

THE CONCEPT OF "CHILD" AND THE FIELD OF ITS EVENT-GENERATING MEANS IN ENGLISH AND UZBEK

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Annotation: In this article, the concept of "child" is analyzed from a linguistic perspective, and its expression through various levels of language units: morphemes, lexemes, phrasemes, phraseological units, sentences, and textemes is explored. The concept of the child is examined not only from a semantic point of view but also through a systematic-linguistic approach, and it is classified into layers based on the conceptual field model.

Key words: child, concept, linguistic means, linguacultural, linguocognitive aspects, field, core, periphery.

The term "concept" began to be widely used in the 1990s, especially in the humanities and linguistics. The word is derived from the Latin word *conceptus*, meaning "something conceived" or "idea." Within the humanities, a concept is usually understood as a basic unit of meaning or thought.

In modern linguistics, the term was first used by the Russian linguist S.A. Askoldov. He defined a concept as "a unit reflecting the process of thinking about a certain type of concept" [1, 267–280]. This definition shows the concept as a central cognitive and semantic unit in understanding how meaning is formed and perceived through language.

In modern linguistics, the term "concept" is used to denote a mental image of a lexical unit. In everyday scientific practice, this term is often used as a synonym for the word "concept". The concept of concept has been widely studied by almost all famous linguists, each of whom has given it their own individual interpretations.

The views of Y.A. Stepanov and S.A. Askoldov are very close to each other: they interpret the concept as a "logical category." According to Askoldov, "a concept is one of the elements of culture formed in human thought, and it is in this form that culture enters the mental world of man." [2, 89]

Another Russian linguist V.A. Maslova views the content of a concept as a multifaceted structure. She emphasizes that the concept includes not only the emotions, thoughts, national images and connotations that are thought out by speakers, but also those that are felt by them, and shows that there is a special point of view in the structure of the concept. In her opinion, the value is at the center of the concept, which serves to study culture, and the value principle is the basis of culture. In addition, she emphasizes that each concept, in addition to its complex mental coherence and semantic structure, also includes human or general, national-cultural, social, linguistic and personal-individual components [3, 208].

D.S. Likhachev approaches the definition of a concept from the perspective of meaning and understanding and explains as follows: "A concept is a manifestation of meaning in the form of human understanding, a small amount of objective meaning and understanding" [4, 281].

Linguist, Professor G'.M. Hoshimov defines the concept as follows: "A concept is not only the result of two important processes (conceptualization and categorization) that are closely related to each other in thinking, but also the final result of a number of other important processes, and it

constitutes the cognitive basis of linguistic semantics as a holistic conceptual/cognitive semantics, and in it the unity of language is reflected to a certain extent (partially) in connection with its semantic capacity.”[5, 45-46] The professor considers the concept to be a complex perceptual reality, that is, a phenomenon realized in language through verbal (and, if necessary, non-verbal) means, consisting of complex internal constituents. According to the scientist, it has a genealogical structure that includes its own constituents and is materialized by all speakers in the language through sign(s) and is common to all. is perceived as a meaning. Thus, meaning is realized, keyed, encoded, encrypted, and standardized through verbal symbols.

G.M. Hoshimov's explanation of the concept is very comprehensive and has a scientific and theoretical basis. It is noteworthy that the linguist interpreted the concept as a complex product of the thinking process, linking it not only with two main processes (conceptualization and categorization), but also with the entire cognitive activity. In particular, the interpretation of the concept as a cognitive basis in linguistic semantics, emphasizing its partial reflection in the language through its semantic capacity, indicates the author's deep penetration into the cognitive approach. Also, Professor Hoshimov's description of the concept as a cognitive reality with a complex internal structure, a genealogical structure, and his explanation of it as a semantic unit expressed through verbal and non-verbal means is one of the advanced approaches in modern cognitive linguistics.

From this perspective, G.M. Hoshimov's views on the concept can be considered more perfect, more systematic, and more deeply encompassing linguistic thinking than the views of other scientists (for example, SA Askoldov, YS Stepanov, VA Maslova, etc.). This definition of G.M. Hoshimov serves as an important theoretical basis for understanding the essence of the concept from an integral, functional, and cultural-cognitive perspective.

As for the concept of child, it occupies an important place in any society, as it is the main symbol of family, upbringing and social values. This concept has not only a biological meaning, but also social, psychological and cultural meanings. This concept, expressed through language, has its own linguistic and cultural characteristics in different peoples.

Farzand - Tajik (noun) meaning "child of parents" [6, 406]. In literary Uzbek it is pronounced with this sound structure and means the following, [7, 295]. In colloquial speech the f sound is replaced by the p sound, sometimes the final d sound is not pronounced. In Uzbek the word farzand has a strong emotional connotation - it is often said with respect, love and responsibility. In English child is relatively neutral, but can be positive or neutral depending on the context.

The concept of “child” is not simply a term denoting a biological or developmental stage; it is a complex linguistic construct that reflects societal values, cultural norms, and psychological aspects. In English, the word “child” carries many meanings and associations beyond its simple meaning of “young person.” This multifaceted nature encourages us to explore how language shapes childhood and how it influences perceptions of youth in different contexts.

Linguistically, the term “child” has a rich semantic layer. It not only refers to a young person, but also to concepts such as innocence, curiosity, and potential. The language used about children emphasizes their role as learners and explorers, reflecting the inherent need for exploration that characterizes early development. On the other hand, the term also carries connotations of dependency and need for protection—reflecting society’s responsibility to nurture and protect the younger generation.

Furthermore, the concept of “child” is closely related to various synonyms and related terms, such as “toddler”, “adolescent”, “minor”, each of which refers to specific developmental stages and characteristics specific to those stages. These differences illustrate how language categorizes experiences and influences views of childhood. Also, words such as “kid” or affectionate terms such as “little one” further enrich the emotional impact of this concept and often evoke feelings of affection, warmth and care.

In English, the word "child" has a number of semantic meanings, which we can classify as follows:

- Biologically: The word "child" primarily refers to a person born to parents (e.g., "She has two children").
- Age meaning: This word is usually used to refer to persons who have not reached the age of majority (for example, “Children under 12 get free admission”).
- Metaphorical meaning: “Child” is often used in a mystical or social context, for example, “child of God” or “child of the "revolution" (child of the revolution).

In addition, synonyms related to “child” in English (kid, offspring, There are many different forms of the word (e.g. youngster, juvenile, infant, toddler), which convey different emotional and stylistic aspects depending on the context. For example, the word "kid" is used in an informal context, while "offspring" is used in formal or academic speech.

In Uzbek, the word "farzand" has many meanings, just like "child":

- Biological meaning: A child born to a parent (e.g., “He has three children”).
- Social meaning: A child is seen as the continuation of the family, the future generation (for example, "A child is the apple of the eye of the family").
- Metaphorical meaning: The word "child" is often used to mean a student, apprentice, or successor to a work (for example, "Alisher Navoi is the son of literature").

In the Uzbek language, words such as “bola”, “o'g'il”, “qiz” are used in a similar sense to the word “farzand”, but the word “farzand” is used more in formal contexts. For example, while the word “bola” is widely used in everyday speech, “farzand” expresses more respect and love [8, 112]. Also, words such as “avlod, zurriyad, nasl, voris” can be synonymous with the word “bola” in the Uzbek language.

The concept of child is expressed in English and Uzbek through various linguistic means. These expressions are formed depending on linguistic, cultural and psychological characteristics. Below are the linguistic means by which the concept of "child" can be expressed in English and Uzbek. These include morphemes, lexemes, phrasemes, phrasemes, senseemes (simple and complex compound sentences) and textemes.

The representation of the concept of "farzand" in Uzbek and "child" in English through morphemes is one of the important stages in the study of the conceptual field in linguistics. The following are the main aspects based on the morphemic analysis of this concept:

In English, the suffix "-ren" is used for "child" rather than the usual "-s" suffix: child → children. This is considered an exception and is considered an unstable form from a morphological point of view.

In Uzbek, the plural is formed simply and regularly with the suffix -lar: farzand → farzandlar. The "-s" in Uzbek are agglutinative, meaning that each suffix has a specific grammatical meaning. In English, there is no such consistency, which indicates that Uzbek is a synthetic-agglutinative language, not an analytic one.

In English, possession is expressed by “s”: child's toy, child's smile — here the possession morpheme is grammatically universal, meaning it applies equally to all persons and is differentiated by context.

In Uzbek, possessive pronouns are defined in a way that suits each person: my child, your child, your child, our child, your child, your child, etc.

In Uzbek, possession clearly indicates a more personal relationship, intimacy, and emotion, which reveals the familial, personal, and affectionate nature of the concept of "child."

Expansion through word-forming affixes :

In English, many derivatives are created from the word child:

childhood

childish – childish (usually negative)

childlike – innocence, simplicity (positive)

childless

childcare

In the Uzbek language, many affixes are added to the word "farzand" (child), enriching its meaning:

childlike – childlike, childlike (-cha is a diminutive or relative affix)

having children – has children (-li suffix indicating possession)

childless – has no children (-siz is a negative suffix)

childhood – the state of being a child or the status of a child (-lik case, adjective suffix)

childish – at the level of a child, at the level of a child (-cha + -lik (indicating degree or quantity)

Thus, both languages use derivational morphemes to expand the temporal, behavioral, emotional, and social aspects of the concept of "child." However, in Uzbek, the affixes are more affectionate and affectionate, while in English, the emphasis is on semantic precision and social role.

Uzbek is an agglutinative language, meaning that each morpheme has a specific function and is added to the word in an orderly manner: farzand + im + dan (from my child) — here each of the 3 morphemes clearly fulfills its role. English is an analytical language, and grammatical meaning is often expressed through auxiliary words and context. Child's is “child + possessive marker”, but the person and plural are determined by context.

The words "farzand" in Uzbek and "child" in English are both basic lexical units, expressing a mutually compatible concept and acting as a conceptual core. Both are one of the basic (main) semantic units associated with such important concepts as human procreation, generational continuity, and love in the worldview of the speaker of the language.

The Uzbek word "farzand" is used as an independent word and semantically embodies values such as warmth, affection, responsibility, loyalty, and respect for parents. Phonetically, it is composed of soft and melodious sounds, and is often combined with expressions of warmth, kindness, and closeness. This word is deeply rooted in the family values, national mentality, and moral worldview of the Uzbek people.

In contrast, the English word “child” is also an independent unit, which also denotes the concept of offspring, generation, and younger generation. However, phonetically, this word sounds stronger, sharper. In particular, the combination of consonants (“ch” and “ld”) gives this word semantic brightness such as strength, activity, vitality. Also, this word is associated with concepts such as youth, freedom, mobility, or independence in various contexts in the English language.

Thus, the word "farzand" in Uzbek is more associated with parental affection, social responsibility, and cultural values, phonetically and semantically combined with affection and tenderness, while the word "child" in English emphasizes biological age and individual characteristics. Therefore, although both words cover similar conceptual areas, they differ in the content, tone, and cultural connotations they convey.

Infant – baby (0–1 years old)

Baby

Toddler – a child who has just learned to walk

Kid – informally child

Youth – adolescence, youth

Minor – legally underage

In Uzbek, it can be expressed by the following lexical units:

Child

Baby

Baby

Baby

Nora (orphan, child without parents)

Pleasant, innocent (figuratively)

"child" is expressed in both languages through the following idioms (i.e. phraseological units).

In English, "child" is more often used in terms of psychological state, development, or immaturity.

Minor child

Child protection

Foster child

Abandoned child

Child custody

Child rights

The concept of "child" in Uzbek through phraseology:

Dear as a child

To have children

Childbirth

Expression through phraseology:

In English:

Big baby – (ironically) a big man who is being manly

Like a kid in a candy store – a state of joy

Child's play – very easy job

As innocent as a child – innocent, pure-hearted

Child of nature – a flawless person in harmony with nature

God's child – in a religious sense, a person protected by God

Don't be such a child! – Don't act like a child!

Throw a tantrum like a child

War child – a child who has suffered from war

Street child – an orphan living on the streets

In Uzbek:

The apple of my eye is a very dear child, a child

The joy of my heart, my son.

A piece of my soul – a child – is a part of my parents' soul that has been separated from theirs.
of my heart – a very close, dear child; a piece of the heart

Expression of the concept "child" in English through sentences:

Every child has the right to safety and education.

A child raised with love will spread love.

Childhood shapes character.

With compound sentences:

Children are like wet cement – whatever falls on them makes an impression.

(Children are like wet cement – whatever falls on them leaves a mark.)

Every child is an artist, the problem is how to remain an artist once we grow up.

Children must be taught how to think, not what to think.

(A child should be taught how to think, not what to think.)

A child is not a vessel to be filled, but a fire to be kindled.

(A child is not a vessel to be filled, but a fire to be kindled.)

The concept of child can be expressed in simple or compound sentences in Uzbek:

Simple sentences (based on the concept of a child):

A child is the light of the house.

There will be blessings in a home with children.

A child is a mirror of its parents.

Every child is a gift from God.

A child is the joy of the heart.

A good child is the key to heaven for parents.

Teach your child good manners with bread from a young age.

A child is the owner of tomorrow.

Expression through compound sentences:

When your child is well, your face will be bright.

When a child is educated, society is elevated.

If a father loves his child, the child will brighten his father's face.

If you have a child, show him/her an exemplary life.

Parents who have children must have patience and perseverance.

If you protect a child, he will honor you.

A child does what he sees in his parents.

Such sayings express the attitude of the Uzbek people towards their children, their experience in the upbringing process, and their philosophy of life. They are not only an element of language, but also a reflection of culture and worldview. Such sayings are often used in the form of proverbs, wisdom, and advice, and are of great linguo-cultural significance.

In English and Uzbek, the concept of "child/child" can also be expressed by **textemas**, that is, paremiological units (in proverbs and sayings).

In English, we can give the following examples:

“Train up a child in the way he should go, and when he is old, he will not depart from it.”
(Proverbs from the Bible) Meaning: Train a child in the way he should go, and when he is old, he will not depart from it.

“What is learned in the cradle is carried to the grave.” Meaning: What is learned in the cradle is carried to the grave.

“Spare the rod and spoil the child.” Meaning: Spare the rod and spoil the child. (Meaning that discipline also requires severity)

In Uzbek proverbs, children are often described as the continuation of the family, the future of society, and the most important responsibility in the lives of parents.

For example:

“A child is the light of the house, wealth is the strength of the house.” This proverb describes a child as the most important asset in a family. While wealth is temporary, a child is a permanent source of joy and meaning.

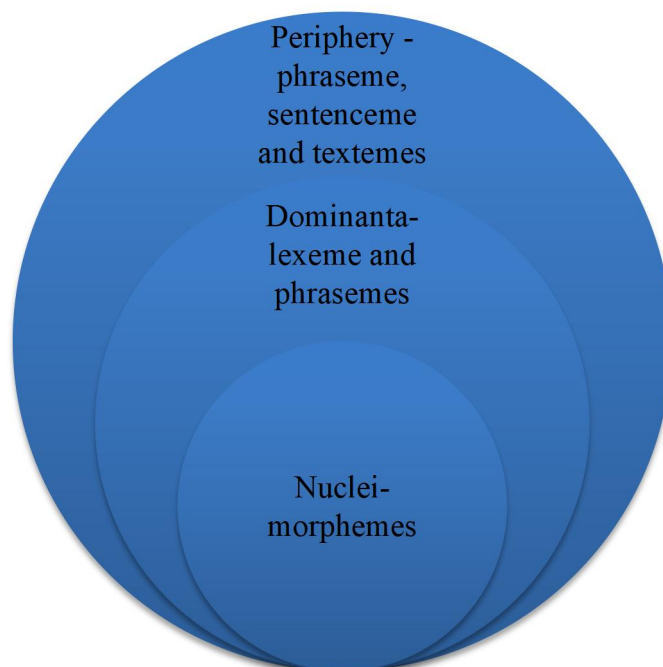
“Raise a son, raise a daughter – raise a son right.” This proverb emphasizes the need to raise a son properly. The quality of upbringing affects the child's future.

"If you plant crops, the land will give you; if you raise children, the land will give you." This proverb shows that raising children is important not only for the family, but also for the entire society.

"A son is the father's back, a daughter is the mother's heart." In this proverb, a son is seen as the strong support of the family, while a daughter is seen as the source of parental love.

“A child is a flower in a garden, and upbringing is the water that waters it.” This proverb describes a child as something beautiful but one that needs to be carefully nurtured.

Based on the above considerations, the concept of "child/child" can be analyzed as follows, according to its expression in different linguistic units:



In general, the expression of the concept of “child” in English and Uzbek is unique, and the emergence of their isomorphic and allomorphic aspects is due to the differences in linguocultural and linguocognitive aspects in the main languages. In English, this concept is more associated with individualism and personal development, while in Uzbek, collectivism and family values

prevail. In phraseological units, metaphors, folk oral creativity and literature, this concept is realized through various means.

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