

## **“SPEECH FEATURES OF LINGUISTIC UNITS USED BETWEEN PARENTS AND CHILDREN IN FAMILY DIALOGUES”**

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A specific linguistic feature of communication between parents and children is that this communication is usually conducted not in literary language, but in dialect. Elements of affection are observed in the attitude of parents towards their children. This idea is confirmed by the fact that they address their daughter as “mother, my daughter”, “honey”, and themselves as “my mare”, “my falcon”. Therefore, the process of communication between parents and children is of particular sociolinguistic importance. The family environment plays a decisive role in the child’s acquisition of a culture of communication.

Linguistic units used in communication between parents and children have the following stylistic features:

Diminutive and affectionate affixal units. Diminutive forms with an emotional coloring are widely used in family communication: my son, my daughter, my joy, my son, my polaponim, my pocchonim, my botalogim, my po’mpalogim. These units serve as means of expressing sincerity, closeness, and affection. Linguist D. Jo’rayev emphasizes this as follows: “Diminutive units expressing closeness, affection, and attention are an integral part of parental speech and ensure emotional balance within the family” [Jo’rayev D. Stylistic possibilities of the Uzbek language. – Tashkent: O’qituvati, 2013. – P. 102.

Our Uzbek families have another affectionate feature, this is the method of shortening the name. For example, I would like to give an example from my own family. My name is Yulduz. When my family members are angry with me, they say my full name, but when they are affectionate or fondling me, they shorten my name to “Yulya”, “Yulli”.

Units in the tone of advice, command and warning. In the educational appeals of parents to their children, the tone of advice, advice and instruction prevails. For example:

— My child, finish your lesson and then play.

— Choose your friends from the good ones, my child.

Such statements have a didactic nature, and their pragmatic function is to morally educate the child and show the right path. G. Rakhimov writes about these stylistic characteristics: “In family communication, statements in the form of instructions, commands and advice often prevail, through which the social experience of parents is conveyed to the child” [Rakhimov G. Fundamentals of Stylistics. – Tashkent: Science, 2008. – P. 88].

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Indeed, giving a child a comprehensive and correct upbringing is one of the important tasks of parents. It is for this reason that in our Uzbek families there are conversations consisting of advice and admonitions.

Expression of respect and obedience in children's speech. When children address their parents, they often use expressions of respect, gratitude, apology or request:

— Mom, I'm sorry, I'm late.

This example is real, and the unit of address "mother" used in the example is expressed in different words in our dialects. For example, "aya", "oyijon", "buva", "opa" (which we can find

in works of art), "ena" etc. But which Regardless of how it is used in the dialect, the "onajon" address is used more by boys. The diminutive-affectionate affix –jon is used to at least slightly reduce the mother's anger because of the child's lateness.

The word "Aya" is mainly used for the style of speech. It is found in all dialects in our country. The "Buva" address is used only in some villages in the Qoshtepa district of the Fergana region. The "Ena" option is typical for the Samarkand and Bukhara regions.

In Tashkent, the use of the word opa instead of (oyi) is actually the influence of the Kazakh language and Kipchak-type dialects, but now it has acquired a social meaning. Although it is rare, in some families it is customary to call the mother "opa", "mama", and the grandmother "oyi" (compare: in Shymkent Uzbeks "oyi" means grandmother). For example, especially in families with grandchildren, calling the mother "oyi" and the grandmother "buvi" makes a person "older", so some grandmothers teach their grandchildren to call themselves "oyi", and especially in young families, their mother (oyi) "opa". In our opinion, it is inappropriate to associate such customs as the shame of young heads of families to call their children "son", "o'lim" or "kyzim" in front of adults, and the teaching of parents to call someone "ota" or "dada", and whom "oyi" or "opa" with the era of primitive society.

We believe that such phenomena are a product of recent times, associated with changes in the spiritual and cultural level of people. According to our findings, in some families speaking Kazakh, Karakalpak, as well as representatives of the Kipchak-type Uzbek dialects, the Russian words "papa" are used instead of aka (father), and "mama" is used instead of ana. Pay attention to the examples: "Mamam'm mamasi- apa", papam'm papasi-ata". In these cases, papa also expresses the meanings of kaynata, mama kayna. We find the word papa in the form of papa in some Uzbek families living with their grandfather in the former Lunacharskoe center of Tashkent, while mama is also found in Uzbek families in other parts of the city. We also find a similar phenomenon in the speech of Uzbeks from Turkestan: we call them aka. Pay attention to the following words of journalist Tolqin Eshbek: "Three years ago, I went to visit my friend Ernazar from Tashkent to pay my condolences. This young man, who lost his mother, was not ashamed to call out, "Mommy, mommy!" ... At that ceremony, many people were shocked.

It seems that these aspects of Uzbek dialects are so diverse that, just as speakers of different languages react differently to the same concept, in fact, they are the cultural ethnos of one language, one nation. [ Khusanov Eldorbek Davlatjon oglu "CULTURAL CONCEPTS AND LINGUOCULTUROLOGICAL ANALYSIS OF DIALECTAL LEXICAN IN THE UZBEKISTAN LANGUAGE" GLOBAL LINGUISTICS: NEW APPROACHES AND RESEARCH, INTERNATIONAL SCIENTIFIC AND PRACTICAL CONFERENCE. TASHKENT, APRIL 29, 2025]

Elements of humor and folk oral creativity. Emotionally charged humorous expressions, puns that evoke laughter, and proverbs are widely used in family communication:

– Grandpa, in your time, the telephone was also was there?

– No, we had to see each other.

This joke, referring to modern technology, expresses the difference between generations in a soft, funny way. It presents simplicity and real life through humor. Stylistically, there is a sense of escape, humorous contrast, close to aphorism. Such units ensure that communication takes place in a soft, positive atmosphere. Also, folk proverbs have educational and semantic loads:

— Since you were born, this house has smelled of happiness!

— After all, it was not for nothing that the old people said, "A house with children is a market, a house without children is a grave"!

In this example, it is clearly visible how childish the Uzbek people are. This is also what distinguishes them from representatives of other nations. We can also learn about this from the proverb above. We all know that children are the fruit of love and happiness in a family. "A house with children is a market, a house without children –mozor" proverb is widely used in family conversations.

— You should be a good child to your parents, a good brother to your sisters, a good husband to your wife, and a good father to your children. After all, “A son learns from his father.”

We use a number of proverbs similar to the above in our daily family conversations and in our family communication in general. For this reason, we can cite proverbs such as “Approach the good, avoid the bad”, “When he says to talk, he will tell you, and when he says to work, he will find it in Samarkand”, “When the old man comes to the kitchen, when the young man comes to work”, “Until the Uzbek is young, be the Kyrgyz’s strongman”, “A Kyrgyz who has burned money also eats soap”, “One child has seven neighborhood parents”, “A guest comes from the door, food comes from the hole”, “Seven measures, one cut” as real examples.