



THE CONTENT AND STRUCTURE OF THE CONCEPT OF GENEROSITY

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Abstract. This thesis examines the content and structural characteristics of the concept of *generosity* in the Russian and Uzbek languages from a contrastive perspective. The lexical, etymological, semantic, and cognitive features of the concept are identified, and its core and peripheral components are determined. The material and spiritual aspects of the concept of generosity, its motivational and metaphorical models, as well as the linguistic means of its representation in Russian and Uzbek are also considered.

Keywords: concept, generosity, seme, semantic structure, cognitive feature, core, periphery, paremia, metaphor, contrastive analysis.

In modern cognitive linguistics, a concept is regarded as one of the important units reflecting human cognition, national and cultural values, and linguistic experience. From this perspective, the concept of *generosity* possesses specific semantic, cognitive, and linguocultural characteristics in Russian and Uzbek. In studying the verbalization of this concept, it is important to conduct a comprehensive analysis of its lexical meanings, synonymic patterns, metaphorical models, and representation in paremiological units. The study draws upon explanatory and etymological dictionaries of the Russian language, paremiological sources, as well as explanatory dictionaries and collections of proverbs in Uzbek. In particular, the works of S. I. Ozhegov and N. Yu. Shvedova, V. I. Dal, M. Fasmer, A. Madvaliev, V. P. Zhukov, and V. M. Mokienko, as well as the studies of Sh. Shomaqsudov, Sh. Shorahmedov, T. Mirzaev, A. Musoqulov, and B. Sarimsoqov, serve as the theoretical basis of the research.

From an etymological perspective, the Russian lexeme *щедрый* is associated with the Old Slavic form *щедръ*, which initially expressed the meaning of “broad” or “unlimited.” Subsequently, this meaning underwent metaphorical extension and came to denote a moral and spiritual quality of a person. The Uzbek lexeme *saxiy* is borrowed from Arabic and denotes such meanings as “open-hearted,” “generous,” and “one who does not withhold his or her possessions from others.” An analysis of lexical definitions demonstrates that in both languages the fundamental meaning of generosity is associated with the voluntary and selfless sharing of available benefits with others. On this basis, the following basic semes of the concept can be identified:

1. readiness to share with others;
2. selflessness and the absence of expectation of reciprocity;





MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

3. giving material or spiritual benefits;
4. inner willingness and a character trait.

Thus, generosity is not limited to the sharing of material wealth. It is a complex conceptual unit that also encompasses such qualities as compassion, care, kindness, and spiritual support.

Componential analysis demonstrates that the structure of the concept of generosity consists of a core, near periphery, and far periphery. The core of the concept is formed by the seme of "giving." Its principal cognitive feature is the voluntary provision of a material or spiritual benefit to others. The core incorporates such meanings as selflessness, sharing, and benefiting others.

The near periphery includes the following components:

- material generosity: financial assistance, sharing property, giving gifts and charitable donations;
- spiritual generosity: affection, care, sympathy, and spiritual support;
- motivational features: selflessness, nobility, compassion, and benevolence.

The far periphery reflects the sociocultural and pragmatic aspects of generosity. These include social recognition, moral norms, national and religious values, educational significance, and metaphorical representations.

At the same time, the concept of generosity may contain certain negative connotations. In particular, the Russian *расточительность* and Uzbek *isrofgarchilik, haddan tashqari sarflash* refer to meanings associated with exceeding the acceptable limits of generosity. This demonstrates the existence of a semantic boundary between generosity and wastefulness.

The analysis identifies several major cognitive features of the concept of generosity. The primary feature is the act of giving, represented in Russian by such lexical units as *давать, дарить, раздавать, жаловать, наделять* and in Uzbek by *bermoq, ulashmoq, hadya qilmoq, in'om etmoq, ehson qilmoq*. The second important feature is open-heartedness. In Russian, it is represented through metaphorical expressions such as *широкая душа, открытое сердце, большое сердце*, while in Uzbek it is expressed through *keng ko'ngil, ochiq qalb, keng qalb*.

The third cognitive feature is contributing to the well-being of society. This feature demonstrates that generosity has social significance beyond an individual act. It is particularly evident in expressions associated with charity, benevolence, and social assistance.

Motivational features occupy an important position in the semantic structure of the concept of generosity. They can be divided into four groups:

- purpose: doing good, providing assistance, and making charitable contributions;
- manner: giving voluntarily, sincerely, and selflessly;
- quantity: giving abundantly, without withholding, and generously;





MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

- result: receiving blessings, attaining spiritual merit, and gaining social respect.

These features demonstrate that generosity is not merely an external action but a form of moral behavior based on a specific purpose and internal motivation.

Contrastive analysis demonstrates that the concept of generosity is manifested in two major dimensions:

1. Material generosity:

- sharing property and material possessions;
- providing material assistance;
- making charitable donations;
- giving gifts and presents.

2. Spiritual generosity:

- showing compassion;
- providing spiritual support;
- demonstrating care and concern;
- showing benevolence and sympathy.

Thus, the semantic content of the concept extends beyond material wealth and includes such spiritual resources as affection, attention, time, advice, and support.

The concept of generosity is represented through active metaphorical models in both Russian and Uzbek. In particular, spatial metaphors (*широкая душа* — *keng ko'ngil*; *открытое сердце* — *ochiq qalb*), object-based metaphors (*золотое сердце* — *tilla yurak*; *щедрая рука* — *saxiy qo'l*), and metaphors based on natural phenomena (*daryodek saxiy*, *buloqdek to'kin*, *quyoshdek saxovatli*) contribute to the figurative representation of the concept.

These metaphors demonstrate that generosity has a broader spiritual and moral meaning than a merely physical act. In particular, such images as “broad,” “open,” “rich,” and “warmth” associate generosity with the breadth and richness of a person's inner world.

The results of the study demonstrate that the concept of *generosity* in Russian and Uzbek has a multilayered and hierarchical structure. The “**giving**” seme constitutes the core of the concept, while its near periphery includes material and spiritual generosity, selflessness, nobility, compassion, and benevolence. The far periphery is associated with social, cultural, moral, and pragmatic meanings.

Although the principal semantic features of the concept of generosity are shared by the two languages under comparison, certain differences can be observed in their metaphorical and linguocultural representation. In both languages, generosity is interpreted as a positive moral value and serves to express a person's character, spiritual world, and attitude toward society.

Thus, the concept of generosity consists of a system of interconnected semantic and cognitive components that can be represented as follows: “giving → selflessness → assistance → compassion → nobility → social recognition.” Further study of how these





MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

components are manifested in paremiological units will make it possible to reveal more deeply the national and cultural characteristics of the concept of generosity in Russian and Uzbek.

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