

# Discursive Features of Pedagogical Terms in English And Uzbek (On the Example of a Comparative Analysis of Charles Dickens's "Hard Times" And Cholpon's "Night and Day")

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**Abstract:** This article explores the discursive features of pedagogical terminology in English and Uzbek languages through the analysis of Charles Dickens' *Hard Times* and Cho'lpon's *Kecha va Kunduz*. By examining socio-cultural contexts, stylistic devices, metaphorical expressions, and the ideological connotations of terms, the study reveals how educational and moral concepts are discursively constructed in two different cultures.

**Keywords:** Pedagogical term, discourse, metaphor, semantic connotation, ideological discourse, *Hard Times*, *Kecha va Kunduz*, comparative analysis, English language, Uzbek language.

**Introduction:** The discourse related to education is one of the key communicative forms that reflects the socio-cultural environment of any society. Every language and nation expresses its pedagogical views through specific linguistic and discursive structures. Charles Dickens' *Hard Times* critiques the utilitarian educational system of Victorian England, while Cho'lpon's *Kecha va Kunduz* promotes the ideas of national awakening and enlightenment within Uzbek society. This article aims to provide a comparative analysis of pedagogical terms and their discursive representations as manifested in these two literary works.

Charles Dickens's *Hard Times* offers a sharp critique of the mechanical, fact-based educational system that dominated England during the Industrial Revolution. In the novel, terms such as "facts", "system", and "utilitarianism" become central pedagogical concepts, reflecting an education model centered exclusively on quantifiable knowledge and economic utility.

In contrast, in Cho'lpon's *Kecha va Kunduz*, pedagogical discourse is shaped by the unique socio-spiritual challenges of Uzbek society, emphasizing national awakening, reform, and enlightenment. Terminologies

such as "maorif" (education), "ustoz" (teacher), "madaniyat" (culture), and "tarbiya" (moral upbringing) serve as core pedagogical markers in the discourse.

## The Semantic Load of Pedagogical Terms

In *Hard Times*, pedagogical terms are imbued with negative semantic connotations. For example, Mr. Gradgrind's famous assertion — "Now, what I want is Facts" — symbolizes an education system that prioritizes factual knowledge at the expense of human moral and emotional development. This serves as a metaphor for a dehumanized model of instruction.

Conversely, in *Kecha va Kunduz*, pedagogical terms carry positive semantic connotations. The character of Otabek associates concepts such as "ilm" (knowledge) and "ustoz" (mentor) with spiritual salvation and cultural revival. This contrast reflects the differing discursive approaches to education in the respective societies.

## Metaphorical and Stylistic Expressions

Dickens employs industrial metaphors to portray pedagogical terms: the school becomes a "factory of facts" and children are depicted as "products of a conveyor belt". This stylistic device reinforces his

critical stance toward the dehumanizing aspects of the education system.

Cho'lon, by contrast, portrays teachers as guiding lights of national rebirth, spiritual leaders who illuminate the path to a better future. He uses metaphors such as "seeing with the eyes of the heart" and "the light of knowledge" to represent the transformative power of education. These metaphors enhance the idealistic and humanistic orientation of his discourse.

### Functional and Ideological Value of Pedagogical Terms in Discourse: A Comparative Perspective

In discourse, the functionality of pedagogical terms plays a pivotal role in reflecting the socio-cultural orientation of a given society. In Dickens's *Hard Times*, the term education is portrayed as a mode of instruction strictly grounded in facts, devoid of humanistic and moral values. Through this representation, Dickens critically addresses the mechanistic and utilitarian nature of the Victorian education system.

In contrast, Cho'lon's *Kecha va Kunduz* advances national enlightenment and cultural revivalist ideas through the terms *maorif* (education) and *ustoz* (teacher). In this narrative, education is depicted as a vital force for personal growth and collective awakening.

### Ideological Connotation of Pedagogical Terms

In *Hard Times*, pedagogical vocabulary carries a negative ideological load, reflecting a system where economic efficiency outweighs human development. The educational terminology reinforces a critique of a society that prioritizes production over personality. Meanwhile, Cho'lon utilizes pedagogical terms as ideological tools against colonial pressure, advocating for self-awareness and intellectual emancipation. Terms such as *maorif* and *ustoz* are charged with nationalistic sentiment and are seen as essential for cultural liberation.

Thus, in both literary works, pedagogical terminology is not merely linguistic but functions as a medium for expressing broader ideological, aesthetic, and socio-political realities. In Dickens's narrative, such terms serve as vehicles for social criticism; in Cho'lon's text, they become instruments of moral and national progress.

### Discourse-Based Interpretation

This article offers a discourse analysis of pedagogical terms as represented in Charles Dickens's *Hard Times* and Cho'lon's *Kecha va Kunduz*. It examines the contextual application, ideological implications, and cultural meanings of educational terminology, while

also exploring how these terms function in the stratified social fabric of each society.

Language, as a reflection of collective knowledge, values, and ideologies, serves not only as a communicative tool but also as a cognitive and cultural construct. Pedagogical terminology, in particular, is tied to notions of upbringing, discipline, education, and socialization. The linguistic representation of such terms in both Dickens and Cho'lon's works underscores their role in articulating educational principles and cultural consciousness.

### In English ("Hard Times") In Uzbek ("Kecha va Kunduz")

education	ta'lim
discipline	tartib
teacher	muallim
school	maktab
pupil	shogird
knowledge	bilim
moral instruction	axloqiy tarbiya
intellect	aql-idrok
reform	islohot
training	mashq-tayyorlov

### Discourse of pedagogical terms in the work "Hard Times":

For example: "Teach these boys and girls nothing but facts. Facts alone are wanted in life." Analysis: Here, the words "teach", "facts", "life" express the utilitarian approach to education in the industrial era of the 19th century. The verb "teach" indicates a methodical rigidity and inhumane manner of treatment in the context. For example: "Bitzer was an excellent young man, who knew all the definitions by heart". Analysis: The word "definitions" indicates a formal approach in the pedagogical process. In this context, knowledge is associated with memorization, social conformity.

### Pedagogical discourse in "Night and Day".

For example: "The world looks different to educated children". Analysis: "Educated" is a social status in Uzbek discourse that denotes not only formal education, but also cultural and moral upbringing. For example: "In the school of the old man, the child only memorized, while the heart remained empty." Analysis: Here, the soullessness of the medieval religious-educational environment is criticized through the discourse of "school" and "memorization". The metaphor of "heart" shows the humanistic aspects of the pedagogical system.

### Comparative differences based on discursive analysis

Aspekt	"Hard Times" (Dickens)	"Kecha va Kunduz" (Cho'lpon)
Educational approach	Factual, utilitarian, dryly numerical	Ma'naviy, madaniy-axloqiy asoslardan
Pedagogical images	Mr. Gradgrind, Bitzer – cold and emotionless	<i>Qori aka</i> – axborotga to'liq, lekin g'oyadan yiroq
Terminology	Based on precise, technical, industrial thinking	Emotsional, milliy-ma'naviy ruh bilan boyitilgan
Language tools	Emphasis on objective facts	<i>Sub'ektiv idrok</i> , obrazli tilda ifodalangan

### Semantic-paradigmatic analysis

1. **education** – state-imposed instruction
2. **discipline** – enforced order, mental rigidity
3. **pupil** – object of state ideology
4. **training** – industrial conformity
5. **teacher** – mechanical knowledge dispenser

#### In Cho'lpon's novel:

1. **tarbiya** – ruhan yetuklik
2. **maktab** – ijtimoiy zamin
3. **muallim** – yo'l ko'rsatuvchi, ruhoni qiyofa
4. **bilim** – idrok orqali shakllanadigan nur
5. **tartib** – axloqiy nazorat, emas zo'rlik

Pedagogical terms should be considered not only as semantic units, but also as a discursive mirror of social consciousness, culture, and the educational **system**. While Dickens's "Hard Times" reflects the standardized, robotic education model of industrial society through these terms, in Cholpon's "Night and Day" these terms are associated with the spiritual awakening of the people and the need for moral reform.

#### Criteria for Analyzing Pedagogical Discourse in Literary Works:

##### 1. Discursive-Pragmatic Criterion.

Concept: What communicative function do pedagogical terms perform within context? Theoretical Foundation: According to Teun A. van Dijk and N. Fairclough's discourse theory, every linguistic unit reflects a certain ideology and is oriented toward practical action.

In *Hard Times* (by Charles Dickens): The phrase "Teach nothing but facts" portrays education as a utilitarian instrument stripped of humanism. Terms like "facts,"

"rules," and "discipline" serve not the individual but the system.

In *Kecha va Kunduz* (by Cho'lpon): Words such as "ilm" (knowledge), "ma'rifat" (enlightenment), "o'qish" (learning), "o'qituvchi" (teacher), and "madrasai usuli jadid" (modernized madrasa) emphasize the spiritual and national objectives of education. Education is depicted as a force for awakening society. For example: "Ilm kishi ko'zini ochadi, yuragiga nur soladi"

("Knowledge opens a person's eyes and brings light to their heart.")

Here, "ilm" is not merely about factual information, but a means of spiritual and moral revolution.

##### 2. Sociolinguistic Criterion

Concept: In what social groups, classes, and strata are pedagogical terms used?

Theoretical Foundation: Based on Basil Bernstein's theory of "elaborated and restricted codes."

In *Hard Times*: Terms such as "pupil," "teacher," and "school" are employed exclusively within the context of children from the industrial working class. The character Bitzer is portrayed as a memory machine—an absorber of facts—symbolizing the inequality in educational access and content between social classes.

In *Kecha va Kunduz*: Lexical items like "jadid" (reformer), "maorif" (education/enlightenment), "ustoz" (teacher), "savodsiz" (illiterate), and "qadimcha" (old-fashioned) reveal sharp social stratifications and ideological divisions. Educational reform (maorifparvarlik) is represented as the ideal of a new society; through the jadid school, the people are to be liberated from oppression and ignorance.

##### 3. Semantic-Normative (Lexico-Grammatical)

**Criterion**

Concept: What morphological structure and semantic functions do pedagogical terms possess? Theoretical Foundation: Halliday’s Systemic Functional Grammar (SFG).

In *Hard Times*: Nominal expressions such as “instruction,” “knowledge,” and “training” are used to convey pedagogical processes in an abstract, bureaucratic, and emotionally detached register. These terms function metonymically—for example, “knowledge” is reduced to “memorization.”

In *Kecha va Kunduz*: Words like “ma’rifat” (enlightenment), “savod” (literacy), “qalam” (pen), and “o’quvchi” (student) are polysemous. For instance, “savod” refers not only to the ability to read and write, but also to a broader capacity for perceiving and understanding the world: “Savodsiz qolgan odam – ko’zi ko’r, qulog’i kar” (“A person left illiterate is blind and deaf.”)

**4. Ideological-Normative Criterion (Critical Discourse Analysis)**

Concept: What ideological current is expressed through pedagogical terminology?

Theoretical Foundation: Based on the theories of Michel Foucault and Pierre Bourdieu, where knowledge is seen as a mechanism of power and social control.

In *Hard Times*: Through the character of Mr. Gradgrind, education is depicted as a repressive apparatus designed to regulate society. The educational model advanced through terminology emphasizes quantifiable outcomes and economic utility, rather than holistic development or moral value.

In *Kecha va Kunduz*: Pedagogical discourse becomes a spiritual weapon against colonial oppression. Terms such as “madrasai qadim” (traditional religious school), “o’qituvchi” (instructor), and “ustoz” (mentor) are employed critically to expose the role of the old educational system in supporting injustice. In contrast, the new education is framed as the core of national awakening:

“Jadid maktabi yuraklar ostonasiga harfni emas, haqiqatni yozmoqchi edi.”

(“The jadid school sought to inscribe not just letters but truth onto the threshold of people’s hearts.”)

**5. Stylistic and Connotative Criterion**

Concept: What emotional, evaluative, and stylistic connotations do the pedagogical terms carry?

Theoretical Foundation: Based on the stylistic theories of Roman Jakobson and I. V. Arnold.

In *Hard Times*: Words such as “teacher” and “education” are employed within ironic contexts, portraying them in a cold, dehumanized, and formal semantic tone. Almost every pedagogical term in the novel functions not merely with denotative meaning but with heavy connotative load. For example, “education” is shown as a mechanical and lifeless process, stripped of empathy.

In *Kecha va Kunduz*: The term “ilm” (knowledge) is sacralized and consistently carries a positive connotation, often appearing in spiritual or devotional contexts. “O’qituvchi” (teacher) is not merely a profession, but a spiritual guide and moral leader. Example: “Ustoz degani – najot keltiruvchi, zulmatga sham yoquvchi demakdir.”

(“A teacher means one who brings salvation, who lights a candle in the darkness.”)

**6. Contextual-Valency (Syntactic-Semantic) Criterion**

Concept: In what syntactic structures and lexical combinations are the terms used?

Theoretical Foundation: Based on the semantic valency theories of V. V. Vinogradov and Yu. D. Apresyan.

In *Hard Times*: Constructions like “to teach facts,” “to train minds,” and “to enforce order” reflect predicate-adjective collocations that allow no space for subjective interpretation. Pedagogical terms in Dickens’s *Hard Times* are analyzed within a semantically constrained system that is realistic, ideologically determined, and socially constructed. These terms are not mere semantic units, but lexical manifestations of colonial modernity, class-based social stratification, and pedagogical repression.

In *Kecha va Kunduz*: Metaphoric expressions such as “ilmga oshno bo’lmoq” (to become acquainted with knowledge), “qalamni olish” (to take up the pen), and “kitob o’qimoq” (to read a book) highlight the emotional and intellectual dimensions of education. In these syntactic structures, contextual meaning plays a crucial role.

For instance: “U kitobdan haqiqat izlagan edi – madrasada topolmadi.”

(“He searched for truth in the book – but could not find it in the madrasa.”)

**Comparative Conclusion: Pedagogical Discourse in *Hard Times* and *Kecha va Kunduz***

Work	Purpose of Pedagogical Discourse	Dominant Idea	Characteristic of the Linguistic Unit
<b>Hard</b>	Education is depicted as a	Knowledge is measured in	Lexical units such as “ <i>facts</i> ”,

Work	Purpose of Pedagogical Discourse	Dominant Idea	Characteristic of the Linguistic Unit
<b>Times</b>	mechanical tool for instilling facts, discipline, and obedience in children of the industrial working class.	quantifiable, utilitarian terms; it supports systemic control and social order.	“ <i>instruction</i> ”, and “ <i>training</i> ” are formal, emotionally detached, and ideologically loaded.
<b>Kecha va Kunduz</b>	Education serves as a spiritual and national awakening tool aimed at liberating the people from ignorance and oppression.	Enlightenment is sacred; knowledge is not only practical but moral and existential.	Terms like “ <i>ilm</i> ”, “ <i>maorif</i> ”, and “ <i>ustoz</i> ” carry rich connotative, metaphoric, and emotional meanings with multi-layered context.

### Analytical Translation of Pedagogical Discourse in Charles Dickens’ *Hard Times* (with Uzbek terms preserved)

1. “Teach these boys and girls nothing but Facts. Facts alone are wanted in life.” (in Uzbek: Ta’lim – faqat faktlar orqali berilishi kerak)

Analysis: This statement reflects a utilitarian conception of ta’lim (education in Uzbek), where only faktlar (facts) are considered essential. It reduces the educational process to a mechanical function aimed at preparing students for industrial life.

Discourse Feature: Didaktik utilitarizm (in Uzbek) — transforming education into a fact-feeding, mechanical system.

2. “You are to be in all things regulated and governed by fact.”

(in Uzbek: O’quvchi faqat raqam, ma’lumot va fakt orqali nazorat qilinadi)

Analysis: The o’quvchi (student in Uzbek) is regulated solely through data and measurable outcomes. Education becomes a tool of control, not of personal growth. Criterion: Regulyativ-pedagogik til birliklari (in Uzbek) — linguistic units used to enforce authority and social regulation.

3. “Girl number twenty, give me your definition of a horse.”

(in Uzbek: Shaxsiyatni raqam bilan almashtirish orqali shaxsiy individuallik yo’q qilinadi) Analysis: By calling a student “Girl number twenty”, the teacher strips her of identity. This reflects deindividualizatsiya (in Uzbek) and the tendency to treat students as interchangeable parts of a system.

Criterion: The maktab (school) is portrayed as a zavod (factory) — depersonalized and function-driven.

4. “Facts are sacred” (in Uzbek: Ma’naviy qadriyat emas, ma’lumot asosida inson baholanadi) Analysis: This line reflects a worldview where ma’lumot (information in Uzbek) replaces ma’naviyat (moral

values) as the basis for judging human worth. Criterion: A faktologik asosdagi ta’lim falsafasi (fact-based educational philosophy in Uzbek) dominates over character development.

5. “The school was all fact, and no heart.”

(in Uzbek: Ruhsizlik, mehrsiz muhitda faqat nazariya yetarli emasligi tanqid qilinadi). Analysis: The maktab (school) is depicted as lacking in mehr (compassion) and ruh (soul) — making it a cold environment where students are denied emotional nourishment. Criterion: The byurokratik ta’lim tizimi (bureaucratic educational system in Uzbek) fails to foster empathy or holistic development.

### Examples of Pedagogical Discourse in *Kecha va Kunduz* (Cho’lpon)

1. “Jaholat zulmati bilandir, ma’rifat esa chiroqdir.”

“Ignorance is darkness, and enlightenment is a lamp.” Ilm – insonni zulmatdan chiqaruvchi vosita. Criterion: Enlightenment discourse — pedagogical evaluation expressed through metaphorical terminology.

2. “Madrasai jadid – yurtning uyg’onish yulduzidir.”

“The Jadid school is the star of the nation’s awakening.” Yangi ta’lim – milliy uyg’onish ramzi.

Criterion: Ideological-uplifting discourse — education as a means of promoting national liberation.

3. “O’qituvchi – yurakka nur sepguvchi bog’bon.”

“A teacher is a gardener who sows light into the heart.” Ustoz obraziga badiiy-ruhiy yuklama beriladi.

Criterion: Emotional and stylistic dominance — pedagogical terms carry elevated, symbolic meaning.

4. “Qadimcha maktablarning savodsizlikdan boshqa merosi yo’q.”

“The old schools have left no legacy but illiteracy.”



Eskicha ta'lim tanqidi va jadidlar ta'lim modelining ustunligi.

Criterion: Discursive-antithetical approach – contrasting outdated and reformist educational models.

##### 5. “O’qish – faqat harf o’rganish emas, hayotni anglashdir.”

“Reading is not merely learning letters; it is understanding life.”

Pedagogik terminlarning semantik kengayishi va falsafaviy talqini.

Criterion: Extensive semantic usage – education as a philosophical path to understanding life.

### CONCLUSION

A discursive approach reveals the ideological and functional nature of pedagogical terminology. In Charles Dickens’ *Hard Times*, pedagogical terms reflect a critical view of Victorian England’s utilitarian, fact-based, and dehumanizing educational system. Terms such as education, discipline, facts, and schooling often portray a cold, institutional environment devoid of human warmth. In contrast, Cho’lpon in *Kecha va Kunduz* harmonizes pedagogical terms like ustoz (mentor), ma’rifat (enlightenment), jadid maktabi (modern school), and ilm (knowledge) with ideals of social awakening, free thought, and national self-consciousness. These terms acquire ideological weight. In both works, pedagogical terminology forms the emotional-ethical and socio-educational layers of the discourse.

Dickens presents education as a harsh and bureaucratic mechanism of industrial capitalism, turning humans into cogs in the machinery of society. Conversely, Cho’lpon portrays education as a luminous path leading to liberation and cultural renewal. In *Hard Times*, education becomes a tool for suppressing individuality, while in *Kecha va Kunduz*, it becomes a spiritual guide to national awakening.

The pedagogical discourses in *Hard Times* and *Kecha va Kunduz* are deeply embedded within their respective cultural contexts. *Hard Times* is shaped by the Industrial Revolution, class stratification, and the exploitation of child labor, whereas *Kecha va Kunduz* evolves within the intellectual movement of Jadidism, colonial oppression, and national revival. In these historical-cultural settings, pedagogical terms acquire moral significance and evoke different emotional and aesthetic reactions.

The lexical-semantic differences form a polysemic pedagogical discourse. Terms like school, education, training, and facts in Dickens often carry negative or emotionally sterile connotations. In contrast,

Cho’lpon’s terms—ilm (knowledge), ustoz (mentor), ma’rifat (enlightenment), and o’quvchi (student)—are associated with hope, progress, light, and renewal. Thus, the semantic palette of pedagogical terms in both authors’ languages is analyzed through contrast.

Pedagogical terms serve as tools for developing readers’ discursive competence. Through Dickens, readers are exposed to the shortcomings of fact-centered education and are encouraged to engage in critical reflection. Through Cho’lpon, readers encounter concepts of freedom, humanism, and the necessity of cultural reform. In this process, pedagogical terminology becomes a central focus of discourse analysis.

Analyzing pedagogical discourse through linguo-pragmatic criteria requires a comparative approach. In Dickens, education ensures conformity rather than social justice. In Cho’lpon, ma’rifat and ilm promote independent thinking and personal development. In the language of both authors, pedagogical terms are not merely semantic units, but expressions of communicative intent and aesthetic stance.

For translators and linguists, the discursive analysis of pedagogical terminology necessitates a bilingual and bicultural approach. In both *Hard Times* and *Kecha va Kunduz*, pedagogical terms often cannot be rendered through direct equivalents but require cultural and contextual adaptation. For instance, pupil in Dickens implies “a child without individuality,” while education as discipline reflects “a tool of subjugation rather than moral upbringing.” In Cho’lpon’s case, concepts like ustoz, ma’rifat, and isloh are deeply intertwined with national and religious values and thus require socio-linguistic knowledge to be accurately conveyed in translation.

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