



THE FORMATION OF THE CONCEPT OF "EDUCATION" IN GERMAN AND UZBEK LINGUISTICS AND THE FACTORS THAT PROVIDE THEM

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Abstract

In this article, the periods of formation and linguistic analysis of the concepts of "education and training" in German and Uzbek literary linguistics, as well as the semantic fields of the concepts of "Bildung" in German and "Education" in Uzbek are highlighted.

Keywords: concept; Linguistic culture; literary linguistics; education; education, semantic space, linguistic space

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1. Introduction

The analysis of the existence of the concept of "Bildung"/"Education" in the German culture of the XVIII-early XIX centuries made it possible to determine its essence, and it is emphasized that it is related to the conceptual field of "culture", since the concept of "Bildung"/"Education" as its central element directly affects the individual in it. It is a means of participation. The linguistic concept of "Bildung" is characterized by a national specific aspect and it exists in the German national enlightenment and linguistic culture.

Linguistic analysis of concepts from a historical-cultural point of view enriches semantic research and allows access to the existing concept in national culture and diachrony, in particular, in the linguistic space of the Enlightenment period. Its main products were encyclopedias, which were of great importance in Europe during the period under study, because it allowed the systematization of knowledge, the explanation of basic and cultural phenomena, the identification and description of fundamental facts and phenomena, as well as the popularization of the passion for knowledge and the dissemination of large volumes of information to students and the internationalization of knowledge.

The linguistic and cultural concept of "Bildung" is one of the important phenomena of cultural life in Germany at the end of the 18th and 19th centuries. Each of the encyclopedias allows illuminating the specific interpretations of the concept of "Know".

Thus, Tsedler's lexicon, which appeared in the middle of the 18th century, and its complete edition contained the concepts of "Bildung" and "Bildung des Menschen". "Bildung" - "formatio" - the formation of the fetus in the womb, as well as the type and shape of the object [1.908, p.] However, in the article "Bildung des Menschen" there is still a natural-philosophical perception of this phenomenon as the formation of the "fetal" (inside), which is difficult to verify, because it was a difficult task to determine whether some part of it first formed the body or something else. It also mentions the external side of human upbringing - these are differences in language, behavior, facial features [ibid.]. As

can be seen from the comment, only the connection of this phenomenon with culture is mentioned, but the formation of the inner world of the individual is not covered.

As in Tsedler's lexicon, for the concept of "Bildung" Ersch and Gruber's encyclopedia gives two articles with descriptive adjectives: "Bildung, physische" and "Bildung, menschliche" [p. 2.184]. In the first case, synonyms of the concept of "physische Bildung" are given: "Bildungskraft", "Bildungstrieb", "Organismus" article. The second article "Erziehung" refers to the article "Education", which is divided into two: "Erziehung" proper and "physische Erziehung".

The encyclopedia confirms the importance of full-fledged education of a person: in addition to the formation of any abilities, inclinations and skills necessary for mastering the profession of pedagogy and which can be used in professional work, it is also considered important to form the idea of beauty in a child that corresponds to the requirements of morality and behavior. If the educator successfully solves this problem, then his work is considered excellent.

The article "(physische) Erziehung" reveals the nature, goals and tasks of physical education. Therefore, the task of physical education is to ensure the free functioning of the body's inclinations and forces, as well as to ensure the formation and development of the spiritual qualities of a person. [2. 464, page].

In the Brockhaus lexicon, "Bildung" is considered as a sign for the form and image of something, as a result of which a person perceives it as such. The use of this word has been noted to refer to the emergence and development of natural forms, especially those associated with nature, such as vegetation or a mountain range. In the same dictionary, it is shown that this concept is transferred from natural science to the sphere of spiritual life of man and society. Therefore, the scenery of spiritual life includes a certain content and expression in a person's customs, traditions, character traits, knowledge, aspirations and actions.

It is noted that the concept of "Education" can change depending on human activity, and then

it is possible to talk about scientific, religious, political, pedagogical, industrial, military education. The formation of memory, understanding, and fantasy as different types of mental activity is also highlighted separately. It is also mentioned about the educational system, its content depends on the ideal of education, which should be achieved during the educational process [3. 693-694, pages]. The opposite of education is concepts such as "Spirit", "Rohheit", "Mangel an Bildung", "Verbildung".

Explanatory dictionaries of the national character of the studied period (I.K. Adelung (1774-1786), Y.H. Kampe (1807-13), Ya and V. Grimm (1854-1961) from the 1820s dictionary.) reflects the complexity and versatility of dictionaries. It emphasizes that the cultural phenomenon "Bildung" is connected with the formation and development of the inner world of a person, as well as with his external appearance. And encyclopedias consider the specifics of the inner development of almost all mankind, and "Know" goes to the background of creating something.

So, the Adelung dictionary (v. 4.1 p. 1018) does not mention Bildung, but there is a reference to the verb "bilden". In this information, two interpretations of this concept are given: the first part is the process of giving external shape to the body ("Bilden" is connected to the noun), the second part is the process of copying when describing the shape of the object. Within the first interpretation, Adelung defines two sub-meanings: 1) as a result of giving the object an external shape, something to make something, as well as a figurative expression: 2) to give appropriate direction to the forces of spirit and will [4. 1015-1016, pages].

Unlike the Adelung, the Kampf dictionary also has a separate article for Bildung. It gives four interpretations of the word: 1) education, formation process. Moreover, this formation occurs "meist uneigentlich" and is related to the theory of epigenesis; 2) natural structure and internal structure. It should be noted that this interpretation is new, but doubtful, but it is noticeable that it was forced into the dictionary, since these examples are found in separate texts; 3) a person's appearance, especially his face; 4) the state of the person's

soul, inner world during the formation period, the person "Geschicklichkeiten und seine Sitten angenommen hat" [5.534, p.]

In the dictionary of Brothers Grimm (Vol. 2, p. 1860), four possible interpretations of the word are given in one article: 1) ursprünglich bedeutete bildung imago, was bild und bildnis; 2) langerhalt sich der sinn von forma, species, gestalt, nicht nur der menschlichen, sondern auch der thierischen, und jeder an dem naturlichen, dann auch 14 gestaltung; 3) bildung, cultus animi, humanitas; 4) bildung, formation, institution [6. 22-23, pages].

The first concept "Bildung" phenomenon is related to the theory of "imago dei" and reflects its initial concept as an image, according to which, for whom did God create man? The second meaning is related to the understanding of "Bildung" as the external form of a person or animal. The third meaning emphasizes the connection of the concept with culture, spiritual life, education and the inner world of a person. The last meaning represents the verbal side of the concept: the formation, structure, origin of something.

Thus, if the Adelung dictionary indirectly gave only two interpretations of "Bildung", the German dictionary of the Brothers Grimm, as well as the dictionary of Kampf, highlighted four aspects of this cultural phenomenon and interpreted it in more detail. Adelung's and Kampf's dictionaries use the German language to give the relevant information, and the Brothers Grimm's dictionary compares them with German and Latin.

The core archetype of the concept "Bildung" is based on the concepts of "development, formation, reading, and learning". This lexeme has its own semantic field. As a result of our observations, it was determined that the historical formation of the system of German pedagogical terms was carried out around this archetype.

According to the results of the analysis, we see that the scope of meaning of the concept of "Education" gradually expanded and led to the formation of new modern directions. Terms and concepts embodying the concept of "Bildung".



The formation and development of the system of pedagogical terms related to education of

the Uzbek language has an ancient history. By the way, the social development, development

of science, mentality of any nation is related to the extent to which these concepts are embedded in the people's way of life. If we look at the ancient history, the educational system of the Uzbek people, who have had knowledge since ancient times, has been formed, developed and developed differently in different periods. Initially, this term was mentioned in the sacred book of the Zoroastrian religion - "Avesta" of VI-VII centuries [7. 20, p.], it covers philosophical, political, educational and philological issues. In the work "Avesta" great attention is paid to the fact that in order for a person to become perfect, his words, thoughts and deeds should be good and serve for the celebration of goodness. In addition, Yusuf Khos Hajib's work "Kutadgu Bilig", which is one of the monuments of the ancient Turkic peoples, contains different views on education, in which the idea of a perfect person is put forward [7. 57, page]. D.Sh., who researched Yusuf Khos Hajib's work "Kutadgu Bilig" in his research. Rahmatullaeva's "science-enlightenment" lexical units in the form of bilig, bilgig, oqush, biligiz, bilga are all modern Uzbek language knowledge, educated, reading, ignorant, scientist [8. 85, p.] emphasizes that it is consistent with these kinds of lexemes.

From the middle of the 7th century, the Arab invasion of Movarounnahr and the introduction of the study of Arabic, the language of the holy book of this religion, the Koran, the opening of Muslim schools in the country, and the teaching of the Arabic language as an important subject had a positive effect on the development of education. As in Arabia, schools were opened near all mosques in Mowarounnahr, and boys were ordered to learn to read the Qur'an in this school [7. 36, page]. Since this period, we can observe that the term "education", which we study linguistically, has become popular in this country. We inform you that in the period before that, these terms came in the form of ukush, okish, bilg. It is no secret that these terms are expressed in the form of lexemes related to education in Mahmud Kashgari's work "Devonu lug'otit Turk" and are still used with some phonetic changes: okush-oqish, uqush-oqish, anglash, bilga (scholar, scholar), erdamsizin (without knowledge), fertilizer (fertilizer), [9. Volumes I-III] etc.

In the works of Hazrat Alisher Navoi, a great scholar and master of words, who lived and created in the 15th century, qualities such as "immorality" are also expressed along with "education", "education", "moral" qualities. Alisher Navoi in his work "Nazim ul-Javahir" defines science as follows:

Kim olim esa, nuqtada barhaq de oni,
Gar bazm tuzar, bihishti de oni.
Har kimsaki, yo'q ilm anda ahmoq de oni,
Majlisdaki ilm boisa uchmoq de oni. [10. Volume 15]

In the given verse, lexical units such as allama, ilm, barhaq, bihishti, fool are used, and it is said that a knowledgeable and intelligent person can overcome any difficulties encountered on the way to achieve his goal, that whoever relies on knowledge will never stumble, because knowledge is the source of human happiness. It is emphasized that it is an idea that serves to provide.

It can be observed that the views of another great Uzbek writer Zahiriddin Muhammad Babur (1483-1530) on education and training were actively reflected and applied in his works. In Babur's ghazals, education, manners, encouraging people to do good, and the possibility of gaining knowledge through hard work radiate.

Kim yor anga ilm tolibi ilm kerak,
O'rgangali ilm tolibi ilm kerak,
Men tolibi ilmi tolibi ilme yo'q,
Men bor men ilm tolibi, ilm kerak.

In this verse, Babur used pedagogical terms such as knowledge, seeking, learning, and that the whole world needs knowledge and people who have acquired knowledge, and at the same time, people who want to learn knowledge are also needed, and that the knowledge of those who seek knowledge like him is lacking in solving the problems of this world, and I have in life He claims that he is striving for knowledge and modestly expresses that learning science through abstract concepts is hard work.

In the early years of independence, In the "Etymological dictionary of the Uzbek language" created by linguist Sh. Rahmatullaev, it is stated that "Education" is

derived from the Arabic word with the form of education (un), which was adopted into the Uzbek language through the sign ' (minus) instead of the silent ayn, replacing the long i sound with the i sound, and education □ It is mentioned in the dictionary that it is used as education, and that this word is originally derived from the verb 'allama, which means "taught", "taught" and means "knowledge-skills obtained through reading, learning, observation". From the word "education" in the Uzbek language, adjectives "educated" and "uneducated" are made, and the word "education-education" is formed with this word [11. 434, page] reflected in the dictionary.

In 2008, a group of pedagogues and psychologists from Uzbekistan published the "Dictionary of Pedagogical Terms". According to the dictionary, "Education" is the process of imparting knowledge to pupils and students, educating them, developing skills and competencies, the main means of preparing young people for life and work [12. 122, page] is given.

In the textbook "Theory and History of Pedagogy" created by K. Turgunboev, A. Teshaboev, "Education" means the formation of worldview, moral and other personal qualities, as well as creative ability and the development of forces is understood as a tariff, and it is said as information. "Education consists of the sum of knowledge, skills and competences created as a result of upbringing [7. 14, page].

In the "Explanatory Dictionary of the Uzbek Language" "Education - (teaching, teaching,

imparting knowledge; information) 1. The process of imparting knowledge, qualifications and skills, the main means of preparing a person for life and work. 2. The content of acquired information and skills, knowledge in the fields of science or profession. 3. Education, manners. 4. S.T. Means instruction, guidance, instruction [13. Volume 4, pp. 28-29].

It can be seen that in the structure of the lexeme of education, the concept of knowledge and knowledge is primary, and the meaning of teaching something is expressed in all figurative meanings.

It is known that the grouping of meanings uniting language units in certain paradigms is called the field term. Because the functional-semantic properties of any lexical unit are realized within a certain semantic field. The lexical semantic field is explained by classifying macro and micro groups.

Based on the above scientific theory, it is necessary to consider the semantic field of the concept "Education" separately.

At the core of the nuclear archetype of the concept of "Education" in the Uzbek language are the concepts of "science, craft, education, training". The concept of "education" has its own semantic field. As a result of our observations, it was proved that the system of Uzbek pedagogical terms was implemented around this archetype in the historical formation.

Terms and concepts that embody the concept of "education".

EDUCATION



In conclusion, it should be noted that the concept of "Education"/"Education" is a complex multifaceted phenomenon formed

and changed under the influence of historical, socio-cultural and political contexts in two countries. In the content of the German and

Uzbek "Education" / "Bildung" concepts, several identical semantic groups were identified: "personal development", "good education", "status indicator", "teaching", "acquiring knowledge", "moral and spiritual education", "personal qualities". Each of them contains a set of conceptually important features. Tadqiqot shuni kўrsatdiki, nemis va ўzbek tiliidagi "Ta'lim"/ "Bildung" tushunchalari statistik emas, chunki hozirgi vaqtda ularga ijtimoiy, iqtisodiy, siyosiy va madaniy omillar taʼsir kўrsatadi, bu ularning nemis va ўzbek til madaniyatida ўzgarishlarga olib keladi.

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