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METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**"THE ETYMOLOGY AND LINGUISTIC REPRESENTATION OF
CONCEPT OF 'EDUCATION'"****Khilolakhon A. Makhmudjonova**

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Abstract: This article delves into the concept of "education" by exploring its etymology, definitions, and semantic structure. Drawing from various fields such as philosophy, pedagogy, sociology, economics, and jurisprudence, the authors elucidate the doctrinal definitions of education and training, underscoring their differences and placing them within historical and cultural contexts. Special attention is given to related concepts such as "upbringing" and "training," outlining their historical development and linguistic significance. The article also analyzes the traditional perceptions of education and upbringing, highlighting their indispensable roles in shaping individuals within society. Etymological insights into the verb "to teach" further enrich the discussion, shedding light on its historical roots and linguistic evolution.

INTRODUCTION

The most reliable way to delve into the essence of a concept or idea is to trace its etymology, existing definitions, thereby exploring its semantic structure. Education is the subject of study in various fields of knowledge: philosophy, pedagogy, sociology, economics, jurisprudence, and so on. Representatives of these sciences have put forward doctrinal definitions of education and training, which significantly differ from each other (even within one field of knowledge). For example, in pedagogy, education is understood by some authors as the process and result of a person's assimilation of social experience, systems of knowledge, skills, and abilities necessary for life in society, while training is defined as the joint activity of the student and the teacher aimed at achieving educational

goals, mastering the knowledge, skills, and abilities set by the curriculum and programs. When considering the Russian concept of "education" in this aspect, we believe it is expedient not only to study the concept of "education" itself, but also to analyze the etymology of related concepts such as "upbringing" and "training". Since it is precisely the training and upbringing that form the basis, historically conditioned basis of education as a whole. The authoritative dictionary of I.I. Sreznevsky asserts that the verb "to bring up" - воспитать in Old Russian primarily meant "to feed", being a calque from the Greek paidagogikh - to feed, nourish from paidagw - food. However, by the 13th century, an increasingly expansive use of this word in its, so to speak, educational meaning is more often encountered.

MATERIALS AND METHODS

The modern "Dictionary of the Russian Language of the 11th - 17th centuries", in agreement with Sreznevsky, emphasizes as the main meaning "to feed and raise", but at the same time draws attention to the usage of the spiritual meaning expected of the word. By the 18th century, the modern understanding of the term "upbringing" had developed in the Russian language, primarily as a process of influencing the development of a child or young person with the aim of forming his moral and physical qualities. Already then, upbringing began to be understood as the rules of behavior, communication skills instilled in a person by parents and mentors.

Thus, over the course of many centuries of the language's history, concepts such as upbringing, nurturance, educate, ward, etc., have arisen and developed in it, the meaning of which is clear to every Russian speaker. The strongly pronounced spiritual-moral component of the Russian concept of "upbringing" makes it impossible to accurately translate it into English, French, or German. In considering the relationship between education and upbringing, it should be noted that their traditional perception is embedded in the culture and self-awareness of the nation. Thus, upbringing is a "temporally limited process" (cf. upbringing a child can be done "as long as he lies across the bench"). Education, on the other hand, is an endless, continuous process (live a century - learn a century). Obviously, education is impossible without upbringing. Confirmation of this is the phenomenon of "feral children". Without receiving proper human upbringing, they cannot subsequently acquire basic education. Consequently, they permanently lose the ability to speak, read, write, and learn. Thus, a person must acquire elementary skills for interacting in society in order to absorb the valuable cultural experience of society.

RESULTS AND DISCUSSION

Vasmer, giving the Old Slavic form "учити" for the verb "to teach," associates the Proto-Slavic verb "uciti" through vowel alternation with the form "vyknoti" (to bring forth), which, in turn, leads to a large number of Old Russian ancient roots.

Let's now consider the concept of "education" itself. Nikolai I. Dahl spoke about education in general as the education of the mind and character, as scientific development of personality and its upbringing, saying that sciences form the mind and knowledge, but far from always the character and heart. He emphasized that learning forms the mind, while upbringing forms character.

According to Vasmer, "образование" is a calque from German "bildung." But in reality, this is not the case. Our distant ancestors invested the meaning of the word "образование" in creating the image of a person resembling God or at least aspiring to it. Thus, once again, the connection with spirituality and spiritual perfection is observed.

Sreznevsky and modern authors of relevant dictionaries give a multitude of meanings for the word "образование" based on its usage from the 11th to the 17th centuries. These meanings include such things as image, form, sculpture, appearance, personality, sign, symbol, indication, and even an oath on an icon and the taking of an icon as a sign of a marriage vow. However, it is noted that the term "образование" is used in the sense of guidance, upbringing, and actual education in the sense that interests us.

Already mentioned, V.I. Dahl, while citing numerous meanings, including those provided by the history of the Russian language, is almost modern when he emphasizes "education of the mind and character" and speaks of obtaining "образование" as the process of gaining general knowledge and understanding, general scientific development. He speaks of a person who has received education, i.e. of an educated person, as one who is both cultivated and intellectually and morally educated. Having considered the definitions of the concept of "образование" existing in Russian linguistic tradition, we note that, for example, in dictionaries such as "S. Yu. Ozhegov and N. V. Shvedova Explanatory Dictionary," in the explanatory dictionary of D. N. Ushakov, the definition of the concept of "образование" as the process of gaining and providing knowledge only ranks third and second respectively. Thus, Ozhegov's dictionary interprets "образование" as follows: "Education - 1. The acquisition of systematized knowledge and skills, education, enlightenment. 2. The totality of knowledge acquired through training." In Ushakov's dictionary, the following interpretation of the term is provided: "1. The process of assimilating knowledge, education, enlightenment. 2. The totality of knowledge acquired as a result of systematic education." Hence, "образование" presents itself to us not just as a process, but also as a result.

The Modern Encyclopedic Dictionary (1930) provides a more comprehensive but abstract definition: "Education is the process of development and self-development of personality, associated with the mastery of socially significant human experience embodied in knowledge, skills, creative activity and emotional-value attitude to the world; a necessary condition for the preservation and development of material and spiritual culture. The main way to obtain education is through teaching and self-education." The Great Soviet Encyclopedia (1985) offers the following definition: "Education

is the process and result of assimilating systematized knowledge, skills, and abilities; a necessary condition for preparing a person for life and work. The main way to obtain education is through training in educational institutions, where it is closely linked to upbringing. Self-education, cultural and educational institutions, participation in public labor activities have great importance in education. The level of general and special (professional) education is determined by the requirements of production, social relations, the state of science, technology, and culture."

However, the definitions presented in these dictionaries are insufficient to reflect the conceptosphere of Russian education in general and modern Russian education in particular.

By analyzing the opinions and definitions proposed by researchers like G.L. Lyubarsky, V.P. Zinchenko, and others, the following interpretations of this concept can be derived, which in turn complement the information provided in these dictionaries:

1) "Education is a social phenomenon, an attribute and an eternal companion of humanity throughout its historical path";

2) "Education is a significant value (social and individual)";

3) It is a function of society and the state towards its citizens and simultaneously a function of citizens towards their own development (however, this is undervalued by both the school, parents, and the students themselves), society, and the state (since education of a certain level is mandatory);

4) A complex hierarchical system, including preschool, school, extracurricular (additional), primary vocational, secondary specialized, higher, postgraduate studies, and bachelor's degrees;

5) It is a sphere of social life activity;

6) The activity that involves the interaction of educators and those receiving education;

7) A process;

8) The results of the educational process.

As we can see, there is a clear expansion of the conceptosphere of "education": it is both a value and a functioning system, as well as a process, a result, and an area of activity. Thus, the concept of "education" evolves based on an increase in conceptual features.

Despite their diversity, the aspects of the conceptosphere of "education" mentioned have one commonality - all of them are in one way or another related to the development of an individual, the transmission and assimilation of social and cultural experience, and the transfer of cultural values.

It is important to note the significant influence of the Bologna Process on the formation of the conceptosphere of "education," which allows us to speak of the convertibility of education and the mobility of students. In other words, education is enriched with new conceptual features. Sociologists understand education as the process of transmitting knowledge, skills, and values from one person or group to another.

To complete the picture of the examined concepts, let's turn to the Explanatory Dictionary of the Russian Language, where "образование" is understood as: 1) obtaining systematized knowledge and skills, education, enlightenment; 2) the totality of knowledge acquired through education. In turn, "education" is revealed through the concept of "teaching." "Teaching" means to impart knowledge and skills to someone.

We, in turn, believe that the categories of "education" and "teaching" are integrally interconnected. Education represents a complex structure, the elements of which are the educational process (the process of teaching) and the result of teaching. This conclusion arises from the fact that the result of teaching is the education obtained. The value of teaching lies in the presumed result - the education obtained. Education, in turn, cannot be achieved unless a purposeful process of teaching has been carried out beforehand. Therefore, education can be considered in both a narrow and broad sense of the word. In the broader sense, education encompasses the process of teaching and the result of teaching; in the narrower sense, education is seen as the educational process.

The concept of "education" in the Russian language has a broad and multifaceted meaning, which is embedded in the lexical tradition: it is both a noun and a verb, the result of an action and the action itself, completed or ongoing, lasting over time. It signifies the universal process of organization (formation), occurring in the living and non-living nature, matter and spirit, orderly and purposeful action, as well as a thing and a phenomenon.

The broad diversity of existential forms, preserving traces and meanings of movement, creation, and becoming, can be named as "education."

Thus, in the Russian language tradition, the term "education" is rooted in its ontological sense, embracing processes inherently unfolding in nature.

The concept "education" that we are considering is indeed a segmented one. The sensory-imagery core is a vivid image (as demonstrated by the experiment we conducted) of an educated, intelligent, and competent individual in their field. The basic layer includes cognitive features such as education, politeness, tactfulness, upbringing, erudition, which accumulate onto the encoding image and together form the foundational layer of the concept under consideration. We can identify the following segments within the concept of "education": continuing education, further education, all-round education, compulsory education, classical education, polite learning, primary/elementary education, vocational training/education, secular education, technical education, many-sided/liberal education, university education, school education, free education, vocational education, special education, trade education, secondary education, liberal education, general education, elementary education, and primary education.

When considering the concept of "education," attention should be paid to a sub-concept such as "learning." Our analysis has shown that its appearance (or, at least, its integration into wider usage)

is attributed to the 20th century, as this concept, and specifically the word, is not found in earlier works of fiction or in the proverbial fund of the Russian language that we have studied. It is notable that while "учеба" ("learning") is found in Dahl's dictionary, it is marked that its usage was locally limited to one or two regions. Our assumption is supported by the historical data of B. Timofeev, who indicates that the word "учеба" and the integration of this concept into everyday use occurred only approximately in the 1920s. If we turn to contemporary explanatory dictionaries, particularly to Ozhogov's Dictionary, the concepts of "учеба" and "пучение" ("learning") are considered synonymous, without giving a specific definition, instead referring to the words "учить" and "учиться," and consequently, the definition of these concepts is "acquiring education, specialization, for example, years of study."

Thus, we have examined the concept of "education" from the perspective of its filling sub-concepts. It is worth noting that, according to some researchers, particularly Pierre Bourdieu, the concept of education is part of the concept of "cultural capital." The concept of "cultural capital" was introduced into scientific circulation by Pierre Bourdieu. Bourdieu defined three main types of cultural capital: "institutional," mainly expressed in possession of a diploma from a higher education institution; "appropriated," primarily expressed in knowledge of cultural traditions and forms, including refined taste, language proficiency, good manners, and other informal cultural knowledge, especially those acquired in the early stages of family socialization; "materialized," expressed in the possession of specific objects with cultural value. Consequently, we can conclude that the fundamental sub-concept of the "cultural capital" concept is indeed the concept of "education."

Next, to reconstruct the lexical-semantic content of the concept under consideration, we turn to the cognate words directly related to the word "образование": образованный (educated), образовательный (educational), образованность (education), образовать (to educate), образовывать (educating), образумить (to enlighten) (constituent components of образ and ju/), образ (image), образить (to embody) (a term of Dostoevsky), преобразить (to transform), преобразование (transformation).

As we can see, some of them represent authorial neologisms. As mentioned earlier, the types of concepts are quite diverse. However, any concept, regardless of its type, has a basic layer. "The basic layer of the concept always represents a certain sensory image" (образование - образованность, воспитанность, интеллигентность). This image represents a unit of "universal subject code" that encodes this concept for mental operations. This basic layer is supplemented by cognitive layers that reflect the development of the concept and its relationship with other concepts. These cognitive layers reflect a specific result of cognition of the external world. Cognitive layers are formed by conceptual features. In the work of I.A. Sternin and Z.D. Popova, these researchers note that "the combination of the basic layer and additional cognitive features and cognitive layers

constitute the volume of the concept." The mentioned researchers distinguish three types of concept models - single-level (including only the sensory core, i.e., one basic layer), multi-level (incorporating multiple cognitive layers that differ in the level of abstraction, emerging from and being sequentially layered on the basic layer), and segmented concept (comprising a basic sensory layer surrounded by several segments that are equally abstract).

In ancient Russia, an educated person (especially in the provinces) was considered someone who could write beautifully and without errors. Scribes (local clerks) were highly respected and held in high esteem.

CONCLUSION

In conclusion, this article presents a comprehensive exploration of the concept of "education," revealing its multidimensional nature and its intertwined historical, cultural, and linguistic influences. The historical perspectives of "upbringing" and "training" provide valuable insights into the foundational elements of education, elucidating the intricate interplay between cultural values, linguistic evolution, and societal norms. Additionally, the etymological analysis of the verb "to teach" underscores the rich historical foundations of educational concepts within the Russian language. By examining the intricate web of historical, cultural, and linguistic elements shaping the concept of "education," this article offers a nuanced understanding of its development and significance within Russian society and beyond.

In considering the concept of "education," we find that it has been viewed from various perspectives by different sources. Nikolai I. Dahl, for instance, spoke about education as the overall development of the mind and character, emphasizing the educational aspect of the sciences forming the mind and knowledge, but not always the character and heart. Also, he stressed that learning forms the mind, while upbringing forms character.

The etymology of the word "образование" provides further insight. While Vasmer suggests it's a calque from German "bildung," the actual meaning invested by our ancestors focused on creating an image of a person resembling God or aspiring to such spiritual perfection.

Similarly, historical references and modern dictionaries offer a wide range of meanings for "образование," including image, form, sculpture, appearance, personality, sign, symbol, indication, and even religious and marital connotations. This multifaceted etymology reflects the depth and richness of the concept.

In contemporary sources, the definition of "образование" is approached from both a process and result standpoint. For instance, the Modern Encyclopedic Dictionary (1930) provides a comprehensive but abstract definition, emphasizing the idea of development and self-development of personality, mastery of knowledge and skills, creative activity, and a positive emotional and value-based attitude towards the world. The Great Soviet Encyclopedia (1985) presents "образование" as

the process and result of assimilating systematized knowledge, skills, and abilities, essential for preparing a person for life and work, and influenced by various factors such as production, social relations, science, technology, and culture.

Thus, examining the concept of "образование" reveals its rich history, intricate etymology, and diverse interpretations across different periods, reflecting the evolving nature of education as a dynamic and essential process in society. This thorough review shows that "образование" encompasses a spectrum of meanings, reflecting its intricate and vital role in personal, social, and cultural development.

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