



UNIVERSAL AND LINGUACULTURAL FEATURES OF THE “CHILD” CONCEPT IN UZBEK AND ENGLISH

Yakubova Gulnoza

Assistant of the Department of

Philology of the non-governmental higher education institution

“University of Economics and Pedagogy”

The concept of "child" serves as a fundamental pillar in both Uzbek and English cultures, embodying a range of universal and linguacultural features that reflect societal values, beliefs, and practices surrounding childhood. As a pivotal stage of human development, childhood is not merely a biological phase but a complex construct shaped by cultural narratives and social norms. This exploration seeks to illuminate the rich tapestry of meanings associated with the "child" concept in both languages, highlighting how cultural contexts influence perceptions and expressions.

In Uzbek culture, the notion of a child is deeply intertwined with familial honor, communal responsibility, and spiritual significance. Children are often viewed as blessings and vital contributors to the continuity of cultural heritage. Conversely, in English-speaking cultures, the emphasis tends to be on individuality, personal growth, and the potential for self-expression. These differing perspectives manifest in language through various phraseological units, proverbs, and idioms that encapsulate each culture's unique approach to childhood.

The concept of "child" serves as a vital lens through which we can examine the broader themes of identity, development, and societal values in both Uzbek and English cultures. While childhood is a universal stage of human experience, the meanings and implications associated with it can vary significantly across different cultural contexts. This exploration seeks to delve into both the universal features that unite diverse perspectives on childhood and the unique linguacultural elements that distinguish the Uzbek and English understandings of what it means to be a child.

At its core, childhood is often viewed as a time of innocence, growth, and potential. Across cultures, children are generally seen as the bearers of hope for the future, embodying the dreams and aspirations of their families and communities. This universal recognition of childhood as a formative period underscores common values such as love, care, and protection. However, how these values are expressed, prioritized, and integrated into daily life can differ widely.

In Uzbek culture, the child is not only a source of joy but also a significant symbol of continuity and legacy. The communal approach to child-rearing emphasizes collective responsibility, where extended families play an active role in nurturing and guiding children. Traditional beliefs often imbue children with spiritual significance, viewing them as a link between generations and custodians of cultural traditions. Language reflects this perspective through proverbs and expressions that highlight respect for elders, the importance of education, and the moral upbringing of children.

By investigating the interplay between these universal themes and the specific linguacultural features inherent in Uzbek and English contexts, we can develop a more nuanced understanding of how each culture perceives childhood. This comparative analysis not only enriches our appreciation for the diversity of human experience but also highlights the ways in which language serves as a powerful vehicle for conveying cultural values and beliefs surrounding one of life's most cherished stages. Through this lens, we

can better appreciate the multifaceted nature of childhood as both a shared experience and a culturally specific phenomenon.

1. Universal Features of the "Child" Concept

a. Developmental Stages:

- Childhood is universally recognized as a distinct stage of human development, typically characterized by physical, emotional, cognitive, and social growth.

- Theories such as Piaget's stages of cognitive development highlight common milestones that children achieve globally.

b. Innocence and Vulnerability:

- Across cultures, children are often seen as innocent and vulnerable, requiring protection and guidance from adults.

- This perception fosters a universal instinct to nurture and safeguard children.

c. Hope and Future:

- Children are viewed as the bearers of hope for the future, symbolizing potential and continuity within families and societies.

- This universal belief drives investment in education and well-being.

d. Play as Learning:

- Play is a universally recognized mechanism through which children learn about their environment, develop social skills, and foster creativity.

2. Linguacultural Features in Uzbek Context

a. Communal Child-Rearing:

- The Uzbek approach emphasizes collective responsibility in raising children, reflecting a strong communal bond.

- Language reflects this through proverbs such as "A child is raised by the community," which underscores shared values.

b. Spiritual Significance:

- Children are often viewed as a link between generations, embodying cultural and spiritual heritage.

- Expressions related to blessings and well-wishes for children often contain religious connotations.

c. Respect for Elders:

- The Uzbek culture places high importance on respect for elders, which is often instilled in children from a young age.

- Linguistic expressions emphasize obedience and reverence towards older generations.

d. Educational Aspirations:

- The emphasis on education is reflected in language through terms that denote academic success, moral upbringing, and the pursuit of knowledge.

3. Linguacultural Features in English Context

a. Individualism:

- English-speaking cultures often emphasize personal achievement and self-discovery in childhood.

- Language contains idiomatic expressions that celebrate individuality, such as "finding oneself."

b. Autonomy and Independence:

- The narrative around childhood encourages independence, with language reflecting this through phrases that promote self-reliance.

- Books and media often portray children as capable agents in their own stories.

c. Creativity and Expression:

- English culture celebrates creativity during childhood, encouraging artistic expression and imaginative play.

- This is evident in language through idioms that promote thinking outside the box.

d. Diverse Family Structures:

- The English context acknowledges varied family structures (nuclear, single-parent, blended), influencing how childhood is conceptualized.

- Language reflects this diversity with terms that encompass different familial relationships.

4. Comparative Analysis

- Commonalities:

- Both cultures recognize childhood as a critical developmental stage filled with potential, innocence, and the need for guidance.

- Education is valued in both contexts, though the methods and cultural narratives surrounding it may differ.

- Differences:

- The Uzbek perspective emphasizes communal values and respect for tradition, while the English perspective leans towards individualism and self-expression.

- The role of spirituality and communal responsibility is more pronounced in Uzbek culture compared to the more individual-centric approach in English-speaking contexts.

Understanding the concept of "child" through both universal and linguacultural lenses allows for a deeper appreciation of how different societies view childhood. While there are shared values that transcend cultural boundaries, the unique features inherent in each culture's language provide insight into their distinct perspectives on nurturing the next generation. This comparative framework highlights the richness of human experience as it relates to childhood across diverse cultural landscapes.

REFERENCES:

1. Berdiyorov H., Rasulov R. Paremological Dictionary of Uzbek language. Tashkent: Teacher, 1984, p. 59.

2. Korzyukova Z.V. The main aspects of the functioning of phraseological units with proper names in the English language: national and cultural specificity. Diss. for Cand. of Philol. sciences. - Moscow, 2003. p. 67. "Oriental Art and Culture" Scientific-Methodical Journal Volume 3 Issue 2 / June 2022 ISSN 2181-063X 199 <http://oac.dsmi-qf.uz>

3. Radjabova, M. Comparative study of phraseological units with Naming features in nonrelated languages. Philology matters: vol. 2019: iss. 1, article 22. Doi: 10.36078/987654329

4. Shomaksudov Sh., Shorakhmedov Sh. Significance of meanings. Tashkent: National Encyclopedia of Uzbekistan, 2001. p. 448.

5. Uryson E.V. Yazikovaya kartina mira vs. obikhodnye predstavleniya [Linguistic Picture of the World vs. Everyday Representations] / E.V. Uryson // Questions of Linguistics. - 1998. - No.2. - p. 3.