

Lingua-Pedagogical Study Of Family In Oral And Written Speech

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ABSTRACT

This article discusses the role of language and pedagogy in the educational and upbringing process in a family. The article reveals the implementation of family lingua-pedagogics through oral and written speech and its unique sides. It demonstrates the significance of individuality in family language. The essence of the article is in disclosing the importance of the role of family lingua-pedagogics in society, nation, spirituality, and upbringing.

KEYWORDS AND EXPRESSIONS

lingua-pedagogy, psycholinguistics, family lingua-pedagogy, oral, and written speech.

INTRODUCTION

Every nation has its views on the family, perception of spirituality and enlightenment, lifestyle, individuality, cognitive approaches to society. It should be noted that the family is important in society. The main core of the nation is a family. A family is the main unit of society, the foundation of the future of a nation. Society is nourished and rooted in the family. It is an indestructible system that constantly depends on each other. The family plays an important role in society. It performs a great and glorious task of continuing the human race. The family is an environment, which formulates a person, serves enhancement of labor capability, and most importantly spiritually nurtures people. In the early years of childhood, the basis of human personality is formed, human qualities and morals begin to take shape [19,4]. Disclosing the identity of a nation, traditions of national culture, national enlightenment, customs, upbringing, belief in generations are reflected in the consciousness of every nation, and a speaker.

A great writer, linguist, and educator Abdurauf Fitrat, who made a great contribution to the spiritual heritage of our nation in the early twentieth century, writes in his book "Family": "The fate of a nation depends on the condition of the family in which the representatives of the nation live...Where family relations are based on strong discipline, the country and the nation will be just as strong and orderly." [5, 4]. A linguist A.N. Baykulova writes about family relations: "Family communication is carried out by permanent inhabitants who live in one house (place). The main purpose of family communication is to manage the household, raise children, provide each other with mental (psychological) support [4, 20]. In our opinion, the family is a unit, in which the relationship consists of a series of different types of relationships, dialogues of family members. So, in both cases, the role of family language (communication) is very special.

A family's internal rules, morality, spirituality, educational and nurturing environment have a special significance in its concept. Each family has its point of view, spiritual knowledge, similarities, and differences in their approach to education and upbringing. The basis of such distinction occurs in connection with the spirituality and pedagogy of a language. It is well known that the distinguishing feature of each family from other families is the family language. A family inculcates through language advanced ideas about spirituality, human morality, education, national traditions, and beliefs for generations. While the ability to use language like all families in society is common, the particularity is the ability to use it in family education and upbringing.

MAIN TEXT

In recent times, the growing attention paid to lingua-pedagogy has paved the way for the study of family lingua-pedagogy as a subject of study. The close connection between language and pedagogy created an opportunity to study family lingua-pedagogy. It was also worth paying special attention to the process of studying the family language. Many researchers have effectively worked on this matter.

This was studied as a separate research topic as "Family language" by E.Yu. Kukushkina, L.A. Kapanadze, C.E. Nikitina, A.B. Zanadrova, D.I. Yahina, S.A. Risinzon, V.C. Anohina [7; 8; 10; 11; 21.]. According to E.K. Kukushkina, families that understand and

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respect each other are distinguished by their characteristics. One of the signs of this individuality is the family language. The bearer of its sign is the "family dialect" [10. 96]. It can be said that this happens based on a psychological process related to the internal environment of each family. Freedom of speech, individuality, associative thinking, observation of each person in the family are also important [21].

As mentioned above the processes related to the upbringing and spirituality of the family occur through language. The expression of language takes place orally and in writing. Oral communication is the basis of education and upbringing in a family.

Family education and upbringing, national spirituality, values, customs, family traditions given in the written literature play an important role in expanding the knowledge base of a man, increasing his spiritual maturity.

Hence, family lingua-pedagogy is considered to be important in highlighting the individual characteristics of a family through oral and written speech. Speech is a process of communication. We always create speech using the means of language. This way we use certain lexemes, morphemes, constructions, rules in the formation of speech. Therefore, speech is a language in action [15.100].

It is known that oral and written speech differs from each other in the language system. However, in both processes, it is important to perform a communicative task. In oral communication, an unusual, unexpected, unannounced communication with the interlocutor occurs in a communicative situation. This can happen at home, at work, and in public. In a verbal situation, no one can respond to the state of communication from each other. This can also happen in the family circle.

In the written process, an author pays special attention to the formation of sentences that are appeal to a reader, listener, family member, affecting their mind. An author sheds light on the attitude of a family member to the environment in the language of the characters. In both processes, speech becomes the architect of education, soul and mind, the spirituality of a man, connecting a family and society.

It is worth mentioning the story in the book "The Key to the Palace of Happiness" by the great writer T.

Malik: The king summoned four scholars and said:

-Each of you one by one shares wisdom, which may be the basis of upbringing.

The first said:- The best thing for wise people is not to talk!

The other said:-The most useful thing in the world is that a person should not start talking without consulting his mind.

Third:-The best thing for a person is not to speak without thinking.

The fourth said:-The most peaceful thing for a person is to surrender to the will of fate [12. 295].

The essence of the story is that language is the main basis of education and upbringing, which can show in detail that a person must first think, comprehend, not to hurt other's feelings. This means that a person, as the owner of oral and written speech, has a special place in the family and society based on individuality.

Speech defines human spirituality. Both are closely intertwined. Because speech development begins in the magnificent cradle called family. Speech plays an important role in the formation of a person, his development, communication with others. Language is a mirror that reflects human spirituality. The external and internal world of a person is reflected through language. Speech is an essential element of human spiritual development. It is the core language that expresses national identity, national education, national spirituality, the soul of a nation.

Of course, the family language takes the form and meaning as an educational, spiritual cradle. Whether it is oral or written, the age, gender aspect of the family is taken into account in the communication process. Units related to words, phrases, sentences, proverbs, narrations, stories, and other languages that actively participate in this process are applied to age. It should be noted that through oral and written speech, our great generations have created a unique school of experience in the upbringing of the family and society. Of course, in the process of speech, the family communicates according to gender. This is one of the important conditions of the spiritual upbringing of the family in our national mentality.

The following lines were written by one of the thinkers of the East, the great poet, linguist, trilingual, and pedagogue Hazrat Abdurahman Jami addressed to his son Ziyovuddin, show the special importance of written speech in the upbringing of the family and society.

The great scholar addressed his son Ziyovuddin Yusuf with valuable advice, urging him to follow the right path and not to believe in wealth:

Nodonlardek otangning kimligini, pesh qilma,

O'zinga sen hunardan o'zгани ota bilma,

Tutun garchi otashning farzandi bo'lsa ham,bas,

Ne foydaki tutunga, otash ziyosi yuqmas ?! [3. 149]

(Like fools, do not brag with your father,

Don't consider anything a father to you but a profession,

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Though, smoke is a child of fire,
What's the use of smoke without fire?!

Although the great thinker advised his son, this advice is aimed at the entire younger generation.

In deep observation, words and phrases such as "like fools," "don't give up," "don't know the profession," "don't know anyone else," "smoke," "fire," and "enlightenment" are embedded in these lines, which are rich in philosophical thought and they were used brilliantly by the pedagogue. It is understood that this written discourse is based on family education between father and child. The poet, linguist, and pedagogue, who skillfully used the opportunities of language, was able to emphasize the importance of one's own opinion, independent attitude, mental and spiritual vitality, courageous behavior in the family and society.

The concept of "person" first of all describes the role and functions of man in society. In a sense, the individual is an integral part of society as a whole. The problem of the universe and man, the individual and society, as well as the science of philosophy, is the main problem of linguistics and pedagogy. Because the universe and man are based on the principle of organic connection, which determines the place of the individual in society.

It is understood that a person looks at the world through the family. Language is the main tool in the family to bring education and spirituality to society. The family as a separate community differs from others based on individuality. For example, in the film "Suyunchi" (Gift), shot by the creators of "Uzbekfilm", Anzirat's relationship with the grandchildren in the family of the old woman is vividly revealed. The fact that Anzirat refers to her eldest grandson as a "professor" and another as a "lion", or that her son dreams of a "family football team" shows that the Anzirat family has a unique spiritual upbringing.

Here, the word "professor" is used in the speech process as a sign that his grandson's desire to read is not always out of reach. Anzirat uses the word "lion" as a sign of fearlessness in her granddaughter, a sign of courage in nature. The phrase "family football team" used by his son indicates a love for football, which is a game of millions in Uzbek families. It is understood that the words and phrases used by Anzirat's grandmother and son affect a person's spiritual upbringing.

Such a wide range and richness of artistic speech lexically distinguishes it as a method of expression. Indeed, artistic speech has its way of expression. In it, lexical means serve as an aesthetic effect [5.84]. The great artist of words (writer) Abdullah Qadiri in his novel "Scorpion from the Altar" beautifully illuminates the impact of his upbringing and spirituality on the family environment through the speeches of Salih Makhдум and his daughter Rano.

For example, he would not let Nigor oyim do the laundry in a month and if she did the laundry earlier he would shout: "you will rot my clothes in a laundry tub!" Rano's speech: Humorous lines addressed to his father Salih Makhдум, such as "If fat is spilled, he will lie on the ground and lick it, and if there is the cheap thing in the market, he will certainly buy it".

The humorous lines addressed to Salih Makhдум are not a disrespect to the father, but an influence on the psyche of the girl who is tired of his silly actions. Language and psychology in the speech process of both characters show that pedagogy has a common embodiment in human upbringing. Because a person's speech, sentence structure, behavior are reflected in his psychology, this process acquires a lingua-psychological and lingvo-pedagogical content.

Individuality underlies all the choices related to language that are important in man, where there can be no minimum society [11.100]. It should be noted that the richness of vocabulary, the image of speech intonation, the choice of morphological variants, etc. are all traditions and instructions that are always associated with the speech of man and his family (different moments of human childhood are actively assimilated in the language system) [7]. Individuality in the language of the family – a variety of unusual speech, also reveals cases of involuntary use of words.

Of course, the family enjoys the traditions of their nation, the words that pass through the language of the ancestors. In particular, dialects, words, and phrases related to ordinary speech, phrases, words in another language, word formation, and semantic neologisms, historian, professional vocabulary, jargon, and words used by minorities will be available for treatment in the family dictionary database.

Such a process can be reflected in the family's oral speech, as well as in texts quoted from works of art.

Compare: As soon as Tavvakal entered the house, Dadavoy aka interrogated his son.

- How much did the car enter?
- 7 blues (in dollars)
- Good. (Oral Speech)

My uncle Polat didn't laugh. "No matter what," he said, weighing himself. "He says what he sees,... leave the kid alone, so he can grow by seeing the sides here and there. He should not say "mama, papa" (N.Fozilov).

The phrases "how much did the car enter" and "seven blues" in the first dialogue are jargon that means how much the car sold for, and the car sold for seven thousand dollars.

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The words "mama" and "papa" in the second text are slang words still used by some individuals and families and are a manifestation of indifference to national language education and spirituality.

Although man is considered a separate individual, he will always belong and be connected to his people, his generation, with his whole being. An individual is, of course, in constant communication with his people from different angles throughout his life [6.63]. It is understood that in these two cases, the misinterpretation of words by the language owner has a negative impact not only on the language but also on the national upbringing and spirituality.

Artistic speech is a means of creating an artistic style. The figurative-expressive nature of speech is one of the important features of this type of style.

Figurative means are used not only for artistic style but also in other forms of speech [4. 83]. In our opinion, this figurativeness also applies to family speech. The point is that the unique internal environment of the family is revealed through speech. In the family speech, too, each family member has his or her speech that no one else in the family uses.

In his speech, he can reflect the physiological, physical, spiritual, and psychological, emotional state of a family member. Yu.S.Stepanov writes: "In the content of human speech, in addition to the basic information - thought, you can almost always find social information and ... emotional information that reflects the social status of the speaker." [18. 21].

For example, my mother's food was not cooked yet.

My grandfather was furious.

"Damn your father, you midget!" He muttered. "If you can't cook a spoonful of food!"

Feeling sorry for my mother, I wanted to run to the kitchen now, and my grandfather jerked.

"Baqqa ke (come here), you have another job. You carry corn." (U. Hoshimov).

Or:

I'll give you two assignments. It's a risky job, you can't trust anyone.

- My aunt also gave me an assignment.

- Well, do it too ... What task?

- The judge quickly took back my aunt's gold jewelry and hid it in a safe place.

"Haven't you got them yet?"

- I went with my aunt ...

What about?

- He didn't.

"She is an evil woman. She is the female dragon!"

(H. Tukhtaboev).

Both texts differ in that they apply to two families.

The first text reflects the situation with human psychology and shows the role of labor in family upbringing. The rude and emotional sentences in grandfather's speech like "Damn your father, you midget!" are not felt close to heart among the family members.

Because of these words, it was felt that our grandparents had love and affection for their children and grandchildren. This is unique to this family. Besides, the speech disorder in the words "baqqa ke" that is characteristic of the family dialect is considered normal for the family.

Sentences and speech units used by adults, parents, brothers, and sisters in the family serve spiritual education. The words and phrases used by them, the syntactic device, the unusual names have a lingua-pedagogical content. A person's spiritual upbringing, heart, psyche, attitude to being are revealed through language.

In the second text, the shortcomings in the spiritual upbringing of the family are reflected in each sentence. Because the spiritual upbringing in this family is broken. The dialogue between father and child focuses on the process of spiritual and psychological education. The result of a parent's illicit wealth gain is the communication that punishment is inevitable. The fact that spiritual education is taught in the dialogues between father and child gives an association with the deterioration of the educational environment in the family and concludes that this process applies only to that family.

This means that in the child's mind, people make non-objective conclusions about the external environment. Information about each event is transmitted to the addressee based on a symbol. The sign in the observed dialogue is that the parents have gained illegal wealth in speech. In our view, speech is also a system of signs with a human character.

It is also a communicative process in which both oral and written speech interact with people. Through speech, we can understand the psychological state, physiological image of a person, his spirituality, upbringing, and attitude to society.

According to V.I. Andriyanova, "communication is a process of constant communication with everyone, the subject's relationship with the community (class, group, person). It is a necessary condition for the development of a team and an

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individual, which includes the results of any activity, such as information, experience, abilities, skills, abilities" [2.56]. In communication with the community or individual, the subject can hold his own, to feel the national mentality, to understand the communicative phase, to show his attitude to others.

He is an example of his interlocutors with his manners, good manners, humility, and appreciation of national spirituality. There is such an image at the beginning of the novel "Bygone Days", which embodies the national upbringing and culture. In Margilan, Rahmat and Homid enter Otabek's hotel. After a while, Hasanali enters the room. Otabek addresses him as "father" and asks how he is. Then he asks, "May I have some work ... please give us some tea?" When Hasan Ali comes out, Rahmat asks Otabek who this person is.

Look at the writer's next description: "Otabek did not answer Rahmat's question and looked at the door. He pushed Hasanali away from the room and then answered: - our slave".

I wonder why Otabek greets his slave "Father"? Does he also ask for permission before ordering work? As if that wasn't enough, he will answer Rahmat's question "away from the old man" and then? ...

Hasan Ali is old, even if he is a slave not once, but a thousand times. He has become a member of the family. Otabek doesn't even think to hurt his heart ...[22.232]

He could have told Hasanali, "This is my slave," "Bring me some tea." However, as a person, Otabek inherits a high spirituality, potential, culture of behavior from the family. Like his parents, he puts his respect for Hasanali as a representative of his family. Every sentence used by Otabek is an educational product and takes place in a pragmatic sense. That is, Otabek's attitude to Hasanali is embedded in the content of every sentence used, that Hasanali is a valuable person for the family, which is a unique national manifestation of lingua-pedagogical culture.

It is known that many families have their vocabulary, which consists of nicknames, favorite names, family jokes, traditions of grandparents, customs, religious rites, stories, and legends about the prophets.

According to D.I. Yakhina, every family will have symbols of spiritual education. The use of emblems in the family is measured by the skill of each family. Each family accepts the characteristic aspects of the emblems that are pleasing to them. That is, it is done utilizing simulation or comparison of the symbols in the works. However, in some families, this may not be the case at all. Therefore, it can be said that each family has its style and character [21].

Our national mentality has always reflected special respect for women, attention, brotherhood, spiritual education. Therefore, it is characteristic to rename our women in the family so that they resemble the symbols of decency, modesty, diligence, courage, fidelity, and devotion in the hearts of our people.

The fact that a girl in the family addresses her daughter, granddaughter, or daughter-in-law with the names of such symbols as Kumushoy, Zumradoy, Malika, Barchinoy shows that it is a sign of high love for them.

For example,

-Father. How many grades did my silver daughter get from school today?

-Mother. Your silver daughter got "five" marks in all subjects!

"Father. That's why I say Nargiza is Silver!"

Or:

-Aunt Nozima. Did you sweep the yard of my daughter Zumradoy?

-Nodira. I did everything you told me.

-Aunt Nozima. Let me learn from my daughter Zumrad.

-Bride. Oyijon, call Nodira Zumradoy!

In the oral form of both speeches, the edges that are unique in the two families, but emotionally, aesthetically, and spiritually similar to each other, are highlighted.

Because A. Kodiriy's "Bygone days" heroine Kumush and Zumrad from the national fairy tale of "Zumrad and Qimmat" portray Uzbek pride, courage, morality, diligence, hard work, confidence in their knowledge and strength, sweetness, spiritual beauty that can be taught to children.

Renaming with emblems brings a high mood to the child's psyche, in his mind, there is an association about that emblem. It is understood that the names of the emblems of our people are reflected in the national upbringing, as they have a special place in family upbringing. It can be said that such ingenuity in family upbringing occurs based on its close connection with the linguistic and pedagogical culture of the people.

Linguo-pedagogical culture is the core of folk pedagogy and was practically implemented by our ancestors.

Matiqan's upbringing of children in harmony with the folk lingvo-pedagogical is the basis of national spiritual upbringing.

Well-known literary scholar Naim Karimov writes in his research about Hamid Olimjon: " A.S. Pushkin listened to fairy tales from Arina Rodionovna and they are reflected on his "The Tale about king Sultan", " The tale about Pope and his servant

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Balda" "Tale about the dead princess and seven warriors". Without Komila-Opa's tales about Aigul and Bakhtiyor, Parizod and Bunyod, Hamid Olimjon's epics on this subject would not have been possible.

Hamid Olimjon, who spent his childhood nourished by the fountain of folk art, later wrote:

Esimda o'sha damlar:	Bola bo'p qolgan chollar..
O'zi uchar gilamlar,	Buvingning har qissasi,
Beqanot uchgan otlar,	Har bir qilgan hissasi
Tohir-Zuhra, Yoriltosh	Fikrimni tortar edi,
Oyni uyaltirgan qosh,	Havasim ortar edi.
O't bog'lagan qanotlar,	Tinglar edim betinim,
Bakhtiyor bilan Oygul,	Uzun tunlar yotib jim...
Qiz bo'lib ochilgan gul	("Oygul va Bakhtiyor")
So'ylaguvchi devorlar,	

(I remember those moments:

Self-propelled rugs,
Flying horses,
Tahir-Zuhra, Yoriltosh
Shameless eyebrows,
Wings of fire,
Bakhtiyor and Aigul,
A flower that opens as a girl
Talking walls,

Old men who have become children.

Every story of my grandmother,
Everyone's contribution
It would catch my attention,
My mood would increase.
I would listen to my face,
Long nights of silence ...)
("Aigul and Bakhtiyor") [9. 12]

It turns out that the poetic creativity of the people, as a product of the linguistic and pedagogical culture of the people, is of great importance in the education of the individual. The fact that Komila Buva, a member of the poet's family, told Hamid Olimjon about examples of folklore, of course, had a great impact on his education. As the poet points out, his grandfather's "every story", "contribution", "attention", "enthusiasm" grow in his heart, consciousness, love for his nation and people.

Prague linguists show that speech activity performs two main functions: 1) social function (the relationship between individuals); 2) expressive function (expression of excitement, influence on the speaker).

The social function of speech activity, in turn, is further divided into two groups:

1) the information function. In this case, the whole attention of the speaker is focused on the transmission of certain information;

2) poetic function. The main focus is on the form of information transmission. That is, along with what to express, the main focus is on how to express it [17. 73].

In the verses quoted we see both functions of speech, social - i.e. grandparents and grandchildren; expressive function - the effect of the fairy tale on the poet.

Naturally, the tales told by the poet's grandfather are a manifestation of the lingvo-pedagogical culture in the family, meaning that the people are in harmony with their oral creativity.

Also, in recent years, in family relations, there have been various "family jargon", "nicknames", "titles" to the place of work, profession, position, tenacity, the family status of family members. This was reflected in both oral and written speech.

For example, lexemes such as "professor", "doctor", "colonel", "accountant", "teacher", "leader" are applied to the owners of the house where the family lives. These lexemes are also called family "nicknames" or "titles". Because the owners of "nicknames" or "titles" are representatives of different fields, and they are expressed in the sense of humor and affection.

In Said Ahmad's "Bride's Revolt," we can understand that the use of folk proverbs and phraseological units used in the Farmonbibi house is not used in another house.

-Stop. Don't cry. But do you know what my mother's titles are?

-Nigora. I know that in the city she was called the Old woman General.

-Stop. No, they say so in the city. But in the neighborhood, she is called old woman Marshall.

Family in the speech of both characters quoted

The titles of "general" and "marshall" is applied to Farmonbibi, who strictly disciplines, educates, and manages the economy.

It is known that these lexemes express implicit meaning and embody the unity of the family, spiritual stability, respect for the mother-in-law in the mother-in-law relationship, which is rich in our historical traditions.

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The mother-in-law's control of the family, the obedience of the daughters-in-law in the national upbringing, is reflected in their psychology. Every word, sentence, and proverb uttered by the Ovsins expresses respect for the head of the family.

Muhayyo. Your sister-in-law is very cunning. Mum cannot hold the reins easily.

Lutfi. We are examples even if you say it. I was like a hedgehog when I first came and should sting everyone.

Bashorat. Do you remember?

Lutfi. Of course. After mum got me I'm like a cat who will make the sound when anyone pats my back.

Muhayyo. My mother is one of those who make the hedgehog sleep upside down.

Bashorat. If there is stronger one the strong one will bow.

It is known that in our national mentality, the national-spiritual, spiritual upbringing of the mother-in-law, which is sacred for the family, is sacred for the bride. This condition manifests itself in different interpretations in almost all families. Each of the brides has their own opinion. The words and phrases used by them are a sign of respect and reverence for the mother-in-law.

People's writer Utkir Hoshimov writes: Farmonbibi is an old woman who is old and well-educated. Why is it that one of them is a policeman, one is an accountant, another is a doctor's son, and each of them says "labbay oyijon!" To every word that comes out of the mouths of seven bridesmaids? What is she afraid of? Again, that fact is that Farman Bibi, her sons, and daughters-in-law are Uzbek. In Uzbek, there is a tradition of respecting parents...

National color is not just an "exotic", but a means of expressing the worldview, thinking, behavior of the people, formed over the centuries [22. 236].

"Yes, mummy!" is said by the brides. We can see that the word has a pragmatic meaning and encompasses all aspects of national spiritual education.

The great educator and linguist Abdullah Avloni emphasizes that the word is a powerful weapon of man. He revealed that this weapon is a tool that affects the psyche, spirituality, and attitude of man to the whole being. It encourages the very appropriate use of the word.

He writes:

"If the word is by reason and wisdom, and is of no use to itself or the hearer, the buzzing among the bees like squash is nothing but a headache. Most of the hardships we face come from our soft tongues." [1. 249-267].

Communication in the family takes place with the elderly, middle-aged, adolescents, adolescents, and young adults. In this case, the family conversation is balanced. Because family communication can take place on a variety of topics. This is considered important in family education. The language of the family is the key to spirituality and education. That is why our people follow such proverbs as: "The beginning of decency is the tongue", "If you want to get fruit from a tree, take care of its seedlings".

Islamic scholar S.Makhkamov writes in his pamphlet "Islam and Family Education": "One of the examples of Uzbek virtue is the presence of the words you ("siz")(used for the people older) and you ("sen") (used for friends and people of the same age) in our family.

This determines the position of father and son, mother and daughter in the family and coordinates the relationship between them. In some nations, there is no such difference in family relations.

Verse 34 of Surat al-Fussilat says: "Good and evil are not equal. Repel any evil with the most beautiful words! Then the one who is at enmity with you will be like a loyal friend." It is narrated in a hadith:

"All the trouble is in the language." [14.18]. We know that the interaction of language and upbringing in the family does not doubt that the influence on human spirituality, knowledge of the world, thinking, psyche if we must say in modern language, is family lingua-pedagogy.

The great scholar O. Turaeva gives the following example in the book "Family is a sacred fortress": The mother took the opportunity to sit next to her son and politely advised:

"-Son," said the mother, "I thought you were grown up now, and you could handle yourself." I hoped that from now on you would be the head of your brothers and alleviate my worries a little. You have to understand this well, you have to be my closest caregiver, my helper. Unfortunately, it didn't turn out as I thought. My dear son, if you think about it, you are the eldest man in our family, and I now rely on you for household chores. Come to your senses, son, you are now a young man. Be a leader and example for your sister Munira, little brother Nizom, and act like a man.

The mother's words of confidence gave Nasir great strength [19. 34].

The purpose of speaking is to express one's thoughts, opinions, needs, dreams, desires, etc., and to convey them to the psychology of the listener. It makes extensive use of the necessary words in the language, grammatical means, synonyms, antonyms, metaphors, euphemisms, vocative, modal, exclamation, imitation, repetition words that provide emotional expressiveness [15. 171].

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In the rational attitude of the mother to her son lies the intellectual perception of the person, the full understanding of the spirituality of the language. In raising children, our people proverbs such as "true word is noble, a good word is brief", "The taste of soup with salt, the taste of man with words" conclude that it is briefed in a mother's imagination. It turns out that the essence of the content of the family language is reflected in the spirituality, upbringing, worldview, thinking of family members in their speech.

CONCLUSION

Indeed, language is a human weapon. Language is a priceless gift of nature to man, a power that separates him from the crowd of creatures as the highest class of humanity ... Language is not only a tool of communication, it is a unique and special pillar of the human spiritual world [16.26].

It is understood that language lives in the human psyche as an educator of society and a family. Because of the language, families share their thoughts with others. Education plays an important role as a provider of spirituality to society. This means that a person embodies his spiritual upbringing, mental and emotional state, and attitude towards society through oral and written speech. Therefore, family language needs to be considered and studied as a broad concept.

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