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MODERNIZATION OF THE EDUCATIONAL SYSTEM BASED ON AN INNOVATIVE APPROACH

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ABOUT ARTICLE

Key words: Concept, linguistics, stereotype, proverbs, old age, youth, phraseological units.**Received:** 17.04.2024**Accepted:** 22.04.2024**Published:** 27.04.2024**Abstract:** This comprehensive article delves into the cultural expressions surrounding the concept of age, as depicted through proverbs and sayings in both English and Uzbek traditions. The analysis begins by acknowledging the multifaceted nature of age, covering biological, psychological, and sociocultural dimensions. It underscores the role of proverbs as linguistic reflections of cultural values, offering insights into societal attitudes towards age, wisdom, and the passage of time. The article underscores the importance of proverbs as cultural artifacts that encapsulate shared wisdom, offering a lens into the collective consciousness of societies as they navigate the complexities of age and its symbolic significance.

INTRODUCTION

In modern linguistics, the concept concept is vaguely interpreted, and its formation, apparently, has not yet been fully completed. In addition to its thematic nature, the concept includes all communicatively important information. The concept also includes a whole pair of digmatic data of a linguistic sign related to its expressive and expressive functions. The most important thing here is the cultural-ethnic component, which determines the specificity of the semantics of the linguistic units of the natural language and reflects the linguistic picture of the world of speakers. A concept is a multi-planar formation located simultaneously in the fields of language, culture and consciousness. In the conceptual picture of the world, several structures for storing and representing knowledge are distinguished. One of these structures is a stereotype. It is a means of organizing, storing and presenting knowledge in the conceptual system of a particular nation. Stereotype performs a regulatory function

in the understanding of speech behavior. The components of the stereotype are the basic structures of human thinking, immutable formations. Invariant formations are characteristic of emotional-affective and value-semantic spheres of individuals. Proverbs are elements of the linguistic representation of the world. They are the "mirror of people's life". [3; B. 34]. Phraseological units (in particular, proverbs and sayings) reflect the long process of development of folk culture in their semantics, record cultural attitudes and patterns, criteria and archetypes, and transmit them from generation to generation. Phraseologisms are a kind of microcosm in which there are "both moral laws and common sense, expressed in short proverbs bequeathed by ancestors to guide generations." Proverbs are the result of the accumulation of people's experience, the reflection of public consciousness, the expression of social ideas about the world around us. The proverbial image of the world includes moral norms, stereotypes of behavior accepted in society, knowledge about the world and people in the world, which are important for the language community, and therefore are reinforced with the help of a language sign [4; B. 98.]. Every nation has its own proverbs that express its living conditions, work activities, and social relations. If you compare the proverbs of different peoples, you will see that some of them are similar and even coincide with each other. Often these proverbs reflect universal concepts, their origin is explained by the same conditions of reality that lead to the same conclusions, and sometimes it is explained by the acquisition of proverbs from one nation to another as a result of language contacts. by writing. One of the main concepts in any culture is the concept of AGE and related stereotypes, which form a special conceptual field for any nation [2; B. 57]. The most typical material and cultural stereotypes are reflected in the Paremic system of the national language. You can find them in both English and Uzbek languages. Determining the typical components of this conceptual field in each language and their comparative analysis allows to show the uniqueness, similarities and differences in this fragment of the English and Uzbek languages. The conceptual field of AGE is a multi-layered field, which is represented by various structures, sometimes including in its semantics other relevant concepts and indicators of situations, but the main concepts of this field in any language are OLD and YOUTH concepts are [1; B 24.].

DISCUSSION

First of all, age is associated with death, disease, and various challenges experienced by older people:

- To be on one's last legs;
- To knock at death's door; Age breeds ache;
- Old men are only walking hospitals;

- A cracked bell can never sound well;
- Old age is a trying stage;
- Old age is no fun; Old age is not a blessing

CONCLUSION

In conclusion, the study of proverbs related to the concept of age in English and Uzbek traditions reveals a rich culture of cultural values, beliefs and social relations. The multifaceted nature of age, covering biological, psychological and socio-cultural aspects, is vividly expressed in these linguistic expressions. In this study, we studied and compared English and Uzbek proverbs, namely, proverbs about youth and old age. We divided the English proverbs into groups. We studied the integral connection between the two languages and their proverbs.

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