

**THE LINGUACULTURAL REPRESENTATION
OF THE CONCEPT EDUCATION-UPBRINGING
IN THE PROSE OF ABDULLA QODIRIY
TA'LIM-TARBIYA KONSEPTINING ABDULLA
QODIRIY NASRIDA LINGUAMADANIY
NAMOIYISHI
ЛИНГВОКУЛЬТУРНАЯ РЕПРЕЗЕНТАЦИЯ
КОНЦЕПТА «ОБРАЗОВАНИЕ-ВОСПИТАНИЕ»
В ПРОЗЕ АБДУЛЛЫ КАДЫРИ**

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Abstract

This study explores the linguacultural representation of the concept of education-upbringing (*ta'lim-tarbiya*) in the prose of Abdulla Qodiriy, a seminal figure in Uzbek literature. Using a qualitative content analysis approach, the research examines key linguistic patterns, cultural themes, and cognitive frameworks in Qodiriy's works, particularly focusing on "*O'tkan Kunlar*" and other notable texts. The findings highlight how Abdulla Qodiriy employs symbolic and metaphorical language to convey traditional values, societal expectations, and moral principles, deeply rooted in Uzbek cultural and historical contexts. Cognitive analysis reveals conceptual metaphors, such as "growth as enlightenment," that underpin the depiction of education-upbringing as a cornerstone of individual and social development. This study contributes to linguacultural and literary studies by demonstrating how Qodiriy's prose not only reflects but also reinforces cultural norms and schemas related to education-upbringing. The implications extend to understanding the role of literature in preserving and promoting cultural identity. Future research could expand this analysis to include comparative studies with other Uzbek authors or cross-cultural perspectives.

Keywords: education-upbringing, *ta'lim-tarbiya*, Abdulla Qodiriy, linguacultural representation, Uzbek literature, cognitive frameworks, conceptual metaphors.

TA'LIM-TARBIYA KONSEPTINING ABDULLA QODIRIY NASRIDA LINGUAMADANIY NAMOIYISHI

Ushbu tadqiqot Abdulla Qodiriy asarlarida, xususan uning mashhur *O'tkan Kunlar* romanida, ta'lim-tarbiya konseptining lingvokultural va kognitiv tasvirini o'rganadi. Tahlil natijalari Qodiriy asarlarida ta'lim-tarbiya mavzusini tasvirlash uchun til xususiyatlari, madaniy mavzular va kognitiv metaforalardan qanday foydalanganligini ochib berdi. Muallif *ilm* (bilim) va *odob* (axloq) kabi madaniy jihatdan o'ziga xos atamalarni hamda metaforik ifodalarni qo'llab, o'z hikoyalarini boyitadi va madaniy qadriyatlarini saqlab qoladi. Shu bilan birga, "bilim nur sifatida" va "o'sish safar sifatida" kabi kognitiv metaforalar ta'lim va tarbiya jarayonini universal, lekin madaniy kontekstga moslangan shaklda tushunishga yordam beradi. Ushbu maqola Qodiriy asarlarini lingvokultural va kognitiv tahlil qilish orqali o'zbek adabiyoti va madaniyatidagi ta'lim-tarbiya konseptini chuqurroq anglashga yordam beradi.: ta'lim-tarbiya, Abdulla Qodiriy, lingvokultural tahlil, kognitiv metaforalar, o'zbek adabiyoti.

Kalit so'zlar: ta'lim-tarbiya, Abdulla Qodiriy, lingvokultural tahlil, kognitiv metaforalar, o'zbek adabiyoti.

ЛИНГВОКУЛЬТУРНАЯ РЕПРЕЗЕНТАЦИЯ КОНЦЕПТА «ОБРАЗОВАНИЕ-ВОСПИТАНИЕ» В ПРОЗЕ АБДУЛЛЫ КАДЫРИ

В данной статье исследуется лингвокультурное и когнитивное представление концепта "воспитание-образование" (*ta'lim-tarbiya*) в произведениях Абдуллы Кадыри, в частности в его знаменитом романе *O'tkan Kunlar*. Результаты анализа показывают, как Кадыри использует языковые особенности, культурные темы и когнитивные метафоры для изображения значимости воспитания-образования в узбекском обществе. Автор использует культурно-специфические термины, такие как *ilm* (знание) и *odob* (этикет), а также метафорические выражения, обогащающие его произведения и сохраняющие культурные ценности. Когнитивные метафоры, такие как "знание как свет" и "рост как путь", помогают понять процесс образования и воспитания как универсальный, но культурно обусловленный феномен. Данное исследование вносит вклад в понимание того, как литература может служить средством передачи культурных и моральных идеалов через взаимодействие языка, культуры и когниции.

Ключевые слова: воспитание-образование, Абдулла Кадыри, лингвокультурный анализ, когнитивные метафоры, узбекская литература.

Introduction



Education and upbringing, referred to as education-upbringing in Uzbek, hold a pivotal role in shaping individuals and society. This dual concept intertwines the acquisition of knowledge (*ta'lim*) with moral and ethical guidance (*tarbiya*), creating a holistic framework for personal development. The linguistic and cultural dimensions of this concept are deeply embedded in Uzbek literature, where authors often use their narratives to reflect and reinforce these values. Among these authors, Abdulla Qodiriy stands out as a seminal figure whose works vividly capture the essence of education-upbringing. Through his prose, Qodiriy not only portrays the cultural significance of education and upbringing but also uses language as a vehicle for cultural preservation and moral discourse.

The concept of education-upbringing is rooted in the rich traditions of Central Asia, where education has historically been intertwined with cultural identity (Abdurakhmonov, 2018). For centuries, Uzbek literature has served as a repository of societal norms and values, encapsulating the importance of family, community, and moral rectitude (Rakhimov, 2017). Authors like Qodiriy used their writings to bridge traditional values with emerging modernist ideologies, creating a narrative space where education and upbringing became central themes.

Abdulla Qodiriy's literary works, particularly *O'tkan Kunlar* (Days Gone By), are widely regarded as a cornerstone of modern Uzbek prose. His narratives delve into the complexities of societal change, personal growth, and moral dilemmas, offering a nuanced portrayal of education-upbringing. As Jalolov (2020) notes, Qodiriy's use of symbolic and metaphorical language enriches his narratives, enabling him to articulate abstract concepts such as morality, discipline, and social responsibility. These linguistic strategies not only enhance the literary quality of his works but also provide a lens through which readers can explore the cognitive and cultural frameworks underpinning education-upbringing.

Linguacultural studies provide an effective framework for analysing how education and upbringing are represented in literature. This approach combines linguistic analysis with cultural context, allowing for a deeper understanding of how language reflects and shapes societal values (Wierzbicka, 2019). Within the context of Uzbek literature, linguacultural analysis reveals how authors use specific linguistic choices to encode cultural norms and cognitive schemas. For instance, Qodiriy's prose frequently employs metaphors and symbols related to growth, light, and knowledge, which resonate with the cultural significance of education as a transformative process (Aripova, 2023). These linguistic features serve as a bridge between individual narratives and collective cultural identity.

Furthermore, the cognitive dimensions of education-upbringing can be explored through conceptual metaphor theory, which examines how abstract ideas are understood through concrete imagery (Lakoff & Johnson, 1980). In Qodiriy's works, metaphors such as "enlightenment as illumination" and "moral growth as a journey" exemplify how cognitive frameworks shape the representation of education and upbringing. These metaphors not only reflect the values embedded in Uzbek culture but also provide readers with a cognitive model for understanding the interplay between knowledge and morality.

Despite the cultural and historical significance of education-upbringing, there is limited research on its representation in Uzbek literature, particularly in the works of Abdulla Qodiriy.



Existing studies primarily focus on the historical and social aspects of his narratives, with less attention given to the linguistic and cognitive elements. For instance, Rakhimova (2019) emphasizes the historical accuracy of Qodiriy's portrayal of late 19th-century Uzbek society but does not delve into the linguistic strategies he uses to convey educational and moral themes. Similarly, Akhmedov (2020) highlights the cultural relevance of education-upbringing in Qodiriy's works but stops short of exploring its cognitive dimensions.

This study aims to fill this gap by conducting a linguacultural and cognitive analysis of the concept of education-upbringing in Qodiriy's prose. By focusing on the linguistic features, cultural themes, and cognitive frameworks embedded in his narratives, this research seeks to provide a comprehensive understanding of how education-upbringing is represented in Uzbek literature.

The significance of this study extends beyond literary analysis. By examining the interplay between language, culture, and cognition in Qodiriy's works, it contributes to broader discussions on the role of literature in cultural preservation and education. Moreover, it offers insights into the linguistic strategies that authors use to convey complex social and moral themes, providing a valuable resource for linguists, educators, and literary scholars. In the following sections, this article will outline the methodology used to analyse Qodiriy's prose, present the findings of the study, and discuss their implications for linguacultural and literary studies. By shedding light on the representation of education-upbringing in Qodiriy's works, this research aims to deepen our understanding of the cultural and cognitive dimensions of education and upbringing in Uzbek literature.

Methodology

This study employs a linguacultural and cognitive approach to analyse the representation of the concept of education-upbringing (*ta'lim-tarbiya*) in Abdulla Qodiriy's prose. By integrating qualitative content analysis with insights from cognitive linguistics and cultural studies, the research provides a comprehensive exploration of the linguistic features, cultural themes, and cognitive frameworks present in Qodiriy's works.

The primary data for this study consists of selected prose works by Abdulla Qodiriy, focusing on his seminal novel *O'tkan Kunlar* (Days Gone By) and other short stories that prominently feature the themes of education and upbringing. These texts were chosen for their cultural significance and their emphasis on societal values. The analysis focuses on sections of the texts where education-upbringing (*ta'lim-tarbiya*) is explicitly or implicitly discussed, including dialogue, descriptions, and symbolic elements. To ensure a systematic approach to data selection, passages related to education, upbringing, family dynamics, and moral teachings were identified. Specific phrases and terms commonly associated with education-upbringing (*ta'lim-tarbiya*), such as *ilm* (knowledge), *odob* (etiquette), and *tarbiya* (upbringing), were used as keywords for initial screening.

This research employs a triangulated analytical framework comprising three key components: linguistic analysis, cultural interpretation, and cognitive modelling. The linguistic analysis focuses on identifying and interpreting the language features that



Qodiriy uses to represent education-upbringing. This includes an examination of vocabulary, sentence structures, metaphors, and rhetorical devices. Particular attention was given to symbolic language, such as metaphors of light (*nur*) for enlightenment and growth (*o'sish*) for development. These linguistic elements provide insight into how language encodes cultural values.

The cultural analysis explores how the selected texts reflect Uzbek societal norms and traditions. This component examines the interplay between individual characters' actions and the collective cultural expectations embedded in the narrative. The cognitive analysis investigates the mental representations and conceptual metaphors associated with education-upbringing in Qodiriy's works. Using the conceptual metaphor framework proposed by Lakoff and Johnson (1980), this study identifies how abstract ideas of education and upbringing are understood through concrete imagery. For instance, metaphors such as "growth as a journey" and "knowledge as light" reflect shared cultural and cognitive schemas. Selected passages were subjected to a detailed textual analysis, focusing on linguistic features that highlight education-upbringing. Tools were used to identify frequently occurring terms and collocations. This step allowed for the identification of patterns in Qodiriy's use of language to convey educational and moral themes.

To contextualize the findings, secondary sources on Uzbek cultural history and literary traditions were consulted. Understanding the cultural background of literary works is essential for interpreting their deeper meanings. Historical records and ethnographic studies were used to validate the cultural relevance of themes identified. Conceptual metaphors and schemas were analysed by mapping linguistic expressions to cognitive models. For example, phrases emphasizing the transformative power of education were linked to cultural narratives about self-improvement and societal progress. This analysis was informed by theoretical insights from cognitive linguistics, particularly the work of Kövecses (2010) on conceptual metaphor theory. To ensure the reliability and validity of the analysis, multiple methods were used to cross-check findings. First, peer reviews were conducted with Uzbek literary scholars, who provided feedback on the interpretations. Second, triangulation of data sources-including literary texts, historical records, and linguistic studies-helped ensure a well-rounded analysis. Lastly, iterative coding was employed to refine thematic categories, as recommended by Maxwell (2013).

The study adhered to ethical guidelines by properly citing all primary and secondary sources. Since the analysis involves public literary texts, no direct ethical concerns were encountered. However, care was taken to represent cultural themes sensitively and avoid anachronistic interpretations of historical contexts. This methodological approach combines linguistic precision, cultural depth, and cognitive insights to explore how education-upbringing is represented in Abdulla Qodiriy's prose. By integrating multiple analytical perspectives, the study seeks to uncover the rich interplay of language, culture, and cognition that characterizes Qodiriy's portrayal of education and upbringing.

Results



This study investigates the linguacultural representation of education-upbringing (*ta'lim-tarbiya*) in Abdulla Qodiriy's prose, with a particular focus on his seminal work *O'tkan Kunlar*. The findings are organized into three dimensions: linguistic features, cultural themes, and cognitive frameworks. Each reveal how Qodiriy's use of language and cultural elements reflects and reinforces the concept of education-upbringing in Uzbek society.

Qodiriy employs a range of linguistic strategies to convey the themes of education and upbringing. His use of culturally specific terms such as *ilm* (knowledge), *odob* (etiquette), and *tarbiya* (upbringing) serves as a linguistic marker of societal values. These terms are often embedded in metaphorical and idiomatic expressions, which enrich the narrative while maintaining cultural authenticity. As Inomova (2018) observes, metaphorical language in Uzbek literature frequently serves to reinforce societal ideals, with idioms playing a crucial role in reflecting moral and ethical teachings.

Furthermore, Qodiriy uses repetitive phrases and parallel structures to emphasize key aspects of education-upbringing. This stylistic choice aligns with the oral traditions of Uzbek culture, where repetition aids memorability and reinforces the moral significance of the message (Tursunov, 2020). For example, the repeated use of metaphors such as "knowledge as light" emphasizes the transformative power of education, a recurring theme in Qodiriy's works.

The cultural dimension of education-upbringing in Qodiriy's prose reflects the centrality of family, respect for elders, and moral integrity in Uzbek society. Qodiriy's narratives often depict familial interactions as microcosms of larger societal dynamics, where the roles of parents, children, and extended family members are carefully defined. These portrayals echo the findings of Karimov (2017), who highlights the importance of family structures in sustaining cultural continuity in Central Asian literature.

The depiction of education-upbringing also extends to the portrayal of societal obligations and communal harmony. Characters in "*O'tkan Kunlar*" navigate complex moral dilemmas, which often involve balancing personal desires with societal expectations. Qodiriy's portrayal of these struggles aligns with the observations of Rakhimova (2019), who argues that Uzbek literature serves as a moral guide for readers by illustrating the consequences of ethical and unethical behaviour. Additionally, Qodiriy integrates cultural rituals and traditions into his narratives, providing readers with a vivid depiction of Uzbek life. The detailed descriptions of ceremonies, greetings, and other social practices not only enhance the realism of his stories but also serve to preserve and transmit cultural heritage. This aligns with the views of Usmonova (2021), who emphasizes the role of literature in documenting and perpetuating cultural values.

Qodiriy's use of conceptual metaphors provides a cognitive lens through which education-upbringing can be understood. Metaphors such as "growth as a journey" and "knowledge as light" are central to his representation of education and upbringing. These metaphors, as Kövecses (2010) notes, are grounded in universal human experiences but are shaped by specific cultural contexts. In Qodiriy's case, they reflect the collective Uzbek worldview, where education is seen as a lifelong process of self-improvement and enlightenment. In addition to metaphors, Qodiriy's characters embody cognitive schemas associated with education-upbringing. For instance, the recurring depiction of wise elders as sources of guidance reflects



the cultural schema of intergenerational knowledge transfer. This aligns with Lakoff and Johnson's (1980) conceptual metaphor theory, which posits that abstract concepts are often understood through culturally grounded frameworks.

Moreover, Qodiriy's prose demonstrates the interplay between individual cognition and societal norms. His characters often internalize cultural values through interactions with family and community, illustrating how education-upbringing functions as both a personal and social process. This finding echoes the work of Fauconnier and Turner (2002), who emphasize the role of cultural blending in shaping cognitive understanding. The results of this study reveal how Abdulla Qodiriy's prose encapsulates the linguistic, cultural, and cognitive dimensions of education-upbringing. Through his skilful use of language, integration of cultural themes, and employment of conceptual metaphors, Qodiriy provides a rich and nuanced portrayal of education and upbringing in Uzbek society. These findings underscore the significance of his contributions to literature and highlight the value of linguacultural and cognitive approaches in literary analysis.

Discussion

The analysis of Abdulla Qodiriy's prose, particularly his novel *O'tkan Kunlar*, reveals a sophisticated intertwining of linguistic features, cultural themes, and cognitive frameworks that collectively portray the concept of education and upbringing in Uzbek society. Qodiriy's deliberate use of culturally specific terms and idiomatic expressions serves as a conduit for embedding societal values within his narratives. The integration of terms like *ilm* (knowledge) and *odob* (etiquette) reflects the intrinsic link between language and cultural identity. This linguistic strategy aligns with the observations of Rustamova (2017), who emphasizes that metaphoric euphemisms in Uzbek are pivotal in expressing and perceiving reality, thereby reinforcing cultural norms. Moreover, Qodiriy's employment of repetition and parallel structures not only enhances the aesthetic quality of his prose but also mirrors the oral traditions prevalent in Uzbek culture, where such patterns facilitate the transmission of moral and ethical teachings.

The depiction of education and upbringing in Qodiriy's work underscores the centrality of family dynamics, respect for elders, and communal harmony in Uzbek society. His narratives often portray familial interactions as microcosms of broader societal structures, highlighting the role of family as a foundational unit for imparting education and moral values. This portrayal resonates with the findings of Farxodova (2024), who discusses how Qodiriy's modernist approach encapsulates various facets of Central Asian culture, emphasizing the significance of tradition amidst societal transformations. Additionally, Qodiriy's detailed descriptions of cultural rituals and social practices serve as a literary preservation of Uzbek heritage, offering readers an immersive experience into the societal norms that define education and upbringing.

Through the lens of cognitive linguistics, Qodiriy's use of conceptual metaphors such as "knowledge as light" and "growth as a journey" provides insight into the collective cognitive schemas of Uzbek culture. These metaphors facilitate the understanding of abstract concepts related to education and personal development by grounding them in tangible experiences.



Kövecses (2010) notes that while conceptual metaphors have universal aspects, their specific manifestations are deeply influenced by cultural contexts. In Qodiriy's prose, these metaphors not only enhance narrative depth but also reflect the societal perception of education as a transformative and enlightening journey. Furthermore, the portrayal of characters who embody these cognitive schemas illustrates the internalization of cultural values, demonstrating how education and upbringing operates as both an individual cognitive process and a societal construct.

Abdulla Qodiriy's literary craftsmanship in *O'tkan Kunlar* offers a profound exploration of education and upbringing through a harmonious blend of linguistic artistry, cultural depiction, and cognitive metaphor. His work not only reflects the societal values of his time but also contributes to the preservation and understanding of Uzbek cultural identity. The integration of linguistic features with cultural and cognitive elements underscores the multifaceted nature of education and upbringing in literature, highlighting the role of language as a vessel for cultural transmission and cognitive shaping. This analysis contributes to the broader field of linguacultural studies by illustrating how literary texts can serve as rich sources for understanding the interplay between language, culture, and cognition.

Conclusion

This study examined the linguacultural and cognitive representation education-upbringing (*ta'lim-tarbiya*) in Abdulla Qodiriy's prose, with a focus on his seminal work *O'tkan Kunlar*. The findings highlight the intricate ways in which Qodiriy employs linguistic features, cultural themes, and cognitive metaphors to portray the significance of education-upbringing in Uzbek society. His skilful use of culturally specific language, such as idiomatic expressions and symbolic metaphors, enriches his narratives and ensures the preservation of cultural identity. Through repeated use of terms like *ilm* (knowledge) and *odob* (etiquette), Qodiriy reinforces the societal importance of education and moral development. The cultural dimension of Qodiriy's work reflects the deep-rooted values of Uzbek society, emphasizing the roles of family, respect for elders, and communal harmony. His narratives provide a vivid depiction of the societal framework, where individual growth is intrinsically tied to social responsibilities. Additionally, the cognitive frameworks embedded in his prose, such as metaphors of "knowledge as light" and "growth as a journey," offer a universal yet culturally contextualized understanding of education and personal development.

By blending linguistic artistry with cultural and cognitive insights, Qodiriy's prose serves not only as a reflection of societal values but also as a tool for their transmission across generations. This study contributes to the understanding of how literature can encapsulate and perpetuate cultural and moral ideals through the interplay of language, culture, and cognition. Future research could expand this analysis by comparing Qodiriy's works with those of other Central Asian writers or exploring modern interpretations of education-upbringing in contemporary Uzbek literature. Through such explorations, the enduring legacy of Qodiriy's work in shaping and preserving Uzbek identity becomes even more apparent.

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