

“EDUCATION-UPBRINGING” CONCEPT AS A LINGUACULTURAL PHENOMENON: INSIGHTS FROM ENGLISH AND UZBEK

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Abstract: The concept of “education-upbringing” represents a vital intersection of linguistic and cultural values, reflecting societal norms, beliefs, and priorities. This study examines the “education-upbringing” concept as a linguacultural phenomenon in English and Uzbek, utilizing cognitive linguistic and cultural analysis frameworks. Findings suggest that sociocultural factors significantly shape the linguistic representation of education. This research contributes to understanding the interplay of language, culture, and cognition, offering practical implications for educators, translators, and cultural mediators. Future research directions include diachronic studies and broader cross-linguistic comparisons.

Keywords: education-upbringing, linguacultural phenomenon, cognitive linguistics, English, Uzbek, cultural analysis.

Annotatsiya: “Ta’lim-tarbiya” tushunchasi lingvistik va madaniy qadriyatlarining muhim kesishmasini ifodalab, jamiyatning normalari, e’tiqodlari va ustuvorliklarini aks ettiradi. Ushbu tadqiqot ingliz va o‘zbek tillarida “ta’lim-tarbiya” tushunchasini lingvomadaniy hodisa sifatida kognitiv lingvistika va madaniy tahlil doirasida o‘rganadi. Natijalar ta’limning lingvistik ifodasi jamoat-madaniy omillar tomonidan sezilarli darajada shakllanishini ko‘rsatadi. Ushbu tadqiqot til, madaniyat va kognitsiya o‘rtasidagi o‘zaro aloqani tushunishga hissa qo‘shib, o‘qituvchilar, tarjimonlar va madaniyat vositachilari uchun amaliy ahamiyatga ega. Kelgusidagi tadqiqot yo‘nalishlari diaxronik tadqiqotlar va kengroq tillararo solishtirishlarni o‘z ichiga oladi.

Kalit so‘zlar: ta’lim-tarbiya, lingvomadaniy hodisa, kognitiv lingvistika, ingliz tili, o‘zbek tili, madaniy tahlil.

Аннотация: Концепция «образование-воспитание» представляет собой важное пересечение лингвистических и культурных ценностей, отражая нормы, убеждения и приоритеты общества. В данном исследовании рассматривается концепция «образование-воспитание» как лингвокультурный феномен в английском и узбекском языках с использованием когнитивно-лингвистических и культурных аналитических подходов. Результаты показывают, что социокультурные факторы значительно влияют на лингвистическое представление образования. Это исследование способствует пониманию взаимосвязи языка, культуры и когниции, предлагая практическое применение для педагогов, переводчиков и культурных посредников. Перспективы будущих

исследований включают диахронические исследования и более широкие межъязыковые сравнения.

Ключевые слова: образование-воспитание, лингвокультурный феномен, когнитивная лингвистика, английский язык, узбекский язык, культурный анализ

The concept of “education-upbringing” plays a crucial role in understanding how language reflects and shapes cultural values. In linguistics, these concept bridges cognitive, social, and cultural domains, offering insights into the societal norms and values embedded in language use (Lakoff & Johnson, 1980). Exploring this concept in diverse linguistic and cultural settings, such as English and Uzbek, unveils its multifaceted nature and highlights the unique cognitive and cultural frameworks that influence its representation. Education and upbringing are often treated as separate yet interconnected dimensions. In Western societies, education typically emphasizes academic achievement and personal development, while upbringing focuses on moral and social guidance (Hofstede, 2001). Conversely, in Uzbek culture, education and upbringing are inseparable, reflecting a collectivist ethos that prioritizes community well-being and respect for tradition (Salomov, 2020). These differences manifest in linguistic expressions, such as metaphors, idioms, and proverbs, which encode cultural priorities.

This study aims to analyze the "education-upbringing" concept as a linguacultural phenomenon in English and Uzbek. Using cognitive linguistic and cultural analysis frameworks, it investigates how cultural norms influence the linguistic representation of this concept. The findings of this research are significant for linguistics, cultural studies, and education.

This study employs a qualitative research methodology, combining cognitive linguistics and linguacultural analysis to examine the "education-upbringing" concept in English and Uzbek. The analysis draws upon linguistic data from dictionaries, corpora, literary texts, and conversational examples, alongside cultural insights from scholarly works and ethnographic observations. Cultural texts of the study are academic and cultural texts providing sociocultural contexts for education-upbringing, including works like Hofstede’s cultural dimensions theory (2001) and Salomov’s research on Uzbek traditions (2020).

This section provides examples of how the "education-upbringing" concept is reflected in English and Uzbek texts and sources, offering comparative insights.

Linguistic Materials: English Idioms and Proverbs

1. "Knowledge is power" - This expression emphasizes the importance of education as a tool for individual empowerment and societal advancement.

Uzbek Idioms and Proverbs:

2. *Suv bilan ekin o'sar, tarbiya bilan — odam.* ("With water, crops grow; with upbringing, a person grows.")

Interpretation: This structural mirroring creates a balance, reinforcing the equivalence between nurturing crops and nurturing individuals. **Water as a metaphor:** Water symbolizes the essential resource for sustenance and growth, reflecting its vital role in agrarian societies like Uzbekistan. **Upbringing as nourishment:** Upbringing (*tarbiya*) is equated to water, suggesting it is as essential for human development as water is for crops. **Implicit Moral Message**
The proverb conveys that upbringing is not merely about physical growth but encompasses moral, ethical, and intellectual development.

English Cultural Texts:

In John Dewey's "Democracy and Education" (1916), education is described as a means of fostering individual independence and preparing for democratic participation. Dewey's philosophy aligns with the English-speaking world's emphasis on critical thinking and self-expression. For example, "the ideal aim of education is the creation of a free mind." This aligns with individualism and the metaphor of education as personal growth.

Uzbek Cultural Texts:

In Alisher Navoi's works, particularly in "Mahbub ul-Qulub", upbringing is linked to moral and ethical instruction. Navoi emphasizes the teacher's and society's role in shaping an individual's character. For instance: "Ilmsiz odam qorong'i uyda chiroqsiz yashaganga o'xshaydi." ("A person without knowledge is like living in a dark house without a lamp.") Education and upbringing are considered inseparable, with knowledge serving as the moral light guiding an individual in life.

The findings illustrate that linguistic expressions of education upbringing are deeply intertwined with cultural norms and values. These results align with Hofstede's (2001) cultural dimensions, where English-speaking cultures exhibit high individualism, reflected in metaphors and idioms promoting personal autonomy. Conversely, Uzbek culture, characterized by collectivism, incorporates linguistic expressions that emphasize shared responsibility and communal well-being.

Comparative analysis of both languages conceptualizes education as a means of guidance and moral development, suggesting universal aspects of the concept. English emphasizes individual achievement and agency, evident in metaphors of personal effort, while Uzbek focuses on collective nurturing and respect for authority, as seen in proverbs. The results validate cognitive linguistics theories, particularly Lakoff and Johnson's (1980) notion that metaphors shape thought and culture.

This study explored the concept of "education-upbringing" as a linguacultural phenomenon in English and Uzbek, emphasizing its role in reflecting societal values and cultural norms. The analysis revealed that while education and upbringing are universally recognized as essential for personal and social development, their linguistic representations vary significantly across cultures. The findings contribute to cross-cultural understanding, offering practical implications for educators, translators, and cultural mediators. Future research could expand this analysis to other languages or examine historical shifts in the conceptualization of education-upbringing, further exploring the intricate relationship between language, culture, and cognition.

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