
LEXICO-PRAGMATIC CHARACTERISTICS OF FAMILY EDUCATION TERMS

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ABSTRACT: This article analyzes the lexical and pragmatic features of terms related to family education. Terms in the field of family education are important in the socialization of a person, in the formation of moral values, and their expression through language reflects the customs and cultural values of society. The article examines the lexical-semantic structure of terms related to family education and their communicative roles in society. At the same time, the cultural connotations of these terms and their pragmatic significance are also considered.

KEYWORDS: family upbringing, lexical features, pragmatic features, social institution, cultural values, moral norms, family members, linguistic analysis, semantic content, communicative role, language and culture, customs, community values, connotations, moral education, socialization, language units, semantic load, cultural code, family status, educational methods, mutual relations, cultural identity, national identity, social task, cultural communication, family institution, spiritual education

INTRODUCTION

Family is one of the most important institutions in a person's personal and social life, and plays a key role in the formation of every person. Therefore, issues related to family education are very urgent. The terms used in family education are language units that provide information about the moral and social behavior and cultural values of a person. Linguistic analysis of terms related to family education in linguistics allows to reveal their semantic and pragmatic features, to gain a deeper understanding of the meaning of terms related to family education as an element reflecting cultural values and traditions in society.

In this article, terms related to family education are studied from a lexical and pragmatic point of view. The relevance of this topic is that the terms used in family education have not only a semantic load, but also represent various social relations in society.

Family education is considered one of the most basic social institutions of society and plays an important role in the formation of a person and the development of his moral and cultural values. The terms used in this process reflect the direct connection between language and culture. Therefore, studying terms related to family education from a linguistic point of view, analyzing their lexical and pragmatic features is one of the urgent issues for modern linguistics.

Terms related to family education usually reflect the expression of values, moral standards and traditions in society. These terms express the social qualities of a person, the demands and expectations of the family and society in relation to him. For example, terms such as "parents",

"upbringing", "son and daughter" are lexical units indicating the roles of family members and their social duties.

Terms related to family upbringing are pragmatically rich, and through them social relations between family members are expressed. For example, expressions such as "setting a table" and "moral advice" represent traditional values in society and activities that play a social role in family education. These terms are not only semantically meaningful, but also pragmatically saturated with many connotations.

The meaning and context of use of family education terms are often variable, they change in the stages of historical development of society, under the influence of cultural traditions. These terms reflect the specific mentality and outlook of the society. These terms provide information about the upbringing of a person, his compliance with moral and social standards.

From the point of view of linguistics, terms related to family education have many unique lexical and pragmatic features, through which it is possible to see the expression of moral norms, values, and traditions in family and community relations. A deeper understanding of the cultural and social life of society will be possible through a deeper study of these terms.

Researching the linguistic reflection of the concept of "family" at the lexical level of the English and Uzbek languages made it possible to identify a number of inconsistencies in the kinship terminology of the languages being confused. For example, one English term of kinship can be matched by two Uzbek terms indicating older or younger age (sister – opa / singil; brother – aka / uka), or, on the contrary, two genders indicating one Uzbek kinship lexeme. English lexeme with the sign (niece – nephew / niece) is suitable. Terms of kinship that have no equivalent in English (kuda-anda); terms used to address strangers (brother, sister, uncle, aunt, etc.), as well as terms related to national culture, used as forms of address to family members (father to husband, father or grandfather to son, etc.) [1, 260] the existence of Uzbek terms was determined.

In the composition of phraseological units, the "mother" component has a high position. The English mother tongue has an Uzbek mother tongue equivalent. Uzbek expressions with maternal content describing motherly care, affection and love have a positive rating. Observations have shown that phraseological units with a mother component are unique and do not have English equivalents/analogs: honest as mother's milk - no impurity, forgery mixed in, one's own forehead was bought for skin; who gave white milk (mother) - a woman who breastfed; justify mother's milk - justify mother's love, care, etc.

Stative phrases with the composition of the English number "son" can indicate the profession of a man: a son of Mars - a soldier, a son of Muses - a poet, etc. [6]. Uzbek phraseological units with the lexeme son are very widely used: son, comrade; she saw a son - she had a son. Due to the existing difference in religion and culture, the Uzbek phrase boy wedding (or circumcision wedding) is distinguished by its ethno-cultural and religious uniqueness.

Many English expressions with the component daughter come from the Bible: the daughter of the horse-leech, the daughter of Jezebel has the meaning of "bloodthirsty, cruel, evil". With this component there are expressions expressing abstract concepts: the English used the word daughter to name various instruments of torture. Uzbek phraseological units containing girl are

divided into two groups: 1) phraseological units meaning girls and 2) phraseological units meaning adult/minor girls.

Brother lexeme indicates the same professional occupation in a number of stable word combinations: brother at arms - military; brother of the brush - artist; brother of the quill - poet, writer, etc. In Uzbeks, brotherhood between brothers and sisters manifests itself in terms of national characteristics: one fell from one navel and one belly. There are many phraseological units with sister content that do not mean blood kinship: sister ships - the same ships; The Seven Sisters – Pleiades (seven star groups in the Taurus constellation) and others.

Concepts of "family" and "family traditions and relations" and their reflection in language units, different features of "family-marriage" and traditions of upbringing in the family characteristic of English and Uzbek linguistic culture, traditions related to family relations, English and Uzbek peoples its reflection in the linguistic landscape of the world is analyzed.

Every nation that fully understands the meaning and essence of the family has created many proverbs about the family and in some sense intended to make the family strong and stable. In particular, the Uzbek people consider the family sacred. He puts it above all other things and says that it is the meaning of life. The following proverbs are a clear proof of this: A peaceful family means a peaceful country; The family is a double-columned porch. Peace in the family ensures peace in the society, because a person who is peaceful and happy in his family also benefits the society. However, there are disagreements between relatives in the family, even in the most exemplary families, and the English nation accepts this as a natural state: There is a black sheep in every flock; Accidents will happen in the best regulated families. In such situations, it is necessary for the family to stick together, to support each other, and not to take out those who are inside the family. It is said in both English and Uzbek proverbs: "The secret of the house is a closed pot", "Don't wash your dirty linen in public" [2, 46]. The fact that a person should be near his family in any situation in life is reflected in this proverb: Blood is thicker than water. Relationships between family members are stronger than relationships outside of it.

In proverbs such as A family that praises together stays together, the stronger the family is, the happier it becomes, and a strong family should always be together and stand by its side in good and bad times.

Proverbs, in addition to social status, intellectual abilities and personal characteristics of people, are able to reflect the most subtle aspects and characteristics of their family life and relationships within the family. In the process of studying English and Uzbek proverbs related to the conceptual field of family relations, semantic synonyms with a common semantic structure, but different expression, were found: Like father, like son = Apple falls under the tree; Like mother, like daughter = See her mother and take her daughter.

In the process of studying proverbs reflecting family relations, it was found that there is a layer in the paremiological reserve of the languages under analysis, where the semantic and syntactic structure of universal proverbs fully or partially matches: A good wife makes a good husband Jack is as good as Jill. The one who turns the earth into earth, and the one who turns it into black earthtin.

Wise proverbs advise men to choose a wife carefully: Choose a wife rather by your ear than by your eye

According to proverbs, in order to have a family position, a man must have financial opportunities: First thrive and then wife = To get a wife, you need to work hard.

Marriage, according to proverbs, should not be rushed: Marry in haste and repent at leisure

Proverbs advise to refrain from interfering in the family life of married couples: Put not your hand between the bark and the tree = A couple's war is the construction of a veil.

Proverbs say that a woman should be a good housewife: The way to a man's heart is through his stomach.

In conclusion, terms and expressions related to family education are important from the point of view of linguistics. They are not only lexically and semantically rich, but also a means of reflecting the cultural values, traditions and social relations of society. A comparative analysis of family-related terms, phraseological units and proverbs in English and Uzbek languages revealed similarities and differences in both cultures. Linguistic research in this area helps to better understand society's attitude to the family institution, value system and cultural characteristics. In the future, by continuing and expanding research in this direction, new knowledge can be obtained in the fields of linguistics, sociology, and cultural studies.

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