

THE ISSUES OF STUDYING THE CONCEPT OF "CHILD" IN LINGUISTICS

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This article presents scientific and theoretical perspectives on the concept of "child" studied in global and Turkological contexts, the practical and creative use of the word expressing the concept of "child," along with its linguistic-poetic mastery and approaches. It also discusses the classification and description of this concept, as well as its historical-cultural and periodical development.

Key words

concept, child, culture, mentality, value, upbringing.

INTRODUCTION

The emergence of interdisciplinary integration in world linguistics on the basis of many new innovative approaches ensures the implementation of research in advanced trends. In particular, in such areas of modern linguistics as linguoculturology, cognitive linguistics, linguopersonology, sociolinguistics, pragmalinguistics, sociolinguoculturology, the study of the concept from an anthropological point of view in conjunction with the personal factor leads to effective scientific and practical results. In the research conducted in the world's leading linguistic scientific schools in recent decades, concepts that reflect the thinking, lifestyle, everyday life, and understanding of the world of representatives of society are being studied on the basis of various principles and approaches.

In recent years, Uzbek linguistics has carried out a lot of scientific work on the study of concepts, as a result of which the content of the Uzbek conceptsphere has expanded, especially in modern schools of linguistics, special attention has been paid to the topic of concepts that represent national and cultural values.

In the cultural heritage of various nations, there are concepts that have developed over centuries, directly related to the mentality and lifestyle of the speakers. In modern linguistics, the study of the issue of "concept" has become a primary research object. Currently, this term is widely used in fields such as cognitive linguistics, linguoculturology, psycholinguistics, pragmalinguistics, semantics, and sociolinguoculturology. One such concept is "child," which is regarded as the cornerstone of the family, the meaning of the parents' lives, their joy, and the future. The responsibility of raising a child and bringing them to maturity has been elevated to the level of a value in many societies. Often, the concept of "child" is associated with ideas such as "the foundation of the family/house," "the one who lights the parents' 'lamp,'" "the joy and the sun of the family," "the link connecting ancestors and descendants," "the successor of the lineage," "the guardian of the homeland," "the support, solace, pillar, and comfort for parents," "the honor and pride of the forefathers," and "in need of protection, education, and affection." The broad scope of the content of the concept of a child and the means of its expression, as the object of this research, demonstrates its significant role in society, its functions, as well as its social, cultural, linguistic, and symbolic dimensions. This signifies the high value and status of the concept within the mentality and culture of the speakers.

METHODS

The study of the "child" concept in linguistics occupies a special place in scientific research, and the cognitive, pragmatic, cultural, and sociological characteristics of this concept reflect the beliefs, national character, and worldview of people, shaped over historical periods, alongside their cultural and domestic life. In exploring this topic, methods such as description,



classification, etymological analysis, component analysis, comparative contrast, linguocultural, and lexical-semantic analysis have been employed.

RESULTS

The concept of "child" is directly related to the mentality, lifestyle, and national-cultural perceptions of language speakers. It refers to a child born to a mother and father, whether a son or a daughter (in relation to the parents), and the term "child" [1, p. 115] carries this meaning. The responsibility of raising and nurturing a child to maturity is considered a duty in many cultures. The integrity of the family is measured by the presence of children, and this concept is elevated to the level of a value and revered. For Uzbek mentality, "child" is an existential value. Alongside highlighting the linguocultural, lexical-semantic, and stylistic characteristics of the "child" concept, it can be argued, with reference to literary sources, that this concept is universal in scope, with a broad range compared to the concept of "child." It is intricately linked to society and the family and is inherently connected to national stereotypes, national values, and national mentality within Uzbek linguoculture. The works of Russian linguists S.A.Askoldov, Y.S.Stepanov, V.A.Maslova, N.D.Arutyunova, Y.S.Kubryakova, D.S.Likhachev, I.A.Sternin, Z.D.Popova, V.I.Karasik, A.A.Zalevskaya and other linguists analyzed the linguocultural, linguocognitive, psycholinguistic and theolinguistic properties of the concept. The term concept was first used by the Russian linguist S.A.Askoldov in his article "Concept and Word" ("Концепт и слово"). According to V.A.Maslova, until the first half of the 20th century, the concept of "concept" was not accepted as a scientific term in scientific literature. Despite the above article by S.A.Askoldov and other publications on this topic, this issue has not been sufficiently studied [2, p. 31]. Thoughts on the etymology of the term concept are covered in detail in the dictionary published under the editorship of Y.S.Stepanov. According to the scientist, "A concept is a phenomenon of the same order as a concept. According to their internal form, the words "concept" and "concept" are the same: the word "concept" is a derivative of the Latin word "conceptus" - "concept" [3, p. 42].

DISCUSSION

The concept of a child occupies a special place in the culture of all peoples. A child, as a trace left by parents after themselves, a part of the family, a support and guardian of the nation, is reflected in the history, beliefs, rituals, and culture of the people and the nation. In linguistics, many studies are also being conducted on the concept of a child. In Russian linguistics, researchers such as M.Kosicheva, T.Babarikina, S.Alfalki, A.Ashkharava, I.Kalyuzhnaya have revealed the specific features of the concept of "child" through lexical, paremiological, and phraseological means. M.Kosicheva's dissertation describes the value-related features of the concept of "child" in English culture, the set of units that objectify the concept of "child" [3, p. 23]. I.A.Kalyuzhnaya in her article "Childhood" explained the similarities and differences between the concepts of a child in Russian and German. In her opinion, the concept of "Childhood" reflects the clarification of the main stages of childhood in terms of the "age" parameter of the concept of "person" with the identification of the specific features of child behavior [4, p. 225].

The concept of "child" is also among the most studied works in Turkic linguistics. E.T.Tolokova was engaged in the study of the linguo-cultural features of the concept of "child" in the Kyrgyz language. She studied the connotational, emotional-expressive meanings of words related to the child, the mechanism and nature of their emergence [5, p. 30]. The words *бала, перзент, туяк, тукум, кулун, чурпө* given in the "Kyrgyz Language Synonyms Dictionary" denote the meanings of the offspring left behind by people. The dictionary also notes that the word *бала* (бала) is used in relation to the young of a bird [6, p. 58]. Turkish researcher Ali Dashman studied the issues of expression of the concept of child in the Turkish and Kyrgyz languages. According to him, among the Kyrgyz, when a child starts to walk, a *tushow kesü* ceremony is held. The child's two legs are tied with colored thread and then cut off. A running



competition between children of the same age, in which they are given sugar, cookies, chocolates and other things. Although this tradition is observed to continue in some parts of Anatolia, it is also noted that it has fallen into oblivion [7, p. 279].

In the Uzbek language, the concept of *child* is used in conjunction with personal nouns such as *bala*, *arzanda*, *zuriyot*, *bola-chaqa*, *bola-bakra*, *avlod*; nouns naming “youth periods” such as *chaqaloq*, *go’dak*, *o’smir*, *o’spirin* (baby, teenager, teenager); positive lexemes such as *dilband*, *nuridiyda*, *kozichok*, *toychok*, *botaloq*, *kizalok* and strong negative lexemes such as *huvvari*, *shaytonvachcha*, *valad*, *juvonmarg*, *haromi*, *takasaltang*; adjectives and idioms such as *jajji*, *mitti*, *kichik*, *beg’ubor*, *sof*, *toza*, *o’yinqaroq*, *sho’x*, *o’ynoqi*, *to’polonchi*, *beqaror*, *yo’lga kirmagan* (about young children), *tajribasiz*, *bo’z*, *bo’lali*, *mo’ychinak tishlamagan*, *ona suti og’zidan ketmagan*, *mo’ylovi sabzi urmagan* (about middle-aged children). As a work dedicated to the study of the concept of child in Uzbek linguistics, we can include the dictionary “Soz sandiqchasi” created for children in the Uzbek language [8, p. 216]. This dictionary contains about 700 words and their meanings explained in a simple and understandable way. “Children's Associative Dictionary” [9, p. 164] was created in the *stimulus word - response type*, and it contains more than 18,000 response reactions (associations) restored in the linguistic memory of preschool children (3 to 7 years old) for 100 stimulus words. Young researchers such as D.Yuldasheva, S.Ruziyeva, U.Yigitaliyev, F.Usmanov, V.Giyosova, O.Anorkulova have also addressed the topic of children in their works.

The upbringing of children in Uzbek families is considered a matter of life and death, which is why children are nurtured from the time they are in the mother's womb. Parents dedicate their lives to their children and protect them from all harm. The Uzbek people are known for their affection towards children. This characteristic is a national stereotype of the Uzbek people. Regardless of the nationality, all children are equally loved and cherished. It is no coincidence that Uzbek proverbs say, “There is no such thing as a stranger to a child,” and “It takes seven neighborhoods to raise a child.”

In her doctoral dissertation, D.Yuldasheva explores the phonetic-phonological, lexical-semantic, morphological, syntactic-stylistic, cognitive-semantic, psycholinguistic, and linguocultural characteristics of texts aimed at children. According to her, the priority of the child's personality is evident in texts written for children. As the linguist Y.N. Karaulov states, behind texts intended for children stands a specific individual – the author – who has mastered the linguistic systems characteristic of such texts [10, p. 33].

In his doctoral dissertation, F. Usmanov states that the integrity of the family is measured by the presence of children, and this concept is elevated to the level of a value and revered. For Uzbek mentality, the child is an existential value. Just as a new sapling replaces an old tree, the child who remains after a person's life constitutes the meaning of that person's existence [11, p. 40].

The concept of “child” can be expressed through various lexical units, and these units contain the common semantics “small, tiny, not very big, immature.” It can be concluded that the concept of “child” holds a special place in the culture, daily life, traditions, and customs of all nations.

CONCLUSION

The concept of “child” holds a special place in the culture of all nations. The national worldview, mentality, beliefs about the world, and the care and affection shown by individuals toward their descendants have been reflected in their lifestyle, customs, history, faith, and activities, shaped over centuries. The concept of “child” occupies a special place in the system of culture and values as a cognitive-pragmatic, sociocultural, and axiological phenomenon. A child not only represents a stage of biological development but also serves as a point of connection with society.



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