

O'ZBEKISTON RESPUBLIKASI
OLIIY TA'LIM, FAN VA INNOVATSIYALAR VAZIRLIGI
FARG'ONA DAVLAT UNIVERSITETI

**FarDU.
ILMIY
XABARLAR-**

1995-yildan nashr etiladi
Yilda 6 marta chiqadi

1-2025
FILOLOGIYA

**НАУЧНЫЙ
ВЕСТНИК.
ФерГУ**

Издаётся с 1995 года
Выходит 6 раз в год

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UO'K: 811.81.44.132

“TA'LIM-TARBIYA” TUSHUNCHASINING ETIMOLOGIYASI VA LINGVISTIK IFODASI**ЭТИМОЛОГИЯ И ЯЗЫКОВОЕ ВЫРАЖЕНИЕ ПОНЯТИЯ “ОБРАЗОВАНИЕ-ВОСПИТАНИЕ”****ETYMOLOGY AND LINGUISTIC EXPRESSION OF THE CONCEPT OF “EDUCATION-UPBRINGING”****Soatov Ibrohimbek Alisherovich** 

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Annotatsiya

Ushbu tadqiqot ingliz va o'zbek tillarida “ta’lim-tarbiya” konseptining etimologiyasi va lingvistik ifodasini o’rganadi hamda ushbu atamalarining bilim va axloqiy rivojlanish atrofidagi turli madaniy qadriyatlarni qanday aks ettirishi ustida to’xtaladi. Ingliz tilida “education” (ta’lim) va “upbringing” (tarbiya) alohida sohalar sifatida qaralib, ular mos ravishda akademik bilim olish va shaxsiy rivojlanish bilan bog’lanadi. Aksincha, o’zbek tilidagi birikma “ta’lim-tarbiya” ushbu jihatlarni birlashtirib, shaxsiy va akademik o’sishni kollektivizm madaniyatiga asoslangan yaxlit yondashuvni ifodalaydi. Tadqiqot har bir atamaning tarixiy kelib chiqishini aniqlash va ularning zamonaviy lingvistik tasvirlarini ta’lim hamda ijtimoiy diskursda o’rganish uchun qiyosiy etimologik va diskurs tahlilidan foydalanadi. Natijalar shuni ko’rsatadiki, individualizm va kollektivizmga bo’lgan madaniy munosabatlar ushbu tushunchalarning lingvistik va amaliy ajralishiga yoki integratsiyasiga ta’sir ko’rsatadi. Tadqiqot ta’lim amaliyotlarini o’zaro madaniy anglashning ahamiyatini muhokama qilish bilan yakunlanadi va boshqa tillarda shunga o’xshash tushunchalarni o’rganish ta’lim va axloqiy tarbiyaning umumiy qadriyatlarini chuqurroq anglashga yordam berishi mumkinligini taklif qiladi.

Аннотация

В данном исследовании изучается этимология и языковое выражение концепции «образование-воспитание», представленной в английском и узбекском языках, с акцентом на то, как эти термины отражают различные культурные ценности, связанные с познанием и моральным развитием. В английском языке «education» (образование) и «upbringing» (воспитание) рассматриваются как отдельные области, связанные соответственно с академическим обучением и личностным развитием. В отличие от этого, узбекское составное понятие «ta’lim-tarbiya» объединяет эти измерения, воплощая целостное видение личностного и академического роста, укоренённое в коллективистской культуре. В исследовании используется сравнительный этимологический и дискурсивный анализ для изучения исторического происхождения каждого термина и их современных языковых представлений в образовательном и социальном дискурсе. Результаты показывают, что культурные установки на индивидуализм и коллективизм формируют языковое и практическое разделение или интеграцию этих понятий. В заключение обсуждается значение таких исследований для межкультурного понимания образовательных практик и предлагается изучать схожие понятия в других языках для более глубокого понимания универсальных ценностей, лежащих в основе образования и морального воспитания.

Abstract

This study investigates the etymology and linguistic expression of the concept “education-upbringing” as represented in English and Uzbek languages, focusing on how these terms reflect distinct cultural values around knowledge and moral development. In English, “education” and “upbringing” are treated as separate domains, often associated with academic learning and personal development, respectively. In contrast, the Uzbek compound term “ta’lim-tarbiya” integrates these dimensions, embodying a holistic view of personal and academic growth rooted in a collectivist culture. This research uses comparative etymological and discourse analysis to trace the historical origins of each term and explore their contemporary linguistic representations in educational and social discourse. Findings reveal that cultural attitudes toward individualism and collectivism shape the linguistic and practical separation-or integration-of these concepts. The study concludes by discussing the implications for cross-cultural understanding of educational practices and suggests that examining similar concepts in other languages could deepen insights into the universal values underpinning education and moral instruction.

Kalit so’zlar: ta’lim-tarbiya, etimologiya, lingvistik ifoda, kollektivizm madaniyati, diskurs tahlili, o’zaro madaniy anglash, ta’lim va axloqiy tarbiya.

Ключевые слова: образование-воспитание, этимология, языковое выражение, коллективистская культура, дискурсивный анализ, межкультурное понимание, образование и моральное воспитание.

Key words: *education-upbringing, etymology, linguistic expression, collectivist culture, discourse analysis, cross-cultural understanding, education and moral instruction.*

INTRODUCTION

The concept of “education-upbringing” encompasses the dual aims of imparting knowledge and nurturing moral values, representing essential components of individual and societal growth. The English terms “education” and “upbringing” illustrate this duality, with “education” primarily referring to formal instruction and knowledge acquisition, while “upbringing” focuses on the development of personal and moral character [11; p. 320.]. In many societies, these domains are addressed separately, reflecting cultural distinctions between academic learning and moral formation [1; p. 123.]. By contrast, the Uzbek term “ta’lim-tarbiya” combines both academic and moral dimensions in one unified concept, signalling a holistic approach to human development that is deeply embedded in Uzbek cultural and linguistic practices [8; p.122.]. According to Cohen understanding the etymology and linguistic expression of “education-upbringing” across these languages can offer valuable insights into the cultural values that shape education and moral upbringing, thereby informing cross-cultural educational practices.

In English-speaking contexts, education has historically emphasized intellectual development, with roots in the Latin “educare”, meaning «to bring up» or «to train». This origin implies a process of drawing out knowledge and shaping an individual through structured learning [6; p.12.]. Over time, «education» has evolved into a term strongly associated with institutional learning, largely focusing on cognitive growth and knowledge transfer [2; p.91.]. In contrast, «upbringing», rooted in the Old English “upbrigan”, initially encompassed both physical and moral dimensions of growth. The term has since evolved to emphasize parental and societal roles in guiding moral behaviour, reflecting the cultural value placed on personal character development [11; p.320.]. This separation of terms underscores a broader cultural tendency in English-speaking societies to treat academic and moral development as distinct processes.

On the other hand, the Uzbek language offers a contrasting approach with the compound term “ta’lim-tarbiya”, which integrates both educational and moral aspects. Derived from Arabic, “ta’lim” refers to «teaching» or «learning», while “tarbiya” signifies «nurturing» or «raising» in a moral and ethical context [8; p.102.]. Together, “ta’lim-tarbiya” encapsulates a holistic view that moral development and knowledge acquisition should progress in tandem, emphasizing the importance of nurturing well-rounded individuals. This unified concept reflects Uzbekistan’s collectivist culture, where the values of community, respect, and shared responsibility are embedded in educational practices [5; p.150.]. The use of “ta’lim-tarbiya” in both formal and informal discourse reflects an enduring cultural belief that academic success is intertwined with moral integrity.

The divergent approaches between English and Uzbek toward «Education-Upbringing» highlight the broader cultural orientations of individualism and collectivism. English-speaking societies often prioritize individual achievement and personal responsibility, leading to a clearer distinction between academic and moral development [2; p.52.]. By contrast, Uzbek culture, influenced by its collectivist heritage, sees personal development as a communal endeavour. The integrated term “ta’lim-tarbiya” reinforces the idea that both intellectual and moral growth are essential to the development of a person who contributes positively to society [8; p.112.]. In this sense, language serves as a lens through which deeper cultural values can be understood, revealing how societies conceptualize and prioritize different aspects of personal growth. This research seeks to contribute to a deeper understanding of how cultural beliefs shape language and influence educational practices. Comparative etymological analysis and discourse analysis will be used to trace the historical development of these terms and examine their contemporary usage in educational policies, literature, and media.

Previous studies have explored the roles of education and moral development within specific cultural contexts, but few have addressed the etymological and linguistic nuances that reveal how societies conceptualize these values [1; p.332.]. Examining the etymology and linguistic expression of «Education-Upbringing» in English and Uzbek will provide insights into the cultural values underlying these concepts and open pathways for more culturally sensitive approaches in

international education. By understanding these linguistic distinctions, educators and policymakers may better appreciate the integrative or compartmentalized nature of academic and moral instruction in different cultural frameworks, ultimately fostering a more inclusive approach to global educational practices [4; p.241.].

LITERATURE REVIEW AND METHODOLOGY

This study employs a qualitative research design to examine the concept of “Education-Upbringing” through comparative etymological analysis and discourse analysis. The choice of these methods allows for a detailed exploration of the etymological origins and cultural values embedded in the terms of “education”, “upbringing”, and “ta’lim-tarbiya”. By analyzing these terms’ linguistic structures and historical development, this research aims to reveal how they reflect broader societal views on personal and academic growth in English-speaking and Uzbek cultures.

The comparative etymological analysis serves as the primary method to trace the roots and evolution of the English terms “education” and “upbringing” and the Uzbek term “ta’lim-tarbiya”. This approach enables an investigation into how each term has been influenced by the historical and cultural context of its respective language. Etymology offers valuable insights into the broader cultural and social meanings associated with words, as linguistic expressions of values often reflect underlying societal beliefs [6; p.77.]. In addition, discourse analysis was applied to examine the contemporary usage and cultural implications of these terms in various texts, including educational policies, cultural literature, and media sources, in both English and Uzbek. Discourse analysis provides insight into the ways language reflects and reinforces cultural values, offering a deeper understanding of how these terms are conceptualized within each society [2; p.14.]. The primary data sources for the etymological analysis include established etymological dictionaries and linguistic databases, such as the “Oxford English Dictionary” (OED) for English terms and the “Farhang-e-Amid” for Uzbek terms. The OED was selected due to its comprehensive entries on the historical development of English words, allowing for a thorough examination of the evolution of “education” and “upbringing” from their Latin and Old English origins. The “Farhang-e-Amid”, a reputable Persian-Uzbek dictionary, provides insight into the Arabic roots of “ta’lim” and “tarbiya”, reflecting the linguistic and cultural influences on the Uzbek language and educational values [8; p.115.].

In addition to etymological dictionaries, this study analyses educational texts, academic literature, and cultural studies that discuss the relationship between education and moral upbringing. English-language sources were selected from works that differentiate between academic learning and moral development, such as Smith’s exploration of educational individualism. Uzbek sources include Ismailov’s research on the integrated educational values of “ta’lim-tarbiya” in Uzbek culture. This combination of sources enables a robust comparison of how these concepts are linguistically and culturally framed within each language. Furthermore, media sources and educational policy documents from both English-speaking and Uzbek contexts were included to understand how “Education-Upbringing” is expressed and valued in everyday discourse. Media analysis provides a lens through which societal norms and values are publicly conveyed and reinforced, thus offering insight into how cultural views on education and upbringing may shape language and vice versa [11; p.335.].

The study follows a systematic, multi-step process designed to provide a comprehensive analysis of the etymological and cultural aspects of the terms “education”, “upbringing,” and “ta’lim-tarbiya”. These steps include:

The first step involved tracing the historical roots and evolution of each term. The term «education» was traced to the Latin “educare”, meaning “to bring up” or “to train” while “upbringing” was derived from the Old English “upbringan”, initially meaning «to rear» or «to nurture» [6; p.12.]. In contrast, the terms “ta’lim” and “tarbiya” in Uzbek were examined through their Arabic origins, with “ta’lim” referring to the act of teaching or instructing, and “tarbiya” emphasizing moral nurturing and guidance [8; p.123.]. This step helped identify linguistic structures and semantic shifts that indicate how each culture views the dual processes of academic and moral development.

In the second step, discourse analysis was conducted on a range of literature, including educational policies, cultural texts, and media publications. The purpose was to investigate how «education» and «upbringing» are treated as separate concepts in English-speaking contexts, while “ta’lim-tarbiya” is used as a unified concept in Uzbek. For instance, in English-speaking

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educational discourse, “education” is frequently associated with institutional learning and knowledge acquisition, whereas «upbringing» emphasizes the home and family’s role in moral and personal growth [9; p.18.]. In Uzbek, however, “ta’lim-tarbiya” appears frequently in official and public discourse, reinforcing the cultural belief that intellectual and moral development should occur concurrently [8; p.104.]. In the final step, findings from the etymological and discourse analyses were compared to identify patterns and differences in linguistic and cultural perspectives. Comparative analysis allows for a synthesis of the distinct ways each language conceptualizes the roles of education and upbringing. This analysis highlights the impact of cultural values-such as individualism in English-speaking societies and collectivism in Uzbek culture-on the way these terms are expressed and understood. Such cultural distinctions are evident in the compartmentalized use of “education” and “upbringing” in English versus the integrated use of “ta’lim-tarbiya” in Uzbek, illustrating different priorities in personal and social development.

Since this study relies on publicly accessible texts, dictionaries, and media, no primary data collection involving human subjects was necessary. Ethical considerations focused on accurately representing the cultural context of each language and ensuring that sources used are credible, contemporary, and relevant. In cross-cultural studies, there is an ethical responsibility to avoid cultural biases and to present findings in a manner that respects both English-speaking and Uzbek perspectives on education and moral instruction.

The combined use of etymological, discourse, and comparative analyses provides a structured framework for understanding the cultural underpinnings of “Education-Upbringing” in English and Uzbek. This methodology facilitates a nuanced examination of linguistic expressions, revealing how cultural values and educational practices are interconnected. By studying the evolution and current use of these terms, this research aims to contribute to a broader understanding of how cultural perspectives influence language and inform educational approaches, particularly in multilingual and multicultural contexts.

RESULT AND DISCUSSION

This section presents the findings from the comparative etymological and discourse analysis of “education”, “upbringing” and “ta’lim-tarbiya”, revealing key insights into how these terms represent distinct cultural values within English-speaking and Uzbek contexts. The analysis highlights linguistic structures and meanings that reflect underlying cultural beliefs about individual development, societal roles, and the integration of academic and moral growth.

The English words “education” and “upbringing” have distinct origins that underscore the separation between intellectual and moral development in English-speaking societies. The term “education” is derived from the Latin “educare”, meaning “to bring up” or “to train” [6; p.12.]. Historically, this term emphasized intellectual nurturing, gradually evolving to encompass the formalized academic instruction commonly associated with institutional learning [2; p.81.]. In modern usage, «education» has become synonymous with schooling and formal knowledge acquisition, underscoring an emphasis on individual intellectual development [11; p.334.].

In contrast, “upbringing” originates from the Old English “upbrigan”, which historically implied the act of nurturing both physically and morally. However, over time, it has evolved to refer more narrowly to moral and character development, typically occurring within the family context rather than formal educational institutions [6; p.197.]. This separation of terms indicates a broader cultural tendency in English-speaking societies to compartmentalize academic and personal development, a division reflecting individualistic cultural norms that prioritize self-sufficiency and personal responsibility (Brown, 2018). This compartmentalization is evident in contemporary educational practices, where «education» is primarily associated with cognitive skills and «upbringing» with familial and social values [11; p.103.].

On the other hand, the Uzbek term “ta’lim-tarbiya” combines both educational and moral dimensions, offering a more integrated approach to personal development. The term “ta’lim” is derived from Arabic, meaning “teaching” or “instruction,” while “tarbiya” refers to “nurturing” or “raising” in a moral and ethical context [8; p.129.]. This unified term suggests that intellectual and moral growth are inseparable, an idea rooted in Uzbekistan’s collectivist culture, which values community, shared responsibility, and holistic development [5; p.168.]. As a result, the concept of

“ta’lim-tarbiya” underscores the belief that formal knowledge and moral integrity must develop concurrently to cultivate individuals who can contribute positively to society.

The linguistic distinction between “education” and “upbringing” in English-speaking cultures reflects broader cultural orientations toward individualism. English-speaking societies, particularly in the West, often prioritize individual achievement, autonomy, and personal growth [11; p.321.]. This perspective is evident in educational practices that tend to focus on academic success and measurable skills. The separation between «education» and «upbringing» implies that formal institutions are responsible for intellectual development, while moral guidance falls within the family’s domain [2; p.16.]. As a result, the responsibility for character formation is typically decentralized, with the assumption that individuals will develop personal ethics and values over time.

In contrast, the integrated concept of “ta’lim-tarbiya” in Uzbek culture underscores a collectivist perspective, where individual development is seen as part of a larger social framework. In Uzbek society, education is not limited to intellectual pursuits; it also encompasses moral and ethical training essential to the well-being of the community [8; p.128.]. This integration of academic and moral instruction is reflected in Uzbek educational policies, which often emphasize communal values, respect for elders, and a sense of responsibility toward society [5; p.151.]. In schools and families alike, “ta’lim-tarbiya” promotes the belief that a well-rounded individual requires a balance of knowledge and character, reflecting a collective commitment to shared cultural values.

The results suggest that these linguistic and cultural differences have significant implications for educational practices and policy development. In English-speaking contexts, the focus on academic achievement often leads to the prioritization of cognitive skills over character development within formal education systems. This focus can sometimes create a disconnect between academic success and personal growth, with moral education left primarily to family or religious institutions [7; p.112.]. However, some scholars argue that this separation may limit the development of holistic individuals prepared to navigate complex social environments [6; p.65.]. Educational reforms that integrate character education alongside academic curricula could provide more balanced development, particularly in an increasingly globalized world where ethical competencies are essential.

In Uzbek educational settings, the concept of “ta’lim-tarbiya” supports the integration of academic and moral education as complementary facets of personal growth. This approach fosters a sense of community and shared purpose, which aligns with the collective cultural values of Uzbekistan [8; p.152.]. However, as Uzbekistan continues to modernize, there may be challenges in balancing traditional educational values with the demands of a competitive global economy. Some educators suggest that a greater focus on critical thinking and individual achievement within “ta’lim-tarbiya” could help students succeed in a globalized context while preserving core cultural values [8; p.123.].

The comparative analysis of “education”, “upbringing”, and “ta’lim-tarbiya” highlights significant cultural differences in how intellectual and moral development are conceptualized and practiced. In English-speaking cultures, where individualism prevails, the separation between “education” and “upbringing” reflects a view that academic and personal growth are distinct processes. By contrast, the integrated term “ta’lim-tarbiya” in Uzbek culture underscores a collectivist ethos, where knowledge and character are developed simultaneously as part of a holistic educational process. These differences suggest that linguistic expressions of “education-upbringing” are not merely semantic but reflect deeply ingrained cultural beliefs about the role of education in society.

As educational systems around the world increasingly interact, understanding these cultural nuances can inform more inclusive and adaptable educational policies. For example, integrating moral education with academic learning in English-speaking contexts might promote a more holistic approach, while Uzbek educational reforms that balance collectivist values with individual competencies could support students in global environments. By examining how language reflects cultural values in education, this study contributes to a deeper understanding of how societies prepare individuals for both personal success and responsible citizenship.

CONCLUSION

This study provides a comparative analysis of the concept of “Education-Upbringing”, examining its etymology and linguistic expression in English and Uzbek through the terms “education”, “upbringing” and “ta’lim-tarbiya”. Through an in-depth examination of historical and linguistic roots, the study reveals that these terms reflect distinct cultural values related to individual and societal development. In English-speaking societies, where individualism is a dominant cultural orientation, “education” and “upbringing” are often viewed as separate domains, each with distinct responsibilities. Education is primarily associated with intellectual and academic growth facilitated by formal institutions, while upbringing pertains to moral and ethical guidance typically imparted within family settings. This compartmentalization underscores a cultural emphasis on individual achievement and self-sufficiency.

In contrast, the Uzbek concept of “ta’lim-tarbiya” represents an integrated approach to intellectual and moral development, grounded in a collectivist cultural framework that values communal responsibility and holistic growth. Here, “ta’lim-tarbiya” emphasizes that personal and academic growth should occur simultaneously, nurturing well-rounded individuals who contribute positively to their community. This integrated approach reflects Uzbekistan’s emphasis on collective well-being and shared values, underscoring the interconnected nature of knowledge and character development.

The findings of this study have implications for educational practices and cross-cultural understanding. In English-speaking educational contexts, the compartmentalized view of “education” and “upbringing” may limit students’ holistic development, particularly in areas of ethical and moral reasoning. Integrating elements of moral education within academic curricula could provide students with a more balanced foundation that prepares them for complex social challenges. Meanwhile, as Uzbekistan modernizes, “ta’lim-tarbiya” may face pressures to adapt, incorporating more critical thinking and individual competencies alongside collective values to support students’ success in global contexts.

This research highlights how language and cultural values are deeply intertwined, particularly in the domain of education. By examining the ways different cultures linguistically express and prioritize academic and moral education, the study contributes to a more nuanced understanding of global educational practices and values. Future research could expand upon this analysis by exploring additional linguistic and cultural contexts or by conducting empirical studies on the impact of these educational philosophies on students’ personal and professional development. Through such investigations, educators and policymakers can gain valuable insights into fostering educational environments that respect cultural diversity while promoting holistic growth.

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