

NATIONAL-CULTURAL ASPECTS OF RELATIONSHIP TERMS

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The article analyzes the national and cultural aspects of kinship terminology from a linguocultural and axiological perspective. Kinship terms are interpreted not only as lexical units denoting biological relations but also as cultural phenomena encoding moral and aesthetic values, social norms, and traditions within society. The study highlights the referential and performative functions of kinship terms, showing how they reinforce social hierarchy, age and gender norms, and transmit religious and spiritual values through language. As carriers of cultural memory, kinship terms play a strategic role in ensuring both individual and collective identity, regulating social relations, and strengthening intergenerational continuity. Their universal and culture-specific features are revealed through comparative-typological analysis, which establishes kinship terminology as an important methodological framework for studying the interaction between language and society.

Keywords

kinship terms, national-cultural aspect, values, linguoculturology, referential function, performative function, social hierarchy, identity, cultural memory, tradition.

When considering the national-specific values of kinship terms, the ideas of different ethnic groups about the ideals and principles of relationships between family, man and woman, parents, children and relatives are of particular importance. It should be noted that these ideas are reflected in the myths, legends and legends of different ethnic groups [1]. Thus, kinship terms are not only linguistic units, but also carriers of cultural memory and means of national identification. Basically, they preserve archetypal ideas lying in the deep layers of ethnic consciousness in the form of a modern language and transmit them to subsequent generations. The specificity of the social value of the family is conditioned by spiritual ideals and religious practice of society, directed towards loyalty to traditions [1]. According to the analysis, this feature requires special attention in the axiological analysis of kinship terms, since religious and spiritual values deeply influence the semantic structure of these terms. Undoubtedly, in this respect, kinship terms have both secular and sacred meanings.

Kinship terminology performs a dual function: it is used as a set of linguistic units designating kinship relationships and as a set of etiquette units of communication. It enshrines national rules for determining kinship relationships [2]. The dual function is determined by the referential and performative properties of kinship terms.

The system of kinship terms is formed by lexical means that encode their belonging to the language area, society, and determine their place in the language landscape [2]. In our view, this coding process simultaneously provides individual and collective identification. In this sense, kinship terms reflect the

social characteristics of a person, value orientations of relationships between people, as well as social changes, traditions, and customs [2]. That is, they serve as a linguistic projection of the social structure.

It is important to note that each kinship term presents hierarchical relationships with other units of this system [2]. This hierarchy can be vertical (across generations) and horizontal (within one generation), including social norms and expectations regarding age, gender, and generations.

Linguo-culturologically, kinship terms are a vivid expression of culture and strengthen the national mentality, reflecting the cultural traditions and mentality of the language community [2]. Undoubtedly, this consideration confirms that kinship terms are not only a linguistic phenomenon, but also a cultural phenomenon. They have a vivid cultural and pragmatic function and are a direct reflection of society's reflection on the role of man in it [2]. It can be said that kinship terms are a direct manifestation of the spiritual "work" of society.

The analysis of kinship terms in different languages is characterized by the identification of national-specific meanings and associations [3]. While universal features reflect the general cognitive structures and social experience of humanity, national features express the cultural and historical experience of a particular ethnos.

Kinship terms reflect the existence of signs that create referents at the expense of eliminating other referents as signs of their own category [3]. In particular, this consideration indicates that kinship terms perform not only nominative, but also ontological functions. That is, they do not just name relationships, but also participate in the creation of social reality.

The axiological approach reveals value concepts of a deeply motivational nature and leads them to the categories of "Goodness", "Beauty", "Truth" [3]. In the context of kinship terms, these categories are manifested through the moral and aesthetic ideals of family life and convey the fundamental values of society through linguistic means. For example, "Goodness" is manifested in mutual assistance and support between family members, "Beauty" in the harmony of family relations, and "Truth" in the authenticity of family values.

In the study of kinship terms, not only the relationship between language and objective social factors, for example, various elements of the social structure, but also the reflection of subjective social factors - social orientations and social values - in language and speech activity is at the center of research [3]. Methodologically, this two-pronged approach involves taking into account individual psychological characteristics, along with the social determinants of kinship terms.

The fact that the family serves as the basis of social unity and the attitude towards the family is formed by the mass consciousness as a necessary norm of human life is recognized as the main factor determining the social value of the family [3]. It is understood that this consideration confirms that kinship terms are carriers of social norms.

In the process of historical development, the relationship between family and society, family and the individual is constantly changing under the influence of the mode of production, lifestyle, social relations, and value system prevailing in this society, and family values are aimed at meeting the needs of the state, developing and improving social relations. Family values are transmitted to

new generations through traditions as a model of behavior in the family and society [4]. In particular, kinship terms serve as a special tool in this transmission process, since they name relationships and express the norms and expectations associated with these relationships. Culture is a system whose elements create a certain tension in its semantic field. The cultural semantic field has two main dimensions: horizontal and vertical. Dialogic relations develop between cultural subjects along these lines [4]. It is worth noting that kinship terms are a special tool of these dialogic relations, since they ensure mutual understanding between different cultural positions.

The meaningful field is determined by such cultural contradictions as “I – other”, “truth – intelligence”. The transition of a person from nature to the sphere of culture is necessarily associated with adaptation to the contradictory-dual world “only by opening the meaningful space of derivative contradictions” [5, p. 416]. It is clear that kinship terms play a special role in this adaptation process, since they create a bridge between the natural and the cultural.

The most important task of axiologically oriented linguistics in the study of kinship terms is to determine the methodology and technology for studying the value orientations of the individual and society on the basis of linguistic data [5]. Kinship terms are considered as a system of linguistic expression of the field of subject-object relations [5, p. 418], which ultimately determines them as a separate object of axiological analysis.

The concept of deep value-based justification of the text/discourse creates a theoretical basis for the study of kinship terms. This approach is aimed at considering them as a meaningful space sufficient for determining the elements of personal and national axiometry, in particular, kinship terms are a separate component of this meaningful space and play a strategic role in the preservation and dissemination of national values.

In terms of practical analysis methods, it is appropriate to use the descriptive method, the comparative-typological method, the component analysis method, the linguocultural and linguocognitive analysis methods in the axiological study of kinship terms [6]. Analyzing kinship terms in different languages using the comparative-typological method allows us to identify national-specific meanings and associations, which is necessary to distinguish between universal and national features.

Kinship is a social phenomenon, and biological or quasi-biological relationships serve as a model for its terminology system [6, p. 35]. The kinship system is reflected in a detailed description of the norms of behavior of people associated with the use of kinship terms, as they were called in ancient times, “customs and customs” [7]. Based on the analysis, this description proves that kinship terms perform a regulatory function.

The identification of the kinship system as a cultural phenomenon confirms the correctness of Sapir and Whorf's idea that language determines consciousness [7]. It is noteworthy that kinship terms play an active role in shaping people's ideas about kinship, performing the function of reflecting and creating reality.

The system of kinship terms can be formalized as the adaptation of action patterns to their implementation in everyday behavior. In other words, kinship terms are not abstract concepts, but units associated with specific actions.

Special forms of address such as “uncle”, “aunt”, “grandfather” express the connection of kinship relations with social relations. Specifically, such a projection is reflected in the ability of kinship terms to go beyond the boundaries of their own sphere and participate in the regulation of wider social relations. Thus, kinship terms are used, on the one hand, to express biological or legal kinship relations, and on the other hand, to designate social hierarchies and levels of respect.

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