



STRUCTURAL COMPONENTS OF FAMILY DISCOURSE

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Abstract: This article examines the concept of family discourse, its structural components, and its sociolinguistic features within the Uzbek family. It analyzes the role of social positions, hierarchical statuses, and norms of verbal behavior in family communication. The study highlights the relationships of dominance and subordination in the speech of roles such as father, mother, child, and mother-in-law/daughter-in-law, as expressed through forms of address and emotive-pragmatic tools.

Keywords: family discourse, social status, speech behavior, linguistic communication, hierarchy, dominance, forms of address, pragmatics, Uzbek family, social role.

Introduction:

Family discourse is a language-based system of communication that occurs among family members, expressed through social roles, emotional relationships, cultural values, and norms of speech behavior. The structure of family discourse consists of several key components that define the status of each family member, the mechanisms of communication, and the principles of speech formation within the family. The components of family discourse are as follows: a) System of Roles and Social Status - the regulation of speech according to the status of family members (father, mother, child, siblings, daughter-in-law, mother-in-law, etc.), and the linguistic manifestation of authority-and-obedience relationships; b) Forms of Address and Kinship Terms - the expression of respect, affection, distance, or intimacy through forms of address such as "dada" (dad), "otajon" (dear father), "bolam" (my child), "akajon" (dear older brother), "qizim" (my daughter), and "kelinchak" (young bride/daughter-in-law); d) System of Speech Acts - the use of illocutionary acts within the family, such as commands (directives), requests, advice, reprimands, threats, and praise, and their goal-oriented nature; e) Emotive-Pragmatic Tools - the use of non-verbal cues like intonation, pauses, laughter, gestures, and gazes to convey the content of speech.

Within a family, each member has a personal role and social status, and this role determines their position in speech. The status, rights, and obligations in communication of a father, mother, grandmother, older sister, older brother, younger brother, younger sister, grandfather, and daughter-in-law differ sharply from one another. From this perspective, the discursive language units they use in communication also have a differential character. The socio-regulatory function is manifested in that communication participants perceive themselves as family members and assume certain social roles, such as parent, spouse, and child[1]. Communicative acts within the framework of family discourse are performed taking into account the addressee's status, age, and degree of closeness. Therefore, speech in family discourse is not symmetrical; rather, it is based on role and social status. The father, mother, child, and other family members exhibit communicative behavior in their speech that

corresponds to their status. In Uzbek families, the father or grandfather typically holds the dominant role and is recognized as the head of the family. The holders of this status perform the functions of controlling the actions of family members, giving commands, making decisions, and resolving family issues. While the mother or grandmother performs softening and balancing roles, often acting as an advisor and emotional influence on those with paternal/grandfatherly status, the child performs a subordinate role. Children are required to show respect to the dominant and advisory members of the family, obey their commands, and listen to their advice. The daughter-in-law and mother-in-law relationship demonstrates speech based on respect and distance, where the mother-in-law acts as the dominant figure in relation to the daughter-in-law, and the daughter-in-law plays the subordinate role.

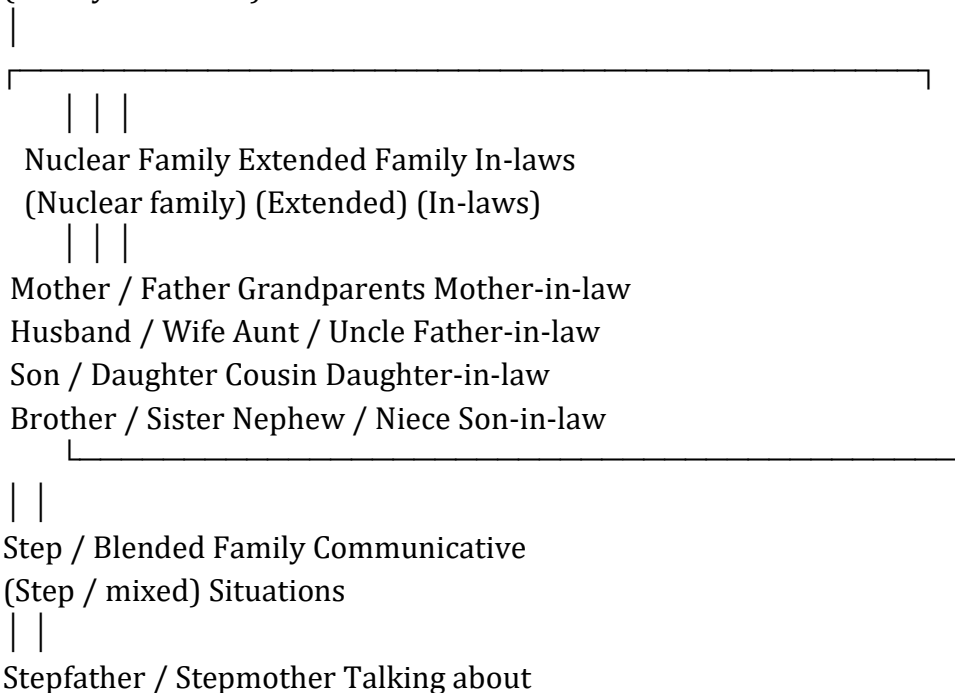
Analysis of literature on the topic:

Family conversations are primarily built upon various forms of address, which define the diverse relationships among family members, such as respect, affection, distance, and closeness. V. V. Zvyagintseva views forms of address as the central pragmatic component of family communication and identifies the main functions of these units: a) vocative – to attract attention; b) identification – to distinguish the person being addressed; d) socio-regulatory – to establish the family hierarchy; e) to exert emotional influence; f) the function of defining the communication situation – determines the internal context of communication [2]. As the scholar notes, forms of address are significant in family communication not only as a linguistic tool but also as a pragmatic center. Furthermore, forms of address perform multifaceted tasks in family communication, such as establishing contact, distinguishing the individual, reinforcing social order, strengthening emotional connection, and defining the situation. This allows them to be seen not as a simple linguistic tool, but as the primary pragmatic mechanism of family communication.

The structure of family discourse is universal across languages, which can be seen in the following diagram:

Family discourse

(Family Discourse)



Stepbrother / Stepsister family members

Figure 1.3.1. Lexical composition of family discourse.

In Russian, the suffix system is highly developed, allowing forms of address to strongly convey emotion, evaluation, and intimacy. In English, however, suffixes are not used for this purpose; emotionality is instead conveyed primarily through lexical means. In Uzbek, forms of address within family relationships are often created using suffixes, much like in Russian. For instance, adding suffixes to the end of words creates forms like *dadajon*, *oyijon*, *qizginam*, *o'g'ilcham*, *dadajonisi*, *buvijonim*, and *onajonisi*. These types of address units express warm feelings such as affection, respect, and honor. In contrast, address units like *dada*, *oyi*, *buvi*, *qizim*, and *o'g'lim* are neutral and lend a more formal tone to the relationship. Similar to English, Uzbek also expresses endearment through lexical means, for example: "my sweet daughter" (*asal qizim*), "my beautiful mother" (*chiroyligim onam*), "my pride, father" (*faxrim dadam*), and "my angel grandmother" (*farishtam buvim*).

In Uzbek family discourse, affection is often expressed indirectly. While newlywed couples use terms of endearment formed by adding suffixes or through specific lexical choices (e.g., *asalim* [my honey], *jonim* [my soul], *dadajonisi* [daddy of our child], *oyijonisi* [mommy of our child], *begim* [my lord], *sultonim* [my sultan]), middle-aged or elderly spouses tend to address each other more formally (e.g., *dadasi* [his/her father], *oyisi* [his/her mother]). Furthermore, it is common in Uzbek families for spouses to address each other by their eldest child's name. In our culture, this is interpreted as a sign of respect and a symbol of veiled affection, whereas addressing a spouse by their first name is considered rude and culturally unacceptable.

In her research, I. Ismatullayeva reveals that the family has a unique structure in different languages. Specifically, she summarizes the views and differences regarding the family as reflected in various language systems as follows:

1. **Family Structure.** In English culture, a family typically consists only of a father, mother, and children. Among Uzbeks, however, the family circle is broader, also including grandparents and other relatives. For this reason, the Uzbek family often manifests as an extended family, meaning that representatives of several generations live together. In contrast, the nuclear family model-parents and children-predominates in the English family.
2. **Interpersonal Relationships.** In Uzbek families, various emotional states among members-such as affection, sincerity, or sometimes negative moods-are openly expressed. In English families, however, relationships tend to be more reserved and less emotionally expressive.
3. **Upbringing and Education.** In an Uzbek family, the child is the center of the entire family's attention. Parents and children maintain a close and warm relationship, even after the children have grown up. In English families, great importance is placed on raising a child to be independent, determined, and well-adapted to the social environment [3].

The analysis revealed that families from different linguistic systems differ significantly from one another in their structure, communication styles, and principles of upbringing.

M. Abduvahobova comparatively analyzes the micro-concepts of "father," "mother," and "child" as central elements of the family concept. Among Eastern peoples, including Uzbeks, it is particularly noteworthy that the father is equated to the level of a spiritual guide (pir), the

path to paradise is believed to be opened through one's parents, and parental blessing is revered as a crucial value.

The term "ota" (father) is found in almost all Turkic languages and does not have significant formal differences. In I. Ismailov's work "Kinship Terms in Turkic Languages," various variants of this word are noted: in Uzbek - ota, dada, ada, aba; in Uyghur - ata, dada; in Kazakh, Kyrgyz, and Karakalpak - ata, aka (ake, əke); in Turkmen - ota, kaka. The scholar emphasizes that while these forms share a common dialectal characteristic, their scope of use and lexico-morphological aspects differ from one another [4].

In the "Explanatory Dictionary of the Uzbek Language," the lexeme "ota" is defined as "a man with children, a family man (in relation to his own children)." The word is also used in a figurative sense: *ota yurt* (fatherland) – the place where one was born and raised.

Like the father, the mother is also recognized as an important social figure in the life of the family and society. The parental unit is considered the fundamental link that ensures the upbringing of children and the continuity of future generations. In the "Explanatory Dictionary of the Uzbek Language," the lexeme "ona" (mother) is explained in several senses:

1. A woman with children, i.e., a term used in relation to her own biological children. For example: *Ko'p bolali ona* (a mother with many children); in folk proverbs, expressions such as "If the child does not cry, the mother will not give her breast" and "If the mother pampers, the child becomes spoiled" are found.
2. Its use as the head of the family and as an educator. In the works of A. Qahhor, the educational role of the mother figure is particularly emphasized.
3. Its addition to the names of elderly women as a sign of respect (Tojixon ona, Norjon ona).
4. Used as a form of respectful address.
5. Used in the sense of a female animal that has given birth (e.g., ewe, queen bee).

Within family discourse, the figures of father and mother represent the most important socio-moral values in societal life. The formal commonality of the lexeme "father" across Turkic languages, contrasted with the differences in its scope of use and morphological features, is explained by the historical development of the language and its cultural context. The lexeme "mother," however, has numerous semantic layers, serving not only in its biological sense but also as a symbol of a mentor, a guide, and a sign of respect.

V. Hayitbayeva analyzes kinship terms through a comparative study of dialects[5]. Each language and dialect possesses its own lexical stock, which is inextricably linked to the history, cultural traditions, and way of life of its people. Any changes that occur in society are primarily reflected in the language's vocabulary. The Uzbek and Turkmen dialects in the territory of Karakalpakstan contain many terms related to the people's lives, among which the use of kinship terms is of particular interest.

In the Uzbek and Turkmen languages, some kinship terms share common features, while others have been preserved without any change in meaning. For example, the term for 'son' (Uzbek: *o'g'il*, Turkmen: *og'ul*) signifies a male child and the second stage in a lineage. E.V. Sevortyan connects the origin of this word to the word *ogur*, which is used in Turkic dialects to mean 'egg' [6]. This theory is also confirmed by proverbs found in modern Turkic languages and some dialects, including in the Turkmen-Uzbek speech of Karakalpakstan (*og'lan ashygar, tu:t vaqtında bisher* - 'a boy will hurry, he will be ready by the mulberry season'). In the speech

of Turkmen in this region, the forms *og'ul* and *og'lan* are used, and under Uzbek influence, the combination *og'ul bala* is also used. Due to kinship-by-marriage relations, the Uzbek term *opa* (older sister) is also used in the speech of Turkmen, where it carries the same meaning as *eje* in the Turkmen literary language. In I.A. Ismailov's monograph on kinship terms in Turkic languages, this word is recorded in various phonetic variants: Turkmen *eje*, Uzbek *opa*, Kazakh *sheshe*, Karakalpak *apa*, and Kyrgyz *cheche*.

Among Turkmen clans, the term *aka* (older brother) is also used as a result of living intermingled with Uzbeks. Although this word is sometimes used as an expression of respect with the meaning of 'father', it is mainly used when addressing an older male relative. In the Turkmen literary language, it appears as *ka:ka*, in some dialects as *dä:de*, and among the Stavropol Turkmen as *dede*. This term (*dada*, *tata*) is also recorded in 11th-century monuments.

In some dialects, the term "enga/eng'e" is used for an elder brother's wife. In literary Uzbek, this is "kelinoyi," in Turkmen it is "gelneje," and in Karakalpak and Kazakh, it appears as the variant "jeñe." This situation demonstrates the mutual influence between these languages.

The term "boja" exists in all Turkic languages, used as "boja" in Uzbek and as "ba:ja" in Turkmen. It primarily refers to men who are not related by blood but are married to sisters. The active or inactive use of kinship terms in Turkic languages, their preservation in the vocabulary, or their evolution into archaisms is linked to the internal principles and dialectal characteristics of each language. Therefore, a comparative study of kinship terms in Turkic languages is of great importance for understanding the history and cultural relations of these peoples.

In her research, N. Ismatullayeva focused on the maternal lineage [7]. Kinship terms related to the maternal line are expressed in a multi-level structure. For example, phrases such as "mother's mother," "mother's father," "mother's mother's mother," and "mother's father's father" illustrate the genealogical chain. There are also terms like "mother's older sister," "mother's older brother," "mother's younger sister," and "mother's younger brother," and this system can be expanded even further.

In modern Uzbek, some of these concepts have distinct names: for example, *xola* (maternal aunt) and *to'ga* (maternal uncle). However, in some cases, they are expressed through multi-level phrases. The term *qayin bo'yin* is used as a generalizing term for a spouse's siblings (brothers and sisters) and their children.

In Uzbek, terms for the children of paternal and maternal siblings have a separate classification. For instance, the forms *holavachcha* and *to'gavachcha* are used as general terms for the children of a mother's sister (i.e., *xola*) and brother (i.e., *to'ga*), respectively. These terms are formed by combining the Arabic word *xola* and the Persian-Tajik word *vachcha*.

Research Methodology.

The study utilized observation, surveys, and statistical methods.

Analysis And Results.

Additionally, to specify an older or younger child, phrases like "daughter of my elder aunt" or "son of my younger uncle" are used. In this case, the word *vachcha* is not used. Therefore, although Uzbek has forms that indicate gender and age, they are more often expressed through descriptive speech rather than being widely used as specific terms.

Family discourse is a type of daily, natural, informal, and emotionally rich communication between family members, in which speech acts manifest in specific forms and functions. In social life, when family members converse, they do not merely convey information to one another but also pursue specific goals. As such, interlocutors in family communication actively employ speech acts with illocutionary force, such as commands, requests, advice, reproaches, threats, and praise.

Individuals who hold a high status in the family, such as grandfathers, grandmothers, mothers, and fathers, primarily demonstrate illocutionary force by using speech acts like commands, advice, praise, reproaches, and threats. Conversely, the younger generation of the family tends to use speech acts such as requests, advice, suggestions, promises, expressions of gratitude, and obligations.

Erving Goffman provides a sociological analysis of the "small but fundamental" components of everyday face-to-face communication, including gaze, gestures, body language, pauses, body positioning, and how verbal utterances are conveyed in context. According to Goffman, the most important aspect of social life between people consists of small, simple, yet powerful face-to-face interactional processes: gazes, body language, gestures, pauses, and the subtle movements characteristic of people [8].

Within the framework of the "interaction order," Goffman divides nonverbal communication into the following four main types:

1. Response Cries: Introduced by Goffman as a distinct scientific category. These are instinctive vocal reactions, such as "oh," "wow," "uh-oh," laughter, and sighs, that occur unconsciously in everyday situations. They express the emotional state of a participant in a communication, such as panic, fear, surprise, or mild disapproval. Goffman interprets these as social signals, emphasizing that their function is to manage the "face" appropriate to the situation.

2. Gaze and Face-work: In his concept of "face-work," Goffman considers gazes, eye contact, averting one's gaze, and subtle facial expressions to be the most important regulatory mechanisms of social interaction. Through their gaze, people convey respect, attention, distance, dominance, or shyness. These tools are an integral part of the process of maintaining one's own social "face" and protecting the "face" of an interlocutor.

3. Embarrassment Signs: In daily communication, many body movements indicate a state of discomfort, shame, or self-consciousness. These include subtle actions such as bowing the head, wringing the hands, fidgeting, looking down, and pressing the lips together. They arise automatically when one's "face" is threatened in a social situation.

4. Ritual Gestures: Within the framework of his "ritual interaction" concept, Goffman interprets actions such as greeting, nodding, saying goodbye, making way, and inviting someone to sit as social rituals. These non-verbal gestures regulate social order, mutual respect, and the beginning and end of communication. The purpose of ritual actions is to keep communication between people smooth and conflict-free. Erving Goffman's concept of nonverbal signs is particularly evident in family communication. The primary tools for ensuring "interaction order" in daily communication between parents, spouses, and children are vocal reactions, gaze, body movement, and ritual gestures. These are powerful pragmatic signals that govern social order, affection,

discipline, and respect within the family environment. Below, we present the specific application of the categories defined by Goffman to family discourse.

In the family, spontaneous vocal reactions such as "voy!" (oh!), "eeey!" (hey!), "voy bolam!" (oh, my child!), "oh-hooo!" (wow!), and "uff" (ugh) are the most natural non-verbal signals. A mother says, "Voy bolam!" when her child falls, which is an emotional expression of fear and anxiety. When a husband comes home tired and says, "Uff, I'm so tired today," it is an expression of his state and a signal that initiates communication. From Goffman's perspective, such interjections within the family are a means of revealing an emotional state, starting a conversation, and managing one's "position" appropriate to the situation.

Conclusion and recommendations:

In the family, gazes are a very powerful communicative tool. A mother looks at her child with wide-open eyes-this serves as a reprimand, ensuring discipline without a single spoken word. A husband and wife express affection and intimacy by giving each other tender looks. When a child is at fault, they lower their gaze-this is a signal of shame. Goffman calls this "face-work": family members implicitly manage respect, discipline, intimacy, and control through their gazes.

Familial manifestations of shame/discomfort: In families, when a child or spouse is in an awkward situation, they bow their head, avert their eyes, fidget with their hands, or sway on the spot. For example, when a boy's mistake is exposed, his averting his eyes and pursing his lips corresponds to Goffman's "embarrassment display" category. These signals serve to mitigate shame, express remorse, and de-escalate minor household disputes within the family.

In the family, there are small, daily ritualistic actions: greeting with a nod of the head, meeting with a gentle smile without raising an eyebrow, gesturing with a hand to call someone to a meal, hugging a child when they arrive, and seeing a guest off at the door as they leave. According to Goffman, these gestures strengthen the family's social unity, affection, and communication rituals, and they help prevent conflicts.

Family discourse is a complex communicative system that encompasses the social, psychological, and pragmatic layers of communication among family members, with its structure formed by several key components. First and foremost, a system of roles and social statuses governs speech within the family: positions such as parent, child, daughter-in-law, and mother-in-law dictate communicative strategies like commanding, forbidding, submitting, and permitting. Furthermore, forms of address and kinship terms (e.g., "dada" [father], "bolam" [my child], "kelinchak" [young bride]) reflect the degree of respect, affection, distance, and intimacy within the family. Another crucial layer of this discourse is the system of speech acts-the goal-oriented application of illocutionary acts such as commands, requests, advice, reproaches, praise, and threats, which define the functional structure of family communication. Finally, emotive-pragmatic tools-non-verbal cues like intonation, pauses, gaze, laughter, and gestures-amplify the emotional content of speech and reveal the true state of relationships within the family. All of these components collectively shape the social order and pragmatic meaning of family communication.

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