is considered as one of the main methods to study the linguistic worldview of a nation, its culture and national mentality. The following conceptual analysis methods of analyzing the linguistic worldview are generally adopted:

1) To analyze the etymology of the conceptual key words.

2) To analyze the semantic features of the conceptual key words.

3) To analyze the semantic features of the associative and transitive meanings of the conceptual key words.

4) To analyze the semantic features of the contexts in which the words denoting and expressing the concepts are found.

5) To analyze the cultural characteristics of the associations associated with concepts.

6) To explain and analyze the usage of markers expressing concepts (e.g., proverbs, aphorisms, etc.).

7) To analyze short essays written to the test taker on topics related to the content of a concept.

8) To analyze the quantitative response of the test taker to the verbal expression of a concept. (Карасик, 2007: 38)

In the practical part of the thesis, we adopted the first, the second and the sixth approaches from the conceptual analysis methods for the further research of the concept "family": To analyze the etymology of the conceptual key word "family"; to analyze the semantic features of conceptual key word "family" with the use of English and Chinese dictionaries; to explain and analyze idioms and proverbs related to the concept "family".

Family is the most antique and important component of mankind. Therefore,

the concept "family" is an appropriate starting point to study culture and cultural diversities. Through analysis and summary of the origin of the word "family" and also and definition of "family" in dictionaries, we can find some similarities and differences. In both languages, "family" denotes a group of close relatives living together, but in English "family" has two branches, which are nuclear family and extended family. In Chinese, "family" is a unit of society which is based on marriage or blood relation. In the English linguistic worldview, the family is more often used as an independent institutional arrangement, just like a residential unit. In contrast, in the Chinese context, the family is more like a tightly knit unit connected by blood ties.

Through analysis of the concept "family" in idioms and proverbs, we can see that the concepts "family" under the two worldviews have many commonalities. The commonalities are: First, they all believe that the family is a whole connected by blood. Second, their perception of the family is also very objective. Third, they all attach great importance to the education of their children in the family. Forth, influenced by the ancient feudal system, they all epitomize patriarchy to varying degrees. At the same time, there are also many significant differences between the English and Chinese linguistic worldview of the concept "family", which can be reflected by the following keywords. The keywords of the concept "family" under the English linguistic worldview: individualism, nuclear family, enjoyment, personality education, freedom, independence. The keywords of the concept "family" under the Chinese linguistic worldview: collectivism, big family (clan), harmony, moral qualities, education, rules, blood connection. These differences in the concept "family" reflect the differences in cultures, which boils down to the differences between individualism and collectivism in Chinese and Western cultures.

Through the analysis and study of the linguistic worldview of the concept "family", we could summarize the similarities and differences of the concept "family" under the two worldviews. The similarities are: First, they all believe that the family is a whole connected by blood. Second, their perception of the family is

also very objective. Third, they all attach great importance to the education of their children in the family. Forth, influenced by the ancient feudal system, they all epitomize patriarchy to varying degrees in family. The differences can be reflected through the summarized keywords. Through the analysis, we concluded the key words of the concept "family" in the English linguistic worldview — individualism, nuclear family, enjoyment, personality education, freedom, independence. And in the Chinese linguistic worldview, the key words of the concept "family" are — collectivism, big family (clan), harmony, moral qualities education, rules, blood connection.

These differences and similarities reflect the overall cultural differences and similarities. Thus, this study contributes to deepening cultural understanding, facilitating the elimination of cultural barriers and promoting the intercultural communication.

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