

CONCEPT OF THE SPHERE OF “EDUCATION” IN MODERN ENGLISH LANGUAGE

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Annotatsiya: Maqolada ta'limning kontseptual sohasi va ushbu kontseptual xususiyat bilan birlashtirilgan toifalar ko‘rib chiqiladi. O‘zigaxos lingvistik shakllanishlar sifatida frazeologik birliklarga alohida e'tibor beriladi.

Аннотация В статье рассмотрена концептуальная сфера образования и категории объединённые данным концептуальным признаком. Особое внимание уделено фразеологическим единицам, как специфическим языковым образованиям, являющимися носителями так называемых скрытых знаний. Изучение концептов, которое в свою очередь предусматривает тщательный лексический, семантический, фразеологический, стилистический, морфологический а также концептуальный анализ как унифицированный комплекс лингвистического исследования, позволяет пролить свет на ряд проблем в языковой картине английского языка.

The article examines the conceptual sphere of education and categories united by this conceptual feature. Particular attention is given to phraseological units, as specific linguistic formations that are carriers of the so-called hidden knowledge. The study of concepts, which in turn involves thorough lexical, semantic, phraseological, stylistic, morphological, and conceptual analysis as a unified complex of linguistic research, allows us to shed light on a number of problems in the linguistic picture of the English language.

Tayanch iboralar: konseptologik tadqiq, ekstralingual, kognitiv-semantik kategoriya, konseptual tushuncha.

Ключевые термины: концептологическое изучение, экстралингвальный, когнитивно-семантическая категория, концептуальное понятие.

Key terms: conceptological study, extralingual, cognitive-semantic category, conceptual concept.

Phraseology involves capturing the realities perceived by a person in some associative form, sometimes with a mixture of irony, and sometimes with moral teaching. But the main thing is that priorities are constantly changing and hence attracted linguists of several generations to study phraseological units. Many scientists (C. Fillmore, J. Lakoff, M. Johnson, R. Langacker, L. Talmy, R. M. Frumkina, O. S. Kubryakova, O. M. Seliverstova, V. F. Stariko, O. Baranov, etc.) appeal to the problems of linguistic consciousness and determining the connections between its components, since one or another component is directly or indirectly connected with other elements based on the hierarchy of features known to a native speaker. The categorical specificity of the language as a whole is the predetermined mentality of people and is expressed in a detailed presentation of one category, or the absence of others [3, 34-35].

The anthropo- and ethnocentrism of cognitive-onomasiological research, which prevails in modern linguistics, put forward fundamental postulates for cognitive science [4, 39]. American linguists J. Lakoff and M. Johnson pointed out that the subjective concepts of an individual build the real world of human society and influence the way we behave and communicate with our own kind. That is, a person's conceptual system is the core that determines his daily activities. Most importantly, this system is predominantly metaphorical in nature, which means that our thinking and everyday experience are also largely predetermined by metaphor [2, 25].

Studying the vocabulary of the English language and isolating from it the conceptual sphere of education, we discovered that it, in turn, is divided into

categories, representing a variety of subjects, objects, processes, and concepts, united by a common conceptual feature.

Each of the categories is updated, both by lexical and phraseological units. It is an indisputable fact that the more metaphors are present in the linguistic representation of a certain concept, the more in demand it is.

For example, in the concept “Education”, we identified the following categories: “Participant in the learning process”, “Learning process”, “Result of learning”, and “Learning as an abstract concept”. The phraseological units representing these categories are constructed according to different semantic and cognitive characteristics.

Naturally, the main representatives of the process of transmitting and receiving information are the concepts to teach and to learn. These lexemes are the core components of the corresponding phraseological units, which express reproach, or the degree of punishment (especially moral): *that'll teach you something; to teach somebody a lesson; you can't teach an older dog new tricks; to teach your grandmother (to suck eggs), to learn one's lesson.*

The learning process is not always voluntary, but on the contrary, often has a connotation of pressure, which is confirmed by the following lexical units with an idiomatic element: to brainwash, to beat into, to instill, to implant (compare: промывать мозги, вбивать в голову). But the phraseological units *bluebook, chalk talk, under instruction* convey an associative connection with the educational process (chalk is an integral attribute of school lessons, and a notebook with blue sheets is used for exams at the university).

The very concept of the “process of information perception” is actualized in the English language with the following phraseological units: 1) with the help of the identifying concept of *hear*, which actualizes this meaning along with idiomatic units *to get the picture of, to catch on, to be led to believe, to get wind of, to get wise to, to have on good authority, to pick up; to read one's lips;*

2) with the main component *mind*: *broaden the mind, cram the mind, load the mind*, - thus, the educational process involves “loading” information into the head of a student or a person studying;

3) with the component *read*, which serves to form a number of phraseological units associated with educational/cognitive process: *to read between lines; to read someone’s mind/thoughts; to take something as read; to read up on something/to read something up*;

4) with the component *get* – “*get knowledge*”: *get the hang of, get the knack of, get the picture of*.

Thus, the physical organs of information perception - eyes, ears, head (brain) themselves serve as educational elements of phraseological units of this category, and also act as figurative (metaphorical) prototypes of idiomatic phrases, in a complex updating with the help of linguistic means the epistemological process is an integral part of human life and activity.

The conceptual feature “Obtaining knowledge/skills through practical skills” is actualized in English by noun and adjective, with almost equal importance. *Practice* also serves as the core component for a number of idiomatic units representing the generalized conceptual feature “*education*”: *practice makes perfect; in practice for something; to be in practice / to be out of practice; to put something into practice*.

The archeseme *know* in the concept “*learning outcome*” combines different linguistic means of actualizing the concept of perceiving/understanding information.” This conceptual feature at the level of metaphors as associative means of presenting reality is represented by the following phrases: *tell apart, call back, call up, get hold of, get the idea, get wind of, recall knowledge of, keep up on, on top of, take in*. As can be seen from the examples, these phraseological units do not have a unified core component; they are composed

of different lexical units. But they are all united by a common meaning - they characterize the student's ability to reproduce existing information in memory, to distinguish the flow of new information, and to apprehend the recently acquired knowledge, in order to apply it.

The study of culture through the lens of language, namely through the lens of key concepts and their linguistic representatives, is becoming a promising direction in modern linguistics. The study of concepts, which in turn involves thorough lexical, semantic, phraseological, stylistic, morphological, and conceptual analysis as a unified complex of linguistic research, will shed light on a number of problems in different language patterns associated with the mentality and culture of different peoples.

References

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