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**LINGUOCULTURAL RESEARCH OF THE CONCEPT “EDUCATION” IN ENGLISH AND UZBEK LANGUAGES*****Abdumalikova Sevinch Tayirovna****2nd Year Student Of The Faculty Of English Philology Of The Uzbekistan State University Of World Languages, Uzbekistan***ABOUT ARTICLE**

Key words: Linguacultural research, concept “Education”, English, Uzbek language, psychological meaning, lexicographic counterpart, discrepancy, linguistic semantics, logical semantics, linguistic expressions, framework.

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Abstract: This article discusses the linguocultural research of the concept “Education” in English and Uzbek languages. In the course of the analysis, it turned out that the psychological meaning is much broader than its lexicographic counterpart. So, the basis of the discrepancy between linguistic semantics and logical semantics is that linguistic expressions do not correspond with objects of reality, but with other linguistic expressions within the framework of the structure of the language.

INTRODUCTION

This article is devoted to the study of the linguistic meaning of the lexeme “education” in Uzbek and English, by which we mean the meaning fixed in the explanatory dictionary and the meaning presented in the mind of a native speaker.

To date, in linguistics there is no one universal definition of the meaning of a word, which indicates the complexity and ambiguity of this phenomenon, on the one hand, and the differences in the views of researchers representing different linguistic areas, on the other.

The basis of discrepancies in the definition of meaning are different ideas about the essence of a linguistic sign, in the content of which two components meaning and meaning are distinguished. This opposition is reflected in the well-known Ogden-Richards semantic triangle, which makes it possible to present a linguistic sign as a unity of a linguistic expression and an extralinguistic entity. The appearance of the semantic triangle played a big role in the further development of the concepts of meanings.

THE MAIN FINDINGS AND RESULTS

Thus, the delimitation of linguistic meaning and concept had a significant impact on the development of linguistic semantics, defining different directions and approaches in the study of the meaning of a word.

Today, there are many schools within the framework of linguistic semantics, but at the same time, there are two main areas of it - "strong" and "weak" semantics, which differ from each other in different understanding of the meaning of a linguistic sign. "Strong" semantics, which is a variant of logical semantics, develops ideas according to the logical tradition.

Following this tradition, in order to describe the meaning, it is necessary to establish the pattern of correlating the linguistic expression with the objects of reality. On the contrary, "weak" or linguistic semantics represents the meanings of linguistic expressions in the form of mental formations belonging to the human mind. Linguistic semantics has defined the word as an object of study as a unit of the lexicon, human speech, and explores the word strictly within the framework of the context established by native speakers, i.e. the task is to study and analyze intralinguistic relations and features of compatibility or limitations of certain linguistic expressions in use. So, the basis of the discrepancy between linguistic semantics and logical semantics is that linguistic expressions do not correspond with objects of reality, but with other linguistic expressions within the framework of the structure of the language.

However, the study and definition of the meaning of a word in the framework of the above directions does not take into account the activity nature of the process of meaning formation, i.e., due to the activity of a person and his involvement in various types of activities, the content of a linguistic sign in the mind cannot be limited only to the subject correlation or linguistic relations of a given word with in other words. In connection with what has been said, it is difficult to agree that the meaning of a word corresponds to its dictionary definition in the mind of an individual.

Just as for linguistic semantics, for lexicography, the object of study is the word as an element of the language system, i.e., the structure of signs that function according to certain rules and are interconnected by certain relationships.

The meaning recorded in dictionaries and called the lexicographic meaning is formulated logically as an enumeration of the essential features of the word. But to describe the actual functioning of a word in speech, it turns out that the lexicographic meaning is insufficient, since in terms of volume it is always less than the real meaning that exists in the minds of native speakers.

As rightly noted by Z.D. Popova: "Many signs of a really functioning meaning are not reflected in the lexicographic interpretation, and, conversely, some signs included in the lexicographic description can be very, very peripheral, and their brightness in the minds of native speakers turns out to be vanishingly small."

In turn, research in the field of speech production processes and the connection between thinking and speech allows us to speak about the psychological meaning of a word, which is a "system of differential signs of meaning correlated with various types of word relationships in the process of real speech activity, a system of semantic components that are not considered as abstract - a linguistic concept, and in the dynamics of communication, in the fullness of the linguistic, psychological, social conditionality of the use of the word".

Thus, in contrast to traditional linguistics, which considers meaning as an abstract linguistic concept within the language, represented by the sum of semantic components, in psycholinguistics, meaning can be defined as a dynamic structure that "implements a certain way of knowing reality, discredited by a certain sound image" in the mind of an individual. Therefore, in this case, the meaning, being a unit of individual consciousness, helps the speaker to make the transition from what he "thought" to a specific linguistic expression, i.e. this is the path "from thought to word". L.S. Vygotsky argues that meaning is "a unit that reflects in its simplest form the unity of thought and speech." A.A.

Potebnya believes that the word consists of three elements: external form, i.e. sound, internal form and meaning.

Moreover, the inner form of the word, which expresses one of the features of a cognizable object, creates its image, while the latter “is not an image of an object, but an image of an image, i.e., a representation”. Thus, Potebnya distinguishes between the concepts of “meaning” and “representation”: “Already at the very appearance of the word, between the meaning and the representation, i.e., the way in which this meaning is indicated, there is an inequality: there is always more in the meaning than in the representation”. V.A. Pishchalnikova defines the meaning of the word as “a kind of cognitive mechanism for processing individual experience”. So, the psycholinguistic meaning is much broader and more voluminous than its lexicographic version.

Considering all of the above, it would be logical to assume that in order to obtain a complete understanding of the meaning of a particular word, it is necessary to identify not only lexicographic, but psycholinguistic (associative) meaning.

The concept of “education” in the Uzbek language is quite complex and multifaceted and can mean the process of shaping taking place in animate and inanimate nature, and the process of assimilation and transfer of knowledge, as well as “a purposeful process of education and training in the interests of a person, society, state”.

While in English, according to the online etymological dictionary Online Etymology Dictionary, the concept of education was assigned the meaning of “systematic schooling and training for work” (systematic education and upbringing) already in 1610. In the Collins COBUILD English Language Dictionary, the lexeme education is interpreted as: 1. The system of teaching people, usually at school or college. 2. The gradual process by which a person gains knowledge and understanding through learning. 3. The knowledge or training that you have gained through formal and systematic study. 4. The field of study concerned with theories, and methods of teaching. 5. The general area of work that is concerned with teaching people, especially in school or college. As an analysis of English lexicographic sources (Oxford Advanced Learner’s Dictionary, Macmillan Dictionary, Longman English Dictionary) has shown, “education” is a formal learning process obtained in general education schools and in higher educational institutions (universities, vocational colleges, technical institutes, etc.). Learning is understood as the acquisition of knowledge, skills and abilities for the personal and professional growth of the individual.

Thus, from the above comparison it follows that the meaning of the lexeme education in Russian is wider than its English counterpart.

To determine the meaning of this lexical unit in the minds of native speakers, we turn to the Dictionary of Associations of the Russian Language and the Edinburgh Associative Thesaurus. Due to the fact that thesauri were compiled according to the same principle and the respondents were subject to the same requirements, we can analyze and compare the associations caused by the native speakers of Uzbek and English to the word “education”.

Associative dictionaries consist of two parts: direct and reverse, while the data of direct dictionaries indicate to us the associations that arise on the stimulus education, and the data of reverse dictionaries show the understanding of the lexeme education by the subjects.

When analyzing associative reactions to the stimulus, education draws attention to the presence of general reactions associated with the construction of syntagmatic and paradigmatic models of these lexemes. Note that the allocation of syntagmatic and paradigmatic reactions is the most common method for classifying associations. Syntagmatic reactions are understood as reactions belonging to a

different part of speech than the stimulus word and representing a grammatically formed phrase. Paradigmatic reactions are those that belong to the same part of speech as the stimulus and are formed on the basis of the logical thinking of native speakers. Thus, the most frequent syntagmatic characteristics of the lexeme formation turned out to be the signs "higher" (59.4%) and "medium" (7.9%), other characteristics are less frequent.

Note that the presence of such attributive characteristics as higher and secondary education is associated, in our opinion, with a clear division of Uzbek education into higher, specialized secondary and secondary, while in English reactions such a definition is present only in the case of a positive representation of education as good (3%). This fact reveals some differences in the understanding and evaluation of the concept of education in English society.

Among the English and Uzbek associates there are associates who give evaluative characteristics to the concept of "education". Comparison of reactions shows the presence of negative and positive attitudes towards education. So, for example, in the minds of Uzbek-speaking respondents, getting an education is necessary, as evidenced by the associates need and one of the main.

Thus, the associative fields of the obtained reactions based on the data of the associative dictionaries make it possible to distinguish between nuclear and peripheral signs. Thus, the core features of the associative fields "education" are higher, secondary, school and school, university, work. Associative fields are formed on the basis of a variety of semantics, while there are almost no reactions-phrases (2% of Uzbek and 0% of English associates), among the words-reactions, Uzbek associates are represented by adjectives (71 reactions), nouns (23 reactions). The associative field "education" consists of nouns (81 reactions), adjectives (12 reactions) and verbs (3 reactions), which allows us to conclude that paradigmatic relations over syntagmatic ones in English associations, in contrast to Uzbek associations, where syntagmatic connections are predominant.

CONCLUSION

So, after analyzing the Russian and English associates for the stimulus education / education, we can conclude that they are unambiguous and do not allow for a multi-valued interpretation, which indicates a clear representation of the dominant concept of "education" in the ordinary consciousness of native speakers. A certain part of these associates does not intersect in any way with the meanings that make up the semantic volume behind the lexeme in lexicographic sources.

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