

CONTRASTIVE ANALYSIS OF PHRASES WITH THE CONCEPT “SCHOOL” IN ENGLISH AND UZBEK LANGUAGES

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Abstract

This article examines the linguistic and cultural features of phrases and expressions related to the concept “school” in English and Uzbek languages. The research focuses on semantic, structural, and cultural aspects of how school is conceptualized and verbalized in both linguistic systems. The results show that while English phrases emphasize individual experience, discipline, and lifelong learning, Uzbek expressions reflect moral education, respect for teachers, and social harmony. The study reveals that the concept of school functions as a key linguistic and cultural symbol in shaping both intellectual and moral development.

Keywords: School, contrastive analysis, linguoculture, education, proverb, idiom, semantics, English, Uzbek.

Introduction

The concept “school” occupies a central place in the worldview of every culture. It symbolizes not only a physical institution for education but also the broader process of learning, upbringing, and personal growth. Both English and Uzbek languages use a variety of idiomatic and proverbial expressions involving the concept school, which reflect the social and cultural attitudes toward education.

This article aims to conduct a contrastive analysis of English and Uzbek phrases containing the concept school, exploring their semantic structures and cultural connotations to reveal similarities and differences in how both nations perceive the process of learning.

Theoretical Framework

In linguocultural studies, the concept school represents a system of social and moral formation. According to Maslova (2001), concepts such as education, student, and school act as “cultural codes” that express the nation’s worldview. Wierzbicka (1997) notes that the linguistic expression of such concepts reflects national mentality and historical development.

The English concept of school is rooted in the traditions of humanism, rationalism, and independence, while the Uzbek understanding of maktab (school) integrates spirituality, morality, and collective responsibility.



Analysis and Discussion

In English, the term school appears in idioms and phrases that convey ideas of **discipline, experience, and continuous learning**. Common examples include:

- School of thought – a particular philosophy or way of thinking.
- Old school – traditional or conservative in style or behavior.
- The school of hard knocks – learning through difficult life experiences.
- Leave school behind – to move beyond a stage of learning or immaturity.
- Back to school – returning to formal education or preparation.
- At the school of life – gaining experience outside formal education.

These idioms show that in English-speaking cultures, school is not only a place but also a metaphor for experience, growth, and life learning. The focus is on individual effort, independence, and personal development.

In Uzbek linguistic culture, maktab symbolizes not only education but also **spiritual and moral upbringing**. Common phrases and proverbs include:

- Maktab – ma’rifat maskani (School is the temple of enlightenment).
- Maktabdan boshlangan yo‘l kelajak sari eltadi (The road that begins at school leads to the future).
- Yaxshi maktab – yaxshi inson tarbiyasi (A good school raises a good person).
- Maktabsiz xalq – kelajaksiz xalq (A nation without schools has no future).

These expressions reflect the collective and spiritual significance of education in Uzbek culture. The school is viewed as a sacred institution that nurtures national values, ethics, and respect for teachers (ustoz).

Thus, while the English language conceptualizes school as a metaphor for personal growth and practical learning, Uzbek culture regards maktab as a moral and social foundation of life.

Linguocultural Interpretation

The differences between the English and Uzbek conceptualizations of school reflect broader cultural values. English-speaking societies emphasize individualism and rational education, focusing on the idea that learning is a lifelong and personal journey. Uzbek culture, on the other hand, associates school with collective identity, spirituality, and moral discipline.

For instance, the Uzbek saying Maktabsiz xalq – kelajaksiz xalq directly connects education to national survival and moral development, whereas the English idiom school of hard knocks focuses on personal experience gained through challenges.

The contrastive analysis of phrases with the concept “school” in English and Uzbek languages reveals that both cultures value education highly but interpret it through different cultural lenses. English expressions stress personal growth, rational thought, and independence, while Uzbek phrases emphasize moral formation, community, and enlightenment. Understanding these linguistic and cultural differences contributes to cross-cultural education, translation studies, and the development of intercultural communicative competence. The concept of school thus serves not only as a linguistic element but as a mirror reflecting national consciousness and moral ideals.

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