
Expression of Education in the Family in the Karakalpak Language

Berdimuratova G. A

Academy of Sciences of the Republic of Uzbekistan Department of Karakalpakstan, Karakalpak humanities science and research Doctoral student of the institute

Abstract: The article talks about family relations and kinship attitudes, educational issues discussed in his language. In the vocabulary of the Karakalpak language, it has the first place in the sense of the relationship between father, father, life partner, birth-relative, and child-child relations.

Keywords: linguoculturalism, family, cognitive, culture, concept.

Language painting in world cognition is a historical representation of views and world structure in language. Each natural language has its own picture of the world. For that reason, categorial-semantic studies related to the concept of family are being carried out in world language education, and a number of scientific works have been developed in such orientations as the study of the concept of "family" within the framework of concepts in the education of every national language, and the study and characteristics of its semantic properties. [1. 34p].

In the works of art, the study of the concept of family, how to interpret the signs and characteristics of events and phenomena, the expression of attitude, and, at the same time, the relationship between national culture, national color, and the form of marriage, in the expressed attitude, are considered. These studies, of course, rely on the precious moments and experiences of scientists of the past. Their participation in this orientation will not only help them learn the scientific achievements of these subjects, but also contribute to the development of these subjects.

In analyzing the concept, J. Lakoff, M. Johnson, Langacker, Jackendorf R. and S. Stepanov, A. P. Babushkin, Yu. D. Apresyan, S. Kh. Lyapin, v. I. Karasik, D. O. Dobrovolsky, N. N. Boldyrev, I. A. Sternin, E. S. Kubryakova, Yu. N. We can mention the scientific works of scientists such as Karaulov Sh. Saparov, D. Ashurov.

In this article, we will talk a little about the place of the family in the culture of the Karakalpak people.

More recently, the origin of the word "oyl", explaining the meaning of the Arabic "child, needy", is noted in "Farhangi tili Tajiki". A person's heart and mind are the purest, the purest feelings, the basic understanding and views of life are molded in the house.

In our people, what kind of a person is, his behavior, upbringing, character and attitude towards the family are appreciated. This is important for him to find his place in society. There are such rules and regulations that are not written in the world, they have been passed down from generation to generation by our ancestors for many centuries. It is considered a sacred place where every nation, nation, while keeping the time, ensures the development of national abilities and gives birth to mentally and physically perfect children. In this regard, in our research, we will focus on the concepts related to family vocabulary.

In order to know the meaning of a word, we use the explanatory dictionary, and by understanding the meaning of this word, we get acquainted with the corresponding concept. One of the most valuable opinions is D.S. According to Likhachev, he showed that: "...the right concept does not come from the meaning of the word; it is the result of the meaning of the word in the dictionary and the experience of the individual and the people." [2, p. 17]

The Family Institute is considered to be the most important public institution that provides consultation to a clear linguistic and cultural center from the cultural, psychological and social point of view with the individual characteristics of each person. A person evaluates representatives and relationships in the sociocultural space compared to the stereotypes in his center, his culture. A person receives these stereotypes and cultural assets from the family. In addition to the fact that valuable cultural traditions, relations, discipline, customs and traditions, which have been molded since childhood, are the most important defining orientation for a person, these stereotypes can change during his life.

According to V. A. Maslova, for the culture of any people, the most important and relevant world events are considered as the topics of proverbs, prose and poetic works in the language. [3, s. 37-38].

It is possible to include the phenomenon of the family, which has unique personality and national differences (social, ethical, politeness), among the universal concepts. The national difference of the modern concept can be learned only by comparing it with other cultural content. Here it is shown in the works of a number of scientists (Y.V. Zheleznova, A.A. Mamedgasanova, N.N. Zanegina, M.A. Terpak, A.S. Trushchinskaya, E.S. Sirotkina) on comparative relational learning. . In addition, the attention of scientists has been directed to the concepts that appeared based on the representations of other related words that are close to the concept of family.

Parallel research works of Kazakh scientists are devoted to learning the semantics of the terms marriage and family, kinship relations in the family, and their activities. Kazakh scientist Kh. Argynbayev's novel "Kazakh household" was written as a result of 20 years of ethnographic and archival research.

Like the peoples of Central Asia, the Karakalpak people are considered to be a rich people with their own family traditions, national values, and customs. This, in turn, creates a contrasphere. According to Sh.S. Saparov, the main task of cognitive philology is to learn the mental processes that take place in the human mind in a business-related way related to the language, the objects of its analysis are education and practical application [4: 11p].

In Karakalpaks, the rules of behavior at home and in public places are being strictly observed to this day. Karakalpaks, like the people of the East, eat food sitting on the ground (floor), place food on the table with their hands, and eat liquid food in separate special dishes. Taking water from the hand in front of the aukat, after washing, did not shake hands, eating aukat started from an older age or from a meal, the customs and rules were kept, this was a sign of freedom and respect. In ancient times, kefir and yogurt were drunk as a liquid, and the tradition of making tea began to appear in the Central Asian peoples, including Karakalpaks, at the beginning of the 19th century. The birth of a baby in Shanurak causes great excitement among the Karakalpak people. Special attention is paid to naming a baby. For naming, older elders or religious scholars are recommended. 40 days after the birth of the baby, there is a ceremony to bathe the baby, and a large party is held, and the tradition of putting the baby in the cradle is held. He puts a mirror to let it be. All kinds of charms are put on the baby's crib or clothes to protect it from the evil eye and dangers.

Karakalpak weddings are held in several stages, like the Turkic folk. Kuyeu'd's parents hand over their gifts to the girl. In this case, older people give permission for marriage. Then they agree on the girl's money.

Family is the most important educational occasion for Karakalpak people and occupies an important place in human life. The first lessons of education are learned in the family, valuable family traditions and personal qualities are molded in this family and passed from one child to another. Education in the world has a great place in the development of an individual and has a great influence on his life. The study of shanugarak, studying it from the sociological, psychological and pedagogical point of view, is becoming the focus of scientists.

In Karakalpak households, in most cases, not only father, mother, and children make it, but also great-grandfather, old woman's sister, another married brother or sister, their children, and their children make a big household together. Doing this together, gathering at the same table and having a meal can strengthen kinship relations and have a great educational character. They sit together at the father's table and solves the problems in the family, gives advice, supports and strengthens each other in spiritual and material ways. This type of communication and manner of behavior in the environment does not instill calmness, harmony, patience, unity, demandingness, care and maturity in children and molds human qualities. Even if one of the households is separated from the family, they remain in the care of their elderly parents, take care of them in their household work, and help with the upbringing of their children. Such houses are very strong and tasteful. The effectiveness of education in the village depends on the number of children and their willingness.

In Karakalpak people, the relationship with the girls in the family is almost non-existent, and they have favorable preferences compared to other peoples. A girl child in the dust is considered to be a symbol of happiness, success, purity, wealth of the household, purity. The respect for girls is special, and they are seated in various places of honor.

The way of life of the Karakalpak people has a positive effect on education. In particular, a few houses make a village, many houses make a big village, and a few villages make a clan, and a few clans shape a society. Communities build the world together. My family is a province, and provinces together create a country. Therefore, it proves that the people's work together in peace and harmony, in harmony, is directly related to strong relationships in the family.

Good words are one of the most effective methods of education. Our people have valuable proverbs: "A good word is food for the soul" and "A good wish is half a dream". Kindness, kindness, and respect can be molded in children with good words. Therefore, in order to protect the child from this or that undesirable activity, it is necessary to make it clear that such activities will lead to undesirable results and guide him in a good way. For example, when you say not to cross in front of a hidden person, you need to explain two moral meanings. First, crossing is a sign of indecency and disrespect, and secondly, it means that if you return the favor, that is, if you do something that touches the heart and mind of an older person, he will be angry with you.

The warning "Don't cover your face" means that the dead person's face will be covered, so it should be explained that this is a bad ritual. It is said that if the face is covered, it will be difficult to breathe and it will harm the health.

"You can't shoot white swans." A white swan is considered to be a symbol of love and happiness. White swans never breed in pairs, they teach us to protect our mother nature and not to harm it.

Putting a child in his place and giving him a gift to give him the way and status of an older one can have a great educational meaning. The proverb "If a person comes from the door, then from the hole" has a deep meaning. In the tradition of the Karakalpak people, there is a great educational meaning that happiness and fortune come with the guest who comes to the house. This is considered as a way of teaching hospitality, harmony, agreement.

Sitting on the table. The manners and rules of self-control, eating from an early age, not talking, spitting, sitting together, saying goodbye after a meal, thanking those who prepared food, bring up great responsibility and discipline in children.

Social relationships such as being friendly with neighbors, having a brotherly relationship, choosing friends wisely, being hospitable, polite, have an important place for the child's future. As the saying goes, "Seven neighborhood parents for one child" has a great impact on the education of the neighborhood and the center of the community. There is a saying in our people: "Buy not a good house, but a good neighbor." That's why neighbors, friends, colleagues have a positive influence on the child's education.

The word "Family" has many associations with "close people", "a group of relatives", "happy parents, and grandparents", "and a community of married couples who love each other", "a group of kind people", and it is appropriate to mention that they are "people who never sell, support and empower each other".

Coming out of these ideas, the concept of "brighter" in our language was depicted in various "colors" (words). In particular, family is "lovely", "huge", "happy", "kind", "good", "loving", "many children", "rich", "wonderful", "Culturized", "provided", "urban", "good", "educated", "incomparable", "caring", "quiet", "everyone is waiting for you" are mentioned by me.

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