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INTERGENERATIONAL TRANSMISSION OF FORGIVENESS IN UZBEK FAMILY DISCOURSE: A LANGUAGE-SOCIALIZATION PERSPECTIVE

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Abstract. The paper analyses how forgiveness-related values can be transmitted through everyday family talk in Uzbek-speaking settings. It adopts a language-socialization framework and distinguishes explicit instruction, adult modeling, guided repair, and reflective conversation as four potential mechanisms. Constructed parent–child and grandparent–grandchild dialogues show the difference between obtaining a compulsory apology and helping children identify harm, responsibility and restitution. The proposed interactional sequence links recognizing an offense, hearing the injured party, choosing a repair and reflecting on the outcome. The study makes no claim of observing actual families; it offers a culturally situated conceptual model for future ethnographic research and educational practice.

Keywords: language socialization; intergenerational transmission; Uzbek family discourse; forgiveness; parenting talk

Аннотация. В статье рассматривается передача ценности прощения между поколениями посредством семейного общения на узбекском языке. В рамках теории языковой социализации выделены четыре предполагаемых механизма: прямое объяснение, поведенческий пример взрослых, совместное исправление ошибки и рефлексивная беседа. Сконструированные диалоги родителей и детей, бабушек, дедушек и внуков позволяют разграничить принудительное произнесение извинения и осмысленное признание причинённого вреда. Предлагается последовательность: обнаружение ошибки, выслушивание пострадавшего, выбор восстановительного действия и обсуждение результата. Модель нуждается в дальнейшем этнографическом подтверждении.

Ключевые слова: языковая социализация; преемственность поколений; семейный дискурс; прощение; узбекская речь

Annotatsiya. Maqolada o‘zbek oilaviy muloqotida kechirimlilik qadriyatining avlodlararo uzatilishi til ijtimoiylashuvi nuqtayi nazaridan tahlil qilinadi. Qadriyatni bevosita tushuntirish, kattalarning shaxsiy namunasi, xatoni birgalikda tuzatish va refleksiv suhbatdan iborat to‘rtta mexanizm ajratiladi. Ota-ona hamda bobo-buvi va nabira o‘rtasidagi mualliflik dialoglari majburiy uzr ayttirish bilan zarar, mas’uliyat va yarashuvni anglab yetish orasidagi farqni ochadi. Xatoni ko‘rish, jabrlangan tomonni tinglash, tuzatish harakatini tanlash va natijani muhokama qilish ketma-ketligi tavsiya etiladi. Model kelgusida etnografik tadqiqot bilan tekshirilishi zarur.

Kalit so‘zlar: avlodlararo uzatish; oila muloqoti; kechirimlilik; til ijtimoiylashuvi; tarbiya; dialog

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Introduction. Moral values are not transmitted only through formal lessons. They are learned when children hear how adults respond to mistakes, complaints, promises and requests for pardon. In Uzbek family discourse, the language of forgiveness may appear in expressions such as kechir, uzr so‘ra, xafa qilganingni tushun and mayli, kelishib olamiz. These formulas are socially significant because they connect an interpersonal event to a model of responsibility. However, learning to pronounce an apology is not equivalent to learning to recognize another person’s injury or to negotiate reconciliation. Language-socialization research emphasizes that children acquire linguistic competence together with expectations about social participation [1]. This perspective permits a more precise question than whether an abstract national culture “values forgiveness.” The relevant issue is how observable family interactions might organize the learning of apology, acceptance, restraint and negotiated repair. The paper proposes an analytical framework for this process, focused specifically on family interaction, and does not address the independent role of proverbs, literary narratives or classroom texts examined in another study.

The language-socialization approach treats social norms and communicative practices as mutually constitutive. Children do not simply receive fixed rules: they encounter competing evaluations in which age, responsibility, care and fairness interact [1]. Speech-act research contributes a second distinction. Saying kechiring performs a request, but the ethical weight of that request varies depending on whether the wrong has been identified and what the speaker is prepared to do about it [2]. Face-work adds a third insight: both the child who offended and the child who was hurt need a conversational position from which their dignity can be preserved [3]. This article is a conceptual analysis based on established scholarship and constructed Uzbek dialogue scenarios. No recorded family interactions, surveys or claims about prevalence are included. Each scenario is examined according to four transmission mechanisms: direct metapragmatic explanation (adults talk about what counts as apology), adult self-modeling (an older person apologizes), guided repair (a feasible action is selected), and reflective follow-up (participants revisit what happened). The framework assumes no absolute cultural homogeneity. Different families and generations can disagree over the value of direct speech, the meaning of silence and the appropriate timing of forgiveness [4].

Four mechanisms of value transmission. First, direct explanation helps a child link a ritual expression to its reason. Compare «Tez uzr so‘ra!» with «Uning o‘yinchog‘ini ruxsatsiz olding. Nima uchun xafa bo‘lganini tushunyapsanmi?» The first can secure immediate compliance, and in urgent situations that may be practically necessary. The second provides linguistic access to the causal structure of the offense. An adult can subsequently ask the child to formulate an apology that names the act rather than merely repeating the word uzr. Such metapragmatic scaffolding converts a formula into a problem of shared understanding.

Second, adult modeling changes the direction of authority. In a constructed situation, a parent says to a child: «Men senga baland ovozda gapirdim, bu to‘g‘ri emas edi. Kechir. Keyingi safar avval seni eshitaman». The utterance simultaneously acknowledges a wrong, names the addressee and commits to altered conduct. It offers a model of accountability that does not depend on the offender occupying a lower position in a hierarchy. What the child learns is not simply that adults have the power to demand apologies, but that responsibility can be expressed across status differences. This is especially important when authority and face-saving expectations intersect [5].

Third, guided repair links words to practical behavior. Suppose one sibling damages another’s notebook. An adult may ask: «Qanday qilib tuzatishimiz mumkin?» The possible answers—repairing the pages, replacing the notebook, helping recover the missing work—move beyond verbal regret. A written or spoken promise should be proportional to what can actually be done. The injured child may still say that they need time before resuming the usual relationship. A repair-oriented pedagogy must permit this response rather than require immediate forgiveness as proof of politeness.

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Fourth, reflection after the conflict allows participants to interpret what has changed. A grandparent might ask: «Uyingizdagi gap yana yaxshi bo‘ldimi? Nima yordam berdi?» The question makes reconciliation an object of discussion rather than an event declared finished by the adult. Such a conversation can address the distinction between forgiving, forgetting and trusting again. It can also clarify when interpersonal boundaries are legitimate. A child who learns to respect boundaries is not thereby learning unforgiving behavior; the family is instead making apology and forgiveness compatible with personal safety and fairness.

Interactional annotation for family research. A future study should first distinguish an adult’s instruction from an interaction in which children participate as interpreters. A command such as «Uzr so‘ra» constitutes a metapragmatic directive: it says what speech action should occur. A question such as «Do‘sting nima sababdan xafa bo‘ldi?» invites a child to reconstruct the other person’s perspective. A suggestion such as «Buni qanday tuzatamiz?» creates a place for planning. These are not mutually exclusive teaching techniques, and their value depends on the child’s developmental needs and the seriousness of the incident. The proposed coding system should therefore record the adult’s move type, the child’s verbal initiative and whether the injured person is given a voice.The timing of intergenerational talk is a second variable. An immediate formula following an accidental interruption may be sufficient for smooth everyday interaction; a reflective conversation about recurring hurt may be more useful after emotions have settled. A grandparent’s proverb-like admonition and a parent’s practical request may also refer to different temporal horizons. The former can present a general moral expectation, while the latter requires a decision about a specific object or task. Treating both as equivalent “instruction in forgiveness” would obscure the roles of generalization and experience in language socialization [1].

An ethically sound field protocol should not create conflicts between children merely to produce analyzable apologies. With informed consent and appropriate protection of privacy, researchers may document naturally occurring low-risk interactions or invite adult participants to reflect on hypothetical scenarios. Transcripts should preserve pauses, address terms and sequence boundaries without exposing identifying family details. Coding can distinguish whether the child repeats a formula, explains an impact, proposes repair or negotiates a boundary. Such categories provide concrete indicators of communicative learning, while avoiding unsupported claims that an observed utterance proves a stable moral character [7] [6].

The framework also needs to remain sensitive to multilingual and transgenerational differences inside a household. Different generations may prefer distinct ways of expressing closeness or authority; some may rely on indirect invitations to talk, others on explicit responsibility statements. The research question should be whether those forms enable the injured person to be heard and the offender to undertake repair, not which generation has a morally superior vocabulary. This orientation is compatible with the broader pragmatics of intercultural interaction, which calls for attention to local communicative norms rather than simple rank ordering of politeness [4].

A central issue in intergenerational transmission is the asymmetry of authority. When elders say «Kattani hurmat qil» or «Kechirimli bo‘l», they can express a valued relationship norm; however, the same injunction may silence a younger person’s legitimate grievance if the offense remains unaddressed. The analytical task is therefore to distinguish teaching compassion from enforcing submission. Reciprocal conversation where older and younger participants can describe injury and offer repair provides a stronger model of value transmission than an apology extracted only for public conformity [8]. Intergenerational teaching also includes unspoken routines. A child notices whether apologies are accepted respectfully, whether past mistakes are repeatedly revived and whether family members maintain contact after disagreement. These observable practices may reinforce or contradict explicit verbal instructions. Future ethnographic research could combine consensual recordings, retrospective interviews and diary notes, tracking the child’s changing ability to name harm and

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propose restitution. Findings would need to control for age, communicative development and family-specific norms; a single exemplary dialogue cannot demonstrate a general pattern in all Uzbek households [1].

In Uzbek family discourse, forgiveness can be transmitted as a communicative competence rather than an isolated moral slogan. Direct explanation, adult modeling, guided repair and reflection provide four complementary mechanisms through which children may learn to connect apology formulas with responsibility and relational care. The proposed sequence recognize harm, listen, repair and reflect also protects the injured person's right to set boundaries. Future observational work should investigate how families actually combine these mechanisms across generations and communicative situations.

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