

REFLECTION OF NATIONAL AND UNIVERSAL VALUES IN ENGLISH
AND UZBEK FAMILY DISCOURSE

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Abstract: *This article analyzes the reflection of national and universal values in English and Uzbek family discourse from a linguopragmatic and linguocultural perspective. The study comparatively examines aspects such as communication culture in family discourse, forms of address, the category of respect, individualism, and collectivism. The results show that collectivism, respect for elders, and kinship relations are dominant in Uzbek families, whereas individualism, personal freedom, and democratic communication play a leading role in English families.*

Keywords: *family discourse, pragmalinguistics, linguoculturology, national value, universal value, communication, individualism, collectivism*

Annotatsiya: *Mazkur maqolada ingliz va o'zbek oila diskursida milliy hamda umuminsoniy qadriyatlarning aks etishi lingvopragmatik va lingvokulturologik jihatdan tahlil qilinadi. Oila diskursida muloqot madaniyati, murojaat shakllari, hurmat kategoriyasi, individualizm va kollektivizm kabi jihatlar qiyosiy o'rganiladi. Tadqiqot natijasida o'zbek oilalarida kollektivlik, kattalarga hurmat va qarindoshlik aloqalari ustuvorligi, ingliz oilalarida esa individualizm, shaxsiy erkinlik va demokratik muloqot yetakchi o'rin tutishi aniqlanadi.*

Kalit so'zlar: *oila diskursi, pragmalingvistika, lingvokulturologiya, milliy qadriyat, umuminsoniy qadriyat, kommunikatsiya, individualizm, kollektivizm*

Аннотация: *В данной статье анализируется отражение национальных и общечеловеческих ценностей в английском и узбекском семейном дискурсе с лингвопрагматической и лингвокультурологической точек зрения. Сравнительно исследуются такие аспекты семейного*

дискурса, как культура общения, формы обращения, категория уважения, индивидуализм и коллективизм. В результате исследования установлено, что в узбекских семьях преобладают коллективизм, уважение к старшим и родственные связи, тогда как в английских семьях ведущую роль играют индивидуализм, личная свобода и демократическое общение.

Ключевые слова: *семейный дискурс, прагматическая лингвокультурология, национальные ценности, общечеловеческие ценности, коммуникация, индивидуализм, коллективизм*

In modern linguistics, the concept of discourse serves to study communicative processes in relation to social and cultural factors. Discourse is considered an important manifestation of human thinking, culture, and communicative behavior. In linguistics, discourse is interpreted as a “complex communicative phenomenon related to socio-cultural context” [4; 5]. N. Mironova interprets discourse as a linguistic phenomenon reflecting national, general, and personal mentality and culture [6; 12–13]. From this perspective, family discourse is an important communicative field reflecting national and spiritual values in society.

The family is the primary environment of socialization, where moral norms, national mentality, and communicative habits are formed. Sh. Safarov emphasizes that the main task of pragmalinguistics is to study the relationship between communicative intention and social factors [7]. These aspects are clearly manifested in family discourse.

In the era of globalization, comparative study of family communication among different peoples is one of the important directions of linguocultural research. A comparative analysis of English and Uzbek family discourse makes it possible to identify how national mentality and universal values are expressed through language.

Family discourse is a speech system that reflects daily communicative processes, emotional relations, and social roles within the family. It is a primary type of discourse formed naturally from childhood and includes not only linguistic units

but also intonation, forms of address, pragmatic goals, and cultural stereotypes [3; 5]. N. Mahmudov emphasizes the interrelation of language and culture, noting that national thinking is manifested through linguistic units [5]. Therefore, communicative behavior in the family reflects the mentality and values of a nation.

Although communicative styles in Uzbek and English families are different, both serve as important means of regulating human relationships. In studying these features, the concept of classifying Uzbek and English cultures into collectivist and individualist cultures is of great importance. Based on these concepts, cultures are divided into “I-oriented” cultures deriving from individualistic theory and “We-oriented” cultures deriving from collectivistic theory [2].

In individualistic cultures, personal independence, personal freedom, and individual interests are considered dominant. In such societies, individuals make decisions independently, personal success is important, the concept of “I” prevails over “We,” and expressing one’s opinion openly is valued. English culture, especially the cultures of the United Kingdom and the United States, is considered close to individualistic culture.

In English culture, manifestations of individualism include: emphasis on personal space, early encouragement of independent living, development of independent thinking in children, directness and openness in communication, and importance of the concept of “privacy.” For example, the frequent use of expressions such as “It’s my choice,” “I need personal space,” and “Be yourself” in English family discourse reflects individualistic values.

In collectivist cultures, however, community, family, and social unity are placed above individual interests. In such societies, individuals see themselves as part of a group, decisions are often made collectively, respect for elders and social harmony are important, and the most important aspect of this concept is the centrality of the notion of “we” in communicative relations.

Uzbek culture is considered a collectivist culture because collectivism is manifested in strong neighborhood and kinship relations, the importance of family

consultation, consideration of public opinion, hospitality, and mutual assistance. For example, frequently used expressions in Uzbek family discourse such as “What will people say?”, “There is blessing in unity”, and “Strength is in unity” reflect collectivist values.

Moreover, one of the most important values in Uzbek families is respect for elders. This is clearly manifested in forms of address and speech etiquette systems. For instance: addressing parents or elder family members with “siz,” not interrupting elders during conversation, not looking directly into their eyes while speaking, and the active use of the proverb “Respect elders, honor the young” are clear examples. These linguistic units represent Eastern etiquette and hierarchical relations.

In Uzbek family discourse, communicative distance based on age and social status plays an important role in expressing respect. That is, the age, family position, and social status of each participant in communication directly influence speech style and communicative relations. In Uzbek families, the words of older people are considered dominant. Younger members usually act as listeners, while elders take the role of advisors and guides. This situation shows the existence of authority and hierarchical relations in family discourse. Expressions such as “Do not interrupt when elders are speaking” and “Let’s first listen to father’s opinion” are considered national stereotypes defining communicative distance in the family.

Communicative distance is not only related to age but also to social status within the family. The status of father, mother, grandmother, and grandfather is expressed through special respectful linguistic units. Therefore, in Uzbek family discourse, in addition to emotional-expressive features of speech, national etiquette and principles of subordination also play an important role.

Thus, communicative distance based on age and social status in Uzbek families is an important linguocultural feature reflecting nationality in family discourse. It ensures the orderly organization of family relations, preservation of national values, and continuity of respect between generations.

In English families, politeness is considered an important element of communicative culture. Respect for personal space, individual freedom, and emotional state of the interlocutor are key communicative principles. Therefore, in English family discourse, polite, cautious, and diplomatic forms of speech are widely used. This is also explained by the individualistic nature of English society.

Linguists P. Brown and S. Levinson emphasize in their theory of politeness that maintaining the “face” of a person in communication is important [1]. According to them, every individual tries to protect their positive image and independent status in society. Therefore, forms of speech that do not exert pressure on the interlocutor and do not limit their freedom are used. Brown and Levinson interpret politeness as a means of maintaining communicative balance.

In English families, this is especially evident in situations of request, advice, or criticism. For example, parents address children not in an imperative tone but in a polite form of request: “Could you help me, please?”, “Would you mind cleaning your room?”, “I think it would be better if...”

Such expressions serve to respect the interlocutor’s independence and maintain psychological comfort in family communication. In addition, frequent use of etiquette expressions such as “please,” “thank you,” “sorry,” and “excuse me” is an important indicator of politeness strategy in English families. Even among family members, regular use of gratitude and apology forms is an integral part of communicative culture.

According to Brown and Levinson’s theory, negative politeness strategies dominate in English communicative culture, meaning careful respect for personal space and independence. Therefore, direct commands or harsh criticism are relatively rare in English family discourse; ideas are expressed in softer, indirect, and diplomatic forms.

It should be emphasized that politeness in English families is not only a moral norm but also an important linguocultural factor ensuring stability of family

communication. It helps maintain psychological balance, respect individual freedom, and ensure social harmony among family members.

Despite cultural differences, several universal values are common in both English and Uzbek family discourse. Concepts such as love, care, mutual support, respect, and loyalty serve to ensure family stability in both cultures. The analysis shows that national values in English and Uzbek family discourse are closely connected with historical-cultural experience and mentality. While collectivism, respect for elders, hospitality, and kinship relations are dominant in Uzbek families, individualism, privacy, and democratic communication are important in English families. Nevertheless, universal values such as love, loyalty, care, respect, and family unity remain the main spiritual foundation of both family discourses. This demonstrates communicative universality among different cultures.

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