

Family Discourse in Contemporary Uzbek Literature

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Abstract: This article analyzes the place, content-essence, and features of artistic expression of family discourse in contemporary Uzbek literature. The family, as an important social institution in human life, has always been one of the central themes in literature. In Uzbek literature of the independence period, family relations, intergenerational communication, national values, gender issues, and spiritual-ethical problems are reflected in new artistic interpretations. The article examines the linguistic and literary aspects of family discourse, its manifestations in contemporary prose and dramaturgy, and highlights the importance of the family in shaping national mentality and cultural identity.

Keywords: Family discourse, contemporary Uzbek literature, family, communication, national values, literary text, gender, intergenerational relations, linguopragmatics, discourse analysis.

Introduction: In modern linguistics and literary studies, the concept of discourse is interpreted as a complex phenomenon that expresses the use of language units in a specific communicative situation. Discourse is not only a text but also encompasses the totality of social, cultural, psychological, and pragmatic factors that produce it.

Family discourse is the manifestation through language of communication, relations, and communicative behaviors among family members. The family is the smallest yet most important unit of society, and the values, ethical norms, and communicative culture formed within it are later transferred to societal life.

In the years of independence, attention to the human personality, its inner world, and family relations has increased in Uzbek literature. Contemporary writers portray the family not only as a domestic environment but also as a space where spiritual values, national traditions, and social problems intersect. Therefore, studying family discourse based on literary texts is one of the pressing scientific issues.

LITERATURE REVIEW

The theory of discourse developed widely in the second

half of the 20th century. The theoretical foundations of the concept of discourse are illuminated in the research of scholars such as M. Foucault, T. van Dijk, N. Arutyunova, V.I. Karasik, and Yu.S. Stepanov.

T. van Dijk evaluates discourse as a social phenomenon and analyzes its cognitive and communicative characteristics. N. Arutyunova interprets discourse as "text applied to life." V.I. Karasik distinguishes institutional and personal types of discourse.

In Uzbek linguistics, issues of discourse have been studied by scholars such as Sh. Safarov, N. Mahmudov, M. Yo'ldoshev, D. Xudoyberganova, and others. In literary studies, the artistic interpretation of family relations has been partially covered in the scientific works of scholars such as O'. Sharafiddinov, N. Karimov, and B. Nazarov.

However, there are not enough studies devoted to a comprehensive examination of the linguopragmatic and linguocultural features of family discourse in contemporary Uzbek literature. This article is aimed precisely at illuminating these aspects.

METHOD

Family discourse is a communicative system that

expresses communication among family members and possesses the following characteristics:

- emotionality;
- sincerity;
- national-cultural specificity;
- the existence of hierarchical relations;
- educational orientation;
- the priority of pragmatic purpose.

In Uzbek families, communicative relations are built on the principles of respect, esteem, reverence for elders, and affection for the young. This situation is also reflected in literary works.

Family Discourse in Contemporary Uzbek Prose

In the prose of the independence period, family relations have acquired new content. In particular, differences between generations, migration, urbanization, economic problems, and the influence of globalization are causing changes in family communication.

In the works of writers such as Isajon Sulton, Ulug'bek Hamdam, Nazar Eshonqul, and Erkin A'zam, the family is depicted as the center of a person's spiritual world.

For example, through dialogues between father and child, concepts such as:

- respect and responsibility;
- duty and self-sacrifice;
- loyalty to national values are expressed.

In such communication, address units ("ota" [father], "dada" [dad], "onajon" [dear mother], "bolam" [my child]), forms of respect, and national etiquette formulas are actively used.

The Image of Woman and Family Discourse

In contemporary literature, the interpretation of the female image is an important component of family discourse. A woman is most often embodied as: mother; spouse; educator; spiritual support.

At the same time, in modern works, a woman's personal dreams, independent views, and place in society are also widely illuminated. This creates new communicative models of family discourse.

Intergenerational Communication and Conflicts

One of the most common themes in contemporary

literature is intergenerational relations. Differences in worldview between elders and youth are often revealed through dialogues.

In such cases, oppositions such as: tradition and modernity; collectivism and individualism; national values and global culture; manifest themselves.

Family discourse serves as a means of softening these oppositions and achieving compromise.

Linguocultural Features of Family Discourse

Family discourse is a complex socio-linguistic phenomenon that encompasses daily communication, relations, and communicative processes among family members. It manifests not only as a means of information exchange but also as a mechanism for transmitting spiritual values, ethical norms, national traditions, and social experience from generation to generation. The formation and development of family discourse are significantly influenced by the age, social status, gender, degree of kinship, and national-cultural environment of family members.

Emotionality One of the most important features of family discourse is its high degree of emotionality. Relations among family members are closely linked to various emotional states such as love and affection, care, respect, trust, joy, worry, and grief. Therefore, emotional-expressive language units, forms of endearment, affectionate address terms, and emotionally colored words are widely used in family communication. For example, address units such as "bolajonim" [my dear child], "qizalog'im" [my dear daughter], "onajon" [dear mother], "otajon" [dear father], and "azizam" [my dear] perform not only a nominative but also a strong emotional function. In contemporary Uzbek literature, family dialogues are an important tool for revealing the characters' inner experiences.

Sincerity Another important feature of family discourse is sincerity. Since the family is a person's closest social environment, communication within it is free from formality, natural, and spontaneous. Family members have the opportunity to express their feelings, thoughts, and attitudes openly. Therefore, informal style, shortened forms, simple colloquial units, and individual speech tools are actively used in family communication. Sincerity is one of the main communicative principles of family discourse and

strengthens mutual trust and spiritual closeness among family members.

National-Cultural Specificity Family discourse is closely connected with the culture, customs, values, and mentality of a particular people. In Uzbek families, values such as respect for elders, affection for the young, reverence for parents, and appreciation of kinship ties are clearly manifested in family communication. Forms of address, blessings and wishes, proverbs and sayings, and national etiquette formulas determine the cultural features of family discourse. For example, expressions such as “Kattaga hurmat, kichikka izzat” [Respect for elders, esteem for the young], “Ota rozi – Xudo rozi” [A father’s satisfaction is God’s satisfaction], and “Yaxshi niyat – yarim davlat” [A good intention is half the wealth] acquire educational and cultural significance in family communication. In modern literary works, the national worldview and spiritual values of the Uzbek people are reflected through family discourse.

Existence of Hierarchical Relations In family discourse, hierarchical relations based on the age and social status of family members occupy an important place. In Uzbek families, parents and grandparents hold high status, and their opinions and decisions are treated with respect. This is also reflected in language units. In particular, plural forms expressing respect, special address terms, and politeness formulas are widely used. When children address parents and the young address elders, strict adherence to norms of speech etiquette is observed. In contemporary literature, the expression of intergenerational communication and social statuses through language tools is manifested as one of the important aspects of family discourse.

Educational Orientation One of the main functions of family discourse is to perform an educational task. The family is an important institution that provides the child with initial ethical, spiritual, and cultural knowledge. Parents and representatives of the older generation convey their experiences, life views, and values to the younger generation through communication. Advice, counsel, exhortations, proverbs, and wise words serve as educational tools of family discourse. In Uzbek literature, parents’ instructions to children, grandparents’ life lessons, and family upbringing processes are widely depicted.

Priority of Pragmatic Purpose Another important feature of family discourse is the priority of pragmatic purpose within it. Communication in the family is goal-oriented and serves to provide information, give advice, educate, persuade, warn, support, or solve problems. Participants in speech use various pragmatic strategies and tactics to achieve their communicative goals. For example, parents may use arguments, exhortations, or personal experience to persuade their children. In this regard, family discourse is viewed not only as a system of language units but also as a pragmatic mechanism that implements specific communicative goals.

In general, family discourse is characterized by the harmony of emotionality, sincerity, national-cultural features, hierarchical relations, educational orientation, and pragmatic goals. These characteristics distinguish family communication from other types of discourse and determine its important place in the life of society and the individual. In literary works, these values are expressed through proverbs, sayings, forms of address, blessings, and wishes.

For example:

- “Ota rozisi — Xudo rozisi” [A father’s satisfaction is God’s satisfaction];
- “Onangni Makkaga uch marta ko’tarsang ham haqqini ado qilolmaysan” [Even if you carry your mother to Mecca three times, you cannot repay her due];
- “Kattaga hurmat, kichikka izzat” [Respect for elders, esteem for the young].

Such units form the national-cultural codes of family discourse.

RESULTS

The analyses show that in contemporary Uzbek literature, family discourse performs the following functions:

1. Educational function – instills ethical values in the younger generation.
2. Communicative function – regulates relations among family members.
3. Cultural function – preserves national traditions and customs.
4. Psychological function – reveals the inner

experiences of the characters.

5. Identificational function – shapes a person's family and national identity.

The results indicate that family discourse in contemporary Uzbek literature is an important artistic tool that reflects not only domestic relations but also social, spiritual, and cultural processes in society.

CONCLUSION

In contemporary Uzbek literature, family discourse manifests itself as an important communicative space that expresses national values, spiritual heritage, and social relations. Through the artistic interpretation of family relations, writers illuminate a person's inner world, intergenerational connections, gender issues, and problems of modern society.

The results of the study show that the place and significance of family discourse in literary texts are increasing. This discourse serves as an important tool for preserving national identity, transmitting spiritual values from generation to generation, and artistically reflecting contemporary social processes.

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