

VERBALIZATION OF THE VALUE COMPONENT OF THE CONCEPT «EDUCATION» IN ENGLISH AND UZBEK IDIOMS: A COMPONENT ANALYSIS

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Abstract: The article examines the semantic components through which the value component of the concept EDUCATION is verbalized in English and Uzbek idioms. The corpus comprises 120 idioms (62 English and 58 Uzbek) selected by continuous sampling from phraseological dictionaries. Four semantic components of the value component are established and quantified: evaluative (45.0%), prescriptive (25.0%), emotional (15.0%) and imagery-stylistic (15.0%). It is shown that the evaluative component constitutes the core of the value component in both languages, while the distribution of the peripheral components differs: the English corpus strengthens the imagery-stylistic component (irony, playful imagery), the Uzbek corpus strengthens the prescriptive and emotional components (normativity, reverence). The study demonstrates that the value component of a cultural concept is a composite formation whose internal structure is culture-specific, and proposes a four-component scheme for its description.

Keywords: value component; verbalization; idiom; phraseological unit; component analysis; concept EDUCATION; evaluativity; English; Uzbek.

Introduction

The value component of a cultural concept is usually described as a single evaluative feature — positive or negative. However, the phraseological material shows that the evaluation fixed in an idiom is a complex formation: it includes the evaluation proper, the prescription of behavior, the emotional attitude of the speaker and the imagery through which all these are expressed. V.N. Teliya was the first to describe this composite character of the evaluative layer of phraseological meaning, distinguishing the descriptive, evaluative, emotional and figurative elements of it [4]. Applying this approach to a specific cultural concept makes it possible to describe the value component not as a label but as a structure.

The concept EDUCATION is a convenient object for such an analysis, since its phraseological verbalization is exceptionally rich in both English and Uzbek and demonstrates a full range of evaluative means — from direct praise to irony. Nevertheless, the internal componential structure of the value component of this concept has not been described, particularly in the comparative English-Uzbek perspective, which determines the relevance of the study.

Materials and Methods

The corpus of the study comprises 120 idioms: 62 English units selected from A.V. Kunin's «English-Russian Phraseological Dictionary» [8] and the «Cambridge Idioms Dictionary» [9], and 58 Uzbek units selected from Sh. Rahmatullaev's «O'zbek tilining izohli frazeologik lug'ati» [10] and «O'zbek tili frazeologik lug'ati» [11]. The selection criterion was the presence of a semantic reference to education, learning or schooling combined with evaluative marking.

The theoretical framework includes the theory of phraseological meaning of A.V. Kunin [7] and V.N. Teliya [4], the conceptology of V.I. Karasik [1] and the axiological linguistics of N.F. Alefirenko [2]. The four-component scheme of the value component was developed on the basis of Teliya's model: (1) the evaluative component fixes the positive/negative qualification of education; (2) the prescriptive component fixes the behavioral norm; (3) the emotional component fixes the speaker's attitude; (4) the imagery-stylistic component fixes the figurative means of expressing the evaluation. Each idiom was analyzed by component analysis and

attributed to the dominant component. Quantitative methods were applied to measure the componential profiles.

Results

The component analysis of the corpus confirmed the composite nature of the value component and revealed the quantitative parameters of its four components. The overall distribution is presented in Table 1 and Figure 1.

Table 1. Semantic components of the value component of the concept EDUCATION in English and Uzbek idioms

Component	English (n=62)	Uzbek (n=58)	Representative examples
Evaluative	28 (45.2%)	26 (44.8%)	En.: knowledge is power; Uz.: ilm — izzat
Prescriptive	14 (22.6%)	16 (27.6%)	En.: practice makes perfect; Uz.: o'qi, ilm o'rgan
Emotional	9 (14.5%)	10 (17.2%)	En.: a labor of love; Uz.: ilmga chanqoq
Imagery-stylistic	11 (17.7%)	6 (10.3%)	En.: the school of hard knocks; Uz.: ilm cho'qqisi

The evaluative component is the core of the value component in both languages, with nearly identical shares (45.2% and 44.8%): idioms of this group directly qualify education and its results as values — En.: knowledge is power; a man of letters; worth one's salt in scholarship; Uz.: ilm — izzat «knowledge is honor»; bilim — boylik «knowledge is wealth». The prescriptive component (22.6% in English versus 27.6% in Uzbek) fixes the norm of behavior leading to education: En.: practice makes perfect; look before you leap; Uz.: o'qi, ilm o'rgan «study, acquire knowledge»; ustoz so'zidan chiqma «do not disobey the teacher».

The emotional component (14.5% and 17.2%) expresses the speaker's affective attitude towards education and the educated: En.: a labor of love; fond of learning; Uz.: ilmga chanqoq «thirsty for knowledge»; kitob bilan yotib-kitob bilan turmoq «to live with a book». The imagery-stylistic component (17.7% and 10.3%) covers the figurative form of the evaluation; here the contrast between the languages is maximal: the English corpus abounds in playful and ironic imagery — the school of hard knocks; to teach one's grandmother to suck eggs; as clear as mud — whereas the Uzbek imagery is predominantly elevated and reverential: ilm cho'qqisi «the summit of knowledge»; ilm bulog'i «the spring of knowledge».

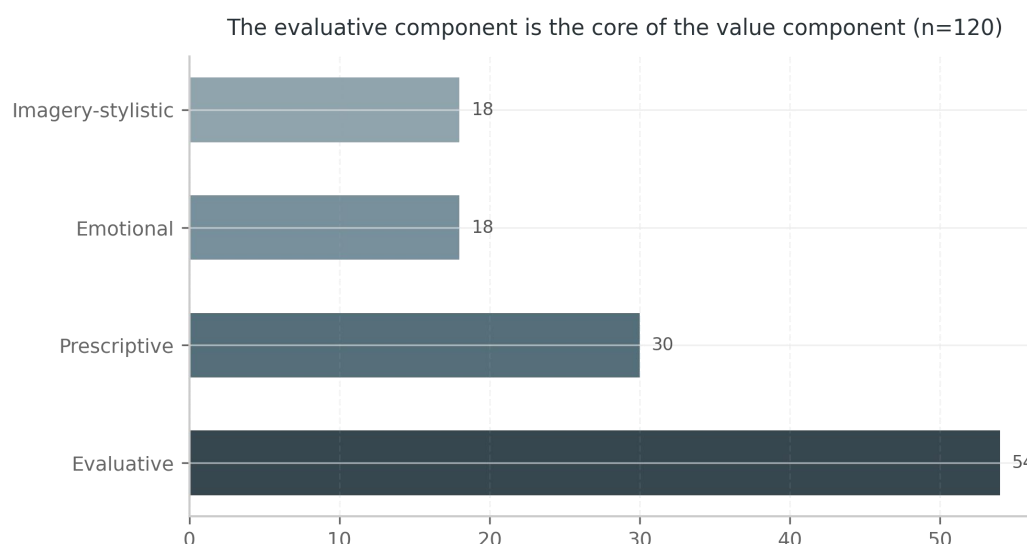


Figure 1. Quantitative profile of the semantic components of the value component of the concept EDUCATION (joint corpus, n=120)

Discussion

The results demonstrate that the value component of the concept EDUCATION is a composite formation with a stable core and a culture-specific periphery. The identity of the evaluative core in the two languages (about 45%) confirms that the positive evaluation of education is a cultural universal; the differences in the peripheral components reflect the stylistic-tonal preferences of the two phraseological traditions: ironic imagery in English, elevated reverence and direct normativity in Uzbek.

The proposed four-component scheme refines the three-component model of the concept [1, p. 115] by showing that its value component is itself internally structured and partially overlaps with the figurative component: the imagery-stylistic component is precisely the zone of contact between them. This observation supports the view of N.N. Pochueva that the components of a phraseological concept are interconnected and mutually permeable [12, p. 47]. Methodologically, the scheme allows the axiological description of any cultural concept in a comparable, measurable form and may be recommended as a standard procedure of component-axiological analysis.

Conclusion

The value component of the concept EDUCATION is verbalized in English and Uzbek idioms through four semantic components — evaluative, prescriptive, emotional and imagery-stylistic. The evaluative component constitutes the universal core (about 45% in both languages); the prescriptive and emotional components are stronger in the Uzbek corpus, the imagery-stylistic component in the English one. The value component of a cultural concept is thus not an atomic feature but a measurable composite structure. The results may be applied in comparative axiological linguistics, in the linguistic description of phraseological dictionaries and in the teaching of English and Uzbek idioms with attention to their evaluative structure. Further research should verify the four-component scheme on the material of other cultural concepts and of contemporary discourse.

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