PERSPECTIVES ON CHILD DEVELOPMENT FROM LINGUISTIC ASPECT

Achilova Gulhayo Ismailovna
Tashkent state transport university
Teacher in Foreign languages department

Abstract. In the past, scientists have looked at how children and parents naturally converse in order to understand how children grow. There were conducted number of interviews, over 140 talks between Katz and Katz's boys, who were 3 and 4 years old at the time of the initial recording, were gathered and studied in 1928. Katz [4]interpreted the conversation's substance to demonstrate "thinking, feeling and volitional attitudes taken up by the child towards his environment in general" as it emerges in the children's discourse. From the dialogue and their observations, they also tried to deduce the "character" of their kids analysis included.

Key words: thinking, feeling and volitional attitudes, interpretations of the occurrences, verbal interactions,real contexts

Introduction. They obviously realized the value of using natural dialogue to comprehend the children's thinking, even though their analysis was only a series of interpretations of the occurrences they watched. They insisted that the discussion was "experienced by the participants themselves as a unity [1,3]and that it was crucial to analyze the conversational interaction as a whole rather than breaking it up into parts. Additionally, they emphasized the dialogical aspect of dialogue and the inadequateness of only relaying a portion of a child's statement without providing any additional context.

Despite this revolutionary work, the study of normal conversation was not regarded as a key tool by developmental psychology experts. This aversion may be caused, at least in part, by the inability of natural conversation to be replicated, as opposed to experimental approaches or organized interviews. The significance of examining verbal interactions in real contexts was subsequently recognized by sociolinguistic and anthropological approaches to child development. Heath (1983) examined ethnographic data in two rural communities in the United States with a focus on the process of language socialization and documented the disparities in linguistic settings for children in connection to school education. The "oral

traditions" of these groups, which included methods of sharing personal tales with others, were thoroughly described by Heath [3,4,5,6]

Given this focus on storytelling in everyday discussion, researchers covered the topic's significance in a number of ways without focusing on how kids pick up culturally particular storytelling techniques. For instance, they emphasized its significance in helping kids comprehend why people behave the way they do or how things happen [1,2]as well as cultural norms. Studies on conversation analysis have shown that preserving our interpersonal ties depends on telling stories in casual talk. It so serves "to ratify group membership and modulate rapport" when participants engage in collaborative narration of a family narrative, according to Norrick [7,8,9]A young kid and his mother co-remembering as a family building was examined by Middleton and Brown .

Miller et al. [10,11] citing the theoretical framework of social constructionism and Vygotsky's ideas, noted that several types of interaction observed in ethnographic research are interpretable as the construction of children's selves: that is, "coming to express and understand who one is" in relation to a variety of interests pursued in linguistic socialization studies. Miller et al. (1990) hypothesized three storytelling styles that are intimately connected to how children develop their identities: adults narrating tales about children; adults and older children interjecting in children's storytelling; and children adopting the stories of others. By concentrating on the interpersonal ties that occur in children's personal tales and making an effort to comprehend how children see themselves in relation to others, Miller et al. expanded this topic further.

The debates between Miller and her colleagues suggested that people can help children's tales about themselves by serving as both conversation partners and characters. They conducted various cross-cultural analyses of ethnographic data based on this overarching goal, and they spoke about the variations in how children's prior behavior was described. Wiley, Rose, Burger, and Miller (1998), citing Markus, Mullally, and Kitayama (1997), hypothesized that among all this research, "children come to enact certain kinds of selves by virtue of their everyday participation with other people in characteristic self-relevant practices" (p. 833). They called this practice selfways. In order to define their autonomous selves, children's participation in personal storytelling is regulated and performed, according to this perspective on children's selves.

These experiments demonstrate the potential of two features of conversation covered in the previous chapters, namely the relationships expressed via dialogue

and the relationship participants of the conversation create. Existing research, however, also hints that rather than dismissing it as a simple "cultural difference," there is potential for debating and expanding theoretical frameworks that allow an integrated account for the self to arise in these two components of conversational contact.

To begin with, certainly in Japan, young children and their moms frequently engage in this type of talk, which frequently involves some discussion about the children's interpersonal ties. Nearly 90% of mothers said they talked about their children's experiences at yochien every day, and about half said they did so for more than 10 minutes on average, according to responses from 581 mothers to a questionnaire about the frequency and content of those conversations (Komatsu, 2000, 2013). The moms' responses also demonstrated that common conversation themes in yochien include children's interpersonal experiences, such as kind things that instructors or friends did for kids or problems or fights amongst kids of a similar age Komatsu, [10,12]even when these responses.

Regarding the frequency of this subject, it is also important to note that these discussions are occurring when children move from their tight ties with family members to their interactions with classmates who are the same age as them. This change, as was already indicated in Chapter 1, positions the child's relational position in a liminal space (Turner, 1969), where one's identity is ambiguous. For moms who participate in these dialogues, this liminal quality is also beneficial. According to the mothers' questionnaire responses, these dialogues are often very important to moms, particularly so they can comprehend and share their children's experiences (Komatsu, 2000, 2013). Due to their ubiquity and the mothers' supportive views on them, these dialogues occupy a special role in society.

References

1. Blum-Kulka, S. (1997). Dinner talk: Cultural patterns of sociability and socialization in family discourse. Mahwah: Lawrence Erlbaum.
2. Georgakopoulou, A. (2002). Greek children and familiar narratives in family context: En route to cultural performances. In S. Blum-Kulka & C. E. Snow (Eds.), Talking to adults: The contribution of multiparty discourse to language acquisition (pp. 33–54). Mahwah: Lawrence Erlbaum.
3. Heath, S. B. (1983). Ways with words: Language, life, and work in communities and classrooms. New York: Guilford.

4. Katz, D., & Katz, R. (1936). Conversations with children. London: Kegan Paul, Trench, Trubner & Co.
5. Komatsu, K. (2000). Co-narrating about children's experiences at preschool: Mothers' beliefs about and perceptions of their conversations with their children. Japanese Journal of Educational Psychology, 48(4), 481–491. in Japanese.
6. Komatsu, K. (2003). Mother-child conversations about kindergarten friends, teachers and experiences: Conversation topics and the characteristics of children's speech. Japanese Journal of Developmental Psychology, 14(3), 294–303. (in Japanese).
7. Komatsu, K. (2006). The construction of a young child's self in mother-child conversations: A longitudinal case study focusing on "the self in relation to others". Japanese Journal of Developmental Psychology, 17(2), 115–125. (in Japanese).
8. Komatsu, K. (2010). Emergence of young child's presentational self in daily conversation and its semiotic foundation. Human Development, 53(4), 208–228.
9. Komatsu, K. (2013). Why and how young children's presentational self emerges in day-to-day conversation about the past? Focusing on children's daily trip to yochien, in Japan. In G. Marsico, K. Komatsu, & A. Iannaccone (Eds.), Crossing boundaries: Intercontextual dynamics between family and school. Charlotte: Information Age.
10. Miller, P. J., Potts, R., Fung, H., Hoogstra, L., & Mintz, J. (1990). Narrative practices and social construction of self in childhood. American Ethnologist, 17(2), 292–311.
11. Miller, P. J., Mintz, J., Hoogstra, L., Fung, H., & Potts, R. (1992). The narrated self: Young children's construction of self in relation to others in conversational stories of personal experiences. Merrill-Palmer Quarterly, 38(1), 45–67.
12. Wiley, A. R., Rose, A. J., Burger, L. K., & Miller, P. J. (1998). Constructing autonomous selves through narrative practices: A comparative study of working-class and middle-class families. Child Development, 69(3), 833–847.