

Education and Upbringing in Literature: The Cognitive and Linguacultural Aspects in “The Prime of Miss Jean Brodie” and “Shum Bola”

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Abstract: Education and upbringing are central themes in literature, reflecting cultural, linguistic, and cognitive perspectives on personal development. This article explores how “The Prime of Miss Jean Brodie” by Muriel Spark and “Shum Bola” by Gʻafur Gʻulom depict the concept through a linguacultural and cognitive lens. A contrastive analysis reveals that Miss Jean Brodie presents education as an ideological and elitist tool, emphasizing teacher authority, while Shum Bola portrays education as a practical, experience-based process rooted in communal learning. Cognitive framing in the novels highlights differing metaphors of knowledge acquisition - indoctrination versus self-discovery. Linguistically, Miss Jean Brodie employs irony and formal rhetoric, whereas Shum Bola incorporates humour and oral storytelling traditions. The findings contribute to cross-cultural studies of education in literature, demonstrating how historical and societal contexts shape educational ideologies in fiction.

Keywords: Education in literature, upbringing, cognitive linguistics, linguacultural analysis, The Prime of Miss Jean Brodie, Shum Bola, comparative literature.

Introduction: Education and upbringing are pivotal themes in literature, offering insights into cultural norms, societal values, and individual development. Two notable works that explore these themes are Muriel Spark's “The Prime of Miss Jean Brodie” and Gʻafur Gʻulom's “Shum Bola”. Spark's novel, set in 1930s Edinburgh, portrays an unorthodox teacher's profound influence on her select group of students, challenging traditional educational paradigms (Spark, 1961). Conversely, Gʻulom's work provides a vivid depiction of a mischievous boy's adventures in early 20th-century Uzbekistan, highlighting the cultural and social aspects of upbringing (Gʻulom, 1936). While both novels address the concept of education, they do so through distinct cognitive and linguacultural frameworks.

Analysing these novels through cognitive and linguacultural lenses provides a deeper understanding of how different societies conceptualize education and upbringing. Cognitive linguistics examines the relationship between language and thought, focusing on how linguistic structures reflect cognitive processes.

This approach posits that language is not an autonomous faculty but is intertwined with general cognitive abilities, thereby influencing and reflecting our perception of reality (Lakoff & Johnson, 1980). As the International Cognitive Linguistics Association notes, Linguistic structures serve the function of expressing meanings, and hence the mappings between meaning and form are a prime subject of linguistic analysis.

Linguacultural analysis, on the other hand, explores the interplay between language and culture, investigating how cultural norms and values are embedded within and transmitted through language. This approach recognizes that language is both a product of culture and a means of perpetuating it, thereby serving as a repository of a community's collective knowledge and worldview. Scholars argue that “linguistic signs can serve as a ‘language’ of culture, resulting in the ability of language to display the national cultural mentality of its speakers” (Kravchenko, 2020). By applying these frameworks to “The Prime of Miss Jean Brodie” and “Shum Bola”, we can uncover the underlying cognitive

schemas and cultural narratives that inform the characters' educational experiences.

In Spark's novel, Miss Jean Brodie's teaching methods deviate from the conventional curriculum, reflecting her belief in cultivating an elite group of girls who embody her personal ideals. This approach underscores a cognitive model where education is perceived as a means of ideological transmission, shaping students' worldviews to align with the teacher's convictions (Stannard, 2004). Such a model raises questions about the balance between guidance and indoctrination in educational settings. In contrast, "Shum Bola" portrays education as an experiential journey, where the protagonist learns through interactions within his community and personal experiences. This work is based on the writer's childhood memories and skilfully describes Uzbek neighbourhoods, children's lives, lifestyle, and psychology of Uzbek families in the 20s and 30s of the previous century (Khalimova, 2024). The protagonist's adventures highlight the significance of communal values and the role of societal norms in shaping individual behaviour.

Furthermore, the linguistic styles of the novels offer insights into their respective cultural contexts. "The Prime of Miss Jean Brodie" employs a sophisticated and ironic prose style, reflecting the intellectual milieu of its setting. The language used by Miss Brodie and her students mirrors the societal emphasis on propriety and intellectualism, serving as a vehicle for exploring themes of conformity and rebellion (Sanders, 2010). In contrast, "Shum Bola" utilizes colloquial language rich in Uzbek idioms and expressions, capturing the oral storytelling tradition prevalent in Uzbek culture. This linguistic approach not only adds authenticity to the narrative but also reinforces the communal aspects of education and upbringing depicted in the novel.

This study aims to explore the cognitive models and linguacultural representations of education and upbringing in "The Prime of Miss Jean Brodie" and "Shum Bola". By examining these novels through the lenses of cognitive linguistics and linguacultural analysis, we seek to understand how cultural contexts influence literary portrayals of educational practices and the formation of individual identities. This comparative analysis will contribute to a broader understanding of the role of literature in reflecting and shaping societal perceptions of education and upbringing.

METHODS

The article employs a qualitative contrastive analysis to examine the cognitive and linguacultural representations of education and upbringing in "The

Prime of Miss Jean Brodie" by Muriel Spark and "Shum Bola" by G'afur G'ulom. By integrating cognitive linguistics and linguacultural methodologies, the research aims to uncover the underlying cognitive schemas and cultural narratives that inform the educational experiences depicted in these novels. The primary sources for this analysis are the original texts of "The Prime of Miss Jean Brodie" (Spark, 1961) and "Shum Bola" (G'ulom, 1936), which were selected due to their rich exploration of educational themes within distinct cultural contexts - Scottish and Uzbek, respectively. Supplementary materials include scholarly articles and critical essays that provide contextual and interpretative insights into the novels.

Cognitive linguistics explores the relationship between language and thought, focusing on how linguistic structures reflect cognitive processes (Evans & Green, 2006). This study applies cognitive linguistic analysis to examine conceptual metaphors, cognitive frames, and narrative structures within the novels to understand how education and upbringing are cognitively represented. For instance, metaphors such as "molding young minds" in "The Prime of Miss Jean Brodie" convey ideological indoctrination (Freeman, 2009), whereas "Shum Bola" employs metaphors related to nature and community to depict experiential learning. Identifying these cognitive elements allows for a deeper understanding of how educational ideologies are internalized and reflected in literary narratives.

Linguacultural analysis investigates the interplay between language and culture, examining how cultural norms and values are embedded within linguistic expressions (Maslova, 2001). This approach involves identifying culturally specific idioms, proverbs, and expressions related to education and upbringing in both novels. For example, Shum Bola incorporates Uzbek idioms that emphasize communal values and oral storytelling traditions (Zakirova, 2023), whereas "The Prime of Miss Jean Brodie" employs formal rhetoric and British irony to reflect the societal emphasis on intellectualism and propriety. By analysing the linguistic choices in each novel, this study aims to highlight the ways in which cultural identity and education intersect in literary representation.

A contrastive literary analysis is employed to identify similarities and differences in the portrayal of education and upbringing across these cultural contexts. This method aligns with the principles of cognitive poetics, which integrates cognitive science with literary analysis to understand how literature evokes meaning and emotion (Tsur, 2008). Through this approach, the study systematically compares the cognitive and linguacultural findings from both novels to reveal how cultural contexts influence literary

portrayals of educational practices and identity formation. The analysis follows a structured procedure: (1) conducting a close reading of both texts to identify linguistic features, metaphors, and narrative structures related to education and upbringing; (2) developing coding schemes to categorize identified features into cognitive and linguacultural themes; (3) analysing the coded data to interpret how each novel's portrayal of education reflects its respective cultural and cognitive frameworks; and (4) comparing and contrasting the findings from both novels to elucidate cultural influences on educational representations.

To ensure the validity and reliability of the analysis, the study employs triangulation by integrating multiple analytical perspectives - cognitive linguistics, linguacultural analysis, and comparative literature. Additionally, existing scholarly interpretations are consulted to contextualize the findings within the broader academic discourse. Ethical considerations are minimal, as this study is based on the analysis of published literary works. Proper citations and acknowledgments are provided to respect intellectual property rights. By applying cognitive and linguacultural analytical methods, this study seeks to uncover the nuanced ways in which "The Prime of Miss Jean Brodie" and "Shum Bola" depict education and upbringing. This approach not only enhances our understanding of these individual works but also contributes to the broader discourse on how literature reflects and shapes cultural perceptions of education.

RESULTS AND DISCUSSION

"The Prime of Miss Jean Brodie" presents education as an ideological endeavour, with Miss Brodie aiming to mold her select students - "the Brodie set" - into embodiments of her personal ideals. She emphasizes art, culture, and her own romanticized worldview, often diverging from the standard curriculum (Spark, 1961). This approach reflects a cognitive model where education serves as a vehicle for personal ideology, positioning the teacher as a central, almost omnipotent figure in the students' development. Such a model raises ethical considerations about the influence of educators on impressionable minds.

In contrast, "Shum Bola" depicts education as an experiential process rooted in community and real-life challenges. The protagonist learns through interactions within his environment, highlighting a cognitive schema that values practical knowledge and social learning over formal instruction. This narrative aligns with Vygotsky's (1978) theory that social interaction plays a fundamental role in the development of cognition. The emphasis on communal experiences underscores the importance of cultural context in

shaping educational paradigms.

The linguistic styles of both novels offer insights into their respective cultural contexts. "The Prime of Miss Jean Brodie" employs sophisticated and ironic prose, reflecting the intellectual milieu of 1930s Edinburgh. Miss Brodie's speech is characterized by eloquence and references to European art and politics, mirroring the societal emphasis on propriety and intellectualism (Spark, 1961). This use of language not only defines her character but also serves as a tool for imparting her ideals to her students.

Conversely, "Shum Bola" utilizes colloquial language rich in Uzbek idioms and expressions, capturing the oral storytelling tradition prevalent in Uzbek culture. This linguistic approach adds authenticity to the narrative and reinforces the communal aspects of education and upbringing depicted in the novel. For instance, the use of somatic phraseologies - expressions involving body parts - illustrates cultural norms and values embedded within the language (Rasulova & Saliyeva, 2021). Such expressions provide insight into the collective mindset and societal priorities of the time.

Miss Brodie's authoritative mentorship contrasts sharply with the self-directed learning observed in "Shum Bola". In Spark's novel, the teacher's dominance over her students' intellectual and moral development reflects a top-down educational model, where the educator's beliefs and biases significantly shape the students' worldviews (Spark, 1961). This dynamic can lead to ethical dilemmas, particularly when the teacher's ideologies conflict with broader societal values.

In "Shum Bola", the absence of a central authoritative figure in the protagonist's education highlights a more organic learning process. The protagonist's experiences emphasize resilience, adaptability, and the significance of community in personal development. This model aligns with indigenous educational practices that prioritize experiential learning and social cohesion (Barnhardt & Kawagley, 2005). The narrative suggests that education extends beyond formal settings, encompassing the broader cultural and social environment.

The contrasting portrayals of education in these novels underscore the influence of cultural contexts on educational ideologies. "The Prime of Miss Jean Brodie" reflects Western notions of individualism and the potential pitfalls of charismatic authority in education. In contrast, "Shum Bola" embodies collectivist values, emphasizing communal learning and the integration of cultural traditions into the educational process.

These findings contribute to cross-cultural studies of education in literature, demonstrating how historical

and societal contexts shape educational narratives. They highlight the need for culturally responsive educational practices that respect and incorporate diverse cultural backgrounds. Furthermore, the analysis illustrates how literature serves as a mirror to societal values, offering insights into the complexities of educational systems across different cultures.

CONCLUSION

This study has explored the cognitive and linguacultural representations of education and upbringing in “The Prime of Miss Jean Brodie” by Muriel Spark and “Shum Bola” by G’afur G’ulom. Through a contrastive analysis, the research highlights the stark contrast between the two novels in terms of educational ideologies, teaching models, and cultural influences. While “The Prime of Miss Jean Brodie” presents education as a means of ideological transmission, where the teacher wields significant authority over students’ intellectual and moral development, “Shum Bola” portrays education as a communal and experiential journey, emphasizing learning through life experiences rather than formal instruction. These differences reflect the broader cultural contexts in which the novels were written, illustrating how literature serves as a powerful medium for expressing societal values and beliefs about education.

From a cognitive perspective, “The Prime of Miss Jean Brodie” relies on structured ideological narratives, where education is framed as a means of shaping young minds according to a teacher’s personal philosophy. This aligns with Western notions of individualism and mentorship but also raises concerns about indoctrination and the ethical responsibilities of educators. On the other hand, “Shum Bola” employs a cognitive model that prioritizes experience-based learning, where the protagonist acquires knowledge through real-life challenges, reflecting a more collective and socially integrated approach to education. This model is deeply rooted in Uzbek cultural traditions, where moral lessons and wisdom are often passed down through storytelling and communal experiences.

According to linguacultural aspects, the novels employ different stylistic and rhetorical devices that reinforce their respective educational themes. “The Prime of Miss Jean Brodie” is characterized by irony, sophisticated diction, and references to European intellectual traditions, illustrating a formal and elitist perception of education. “Shum Bola”, by contrast, is rich in Uzbek idioms, proverbs, and humour, emphasizing the oral storytelling tradition that plays a vital role in Uzbek upbringing. These linguistic elements not only define the characters but also highlight how cultural narratives shape perceptions of knowledge and

learning.

The findings of this study contribute to a broader understanding of how literature reflects and shapes educational ideologies across cultures. By examining the role of education in these two novels, this research underscores the importance of considering cultural and cognitive frameworks when analysing literary representations of learning. The contrast between the hierarchical, teacher-centered model in “The Prime of Miss Jean Brodie” and the community-driven, experiential model in “Shum Bola” suggests that education is not a universal concept but rather a culturally situated practice that evolves within specific historical and social contexts.

Future research could expand on this comparative framework by examining similar themes in other literary traditions, exploring how different cultures portray education in fiction. Additionally, interdisciplinary approaches that integrate cognitive linguistics, sociocultural theory, and educational psychology could provide further insights into the complex interplay between language, culture, and learning in literature. Ultimately, this study reaffirms the role of literature as a lens through which educational ideologies can be analysed, critiqued, and understood within their broader cultural landscapes.

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