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- 13.00.00 Pedagogika fanlari
- 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
- 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
- 13.00.03 Maxsus pedagogika
- 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
- 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
- 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
- 13.00.07 Ta'limda menejment
- 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
- 13.00.09 Ijtimoiy pedagogika
- 07.00.00 Tarix fanlari
- 19.00.00 Psixologiya fanlari
- 01.00.00 Fizika-matematika fanlari
- 02.00.00 Kimyo fanlari
- 03.00.00 Biologiya fanlari
- 09.00.00 Falsafa fanlari
- 10.00.00 Filologiya fanlari
- 11.00.00 Geografiya fanlari

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MUNDARIJA

Katta guruh tarbiyalanuvchilarida kasb haqidagi dastlabki tasavvurlarni shakllantirish metodikasini innovatsion ekotizim sharoitida takomillashtirish	18
Uralova Fotima Baxtiyor qizi	
Malakali sportchilarning kommunikativ qobiliyatlarini takomillashtirishda sotsiologik yondashuv (gandbolchilar misolida).....	23
G. A. Valiyeva	
Maktabgacha ta'lim tashkilotlarida motor alaiyal bolalarni ruhiy va nutqiy rivojlantirish usullari	27
Suyunova Surayyo Ulash qizi	
Sog'lom bola ekotizimining asoslari: ovqatlanish, immunitet va rivojlanish	31
Israilova Xusnida Adilovna	
Mobil ilovalar yordamida mustaqil o'qishni rivojlantirish	37
Raximova Feruza Najmiddinovna	
Biologiya darslarida muammoli ta'lim texnologiyasini qo'llash orqali mantiqiy fikrlashni rivojlantirish	42
Dauekeeva Gulistan Orinbaevna	
Talabalarga ingliz tilidagi matnlarni kommunikativ metod yordamida o'qish texnikasini takomillashtirish usullari	46
Mo'minova Mahliyo Axrorjonovna	
Velosiped haydashning afzalliklari.....	49
Raxmonova Go'zal Bobir qizi	
Компетентностный подход как стратегическая основа модернизации образования и его реализация в преподавании русского языка как иностранного в Узбекистане	54
Мирзакбарова Севда Вахиддиновна	
Umumta'lim maktablarida texnologiya fani mashg'ulotlarini tashkil etishning zamonaviy yondashuvlari va metodlari.....	58
Ziyamova Gulbaxor Tulabayevna	
Типы аббревиации в русском и узбекском языках: сравнительно-типологический анализ.....	62
Рахмонова Бахтигул Пайзилловна	
Maktabgacha ta'limda nutqni rivojlantirish jarayonida didaktik o'yinlardan foydalanish metodikasi	65
Abidjonova Mushtariybonu Qobiljon qizi	
Tarbiyaviy tadbirlarni samarali tashkil etishda maktabgacha ta'lim tashkiloti va ota-onalarning o'zaro hamkorlik masalalari.....	71
Sanayeva Surayyo Bobonazarovna, Jabborova Shaxina G'affor qizi	
Qadriyatli yondashuv asosida talabalarni ma'naviy-axloqiy tarbiyalash mexanizmlarini takomillashtirish ..	76
G'aybullayev Quvonchbek G'olibovich	
Maktab o'quvchilarida stressga barqarorlik namoyon bo'lishining psixologik tahlili	83
Ismoilova N. Z.	
Yoshlar ma'naviyatini shakllantirishda milliy qadriyatlarning o'rni.....	87
Karshiyev Jaxongir Abdirayimovich	
Funksional savodxonlikni rivojlantirishda o'qish savodxonligining o'rni va ahamiyati	91
Xatamova Munisa Mamadulla qizi	
Transformatsiyalash tizimi asosida o'quvchilarning loyihalash kompetensiyalarini rivojlantirish samaradorligi	95
Jurayeva Zulayxo Islomovna	
Zamonaviy boshqaruv nazariyalarida rahbar muloqoti (transformatsion, kommunikativ va ishtirokchi boshqaruv yondashuvlari asosida).....	102
Islamova Difuza Dilshodovna	



Bo'lajak boshlang'ich sinf o'qituvchilarida pedagogik kompetentlikni tabaqalashgan yondashuv asosida rivojlantirish mazmuni	107
Begmatova Nasiba Mengnarovna	
Bo'lajak maxsus pedagoglarni inklyuziv ta'limda subyektlar faoliyatini o'rgatish metodikasi	112
Dilshodov Abrorjon Dilshodjon o'g'li	
Pre-Reading Activities to Enhance Foreign Language Reading Comprehension: Reading "The Adventures of Tom Sawyer" in 10–11 Grades	118
Djumaniyazova Zulfiya Kaliyevna	
Nutq aktlarini o'rgatishda autentik materiallardan foydalanishning metodik imkoniyatlari (filologik yo'nalish talabalari misolida)	122
Fayzulloeva Chevar G'ayrat qizi	
Yangi O'zbekistonda talaba-yoshlarni milliy yuksaltirishda jadid-marifatparvarlari ilgari surgan g'oyalarning o'rni va roli	125
Mamadaliyev Abduvoxid Maxsitaliyevich	
Gimnastikaning O'zbekistonga kirib kelish va rivojlanish tarixi	128
N. Q. Mamasidova	
Uglevodorodlar tarkibini aniqlashda massa ulushiga asoslangan reflektiv yondashuv (7-9-sinflar misolida)	131
Maxamadiyev Sharofiddin Jumaboyevich, Smanova Zulayxo Asanalievna	
Screencasting materiallarini yaratish va ularni o'quv jarayonida qo'llash	134
Maxmudova Dilfuza Meliyevna, Ergashov Niyozxon Ilyozxon o'g'li	
Maktabgacha yoshdagi bolalarda so'z shakllanishini psixolingvistik asoslari	137
Moxirabonu G'aniyeva Adxam qizi	
Maktabgacha ta'limdagi muammolar va yechimlar: o'zbekiston respublikasi tajribasi	140
N. Sh. Miryusupova	
Interaktiv kartografik resurslar va ularning ta'lim jarayonida qo'llanilishining didaktik, kognitiv hamda metodik asoslari	143
Olimova Aziza Abdullayevna	
Mentorlik tizimining tarixiy ildizlari va rivojlanish bosqichlari	147
Oxunova Dilnoza Qaxxorjonovna, Abdumannonova Durdonaxon Shuxratjon qizi	
Talabalarning psixologik holati va stress omillarining prokrastinatsiyaga ta'siri hamda mustaqil ta'lim faoliyatini qo'llab-quvvatlash usullari	150
Razakov Farxod Kuvondikovich, Rajabov Hikmat Toshevich	
Talabalarni stulda o'tirgan qiyofachi portreti ranglavhasini ishlashga o'rgatish metodikasi	154
Sadatov Chori Xolmuradovich	
Organik kimyo fanini o'qitishda teskari ta'lim va texnologiyalarning ahamiyati	158
Umrbekova Maftuna Ulug'bek qizi, Babanazarova Ayzada Omirbaevna, Abdulkakimova Gulziyba Ziyatdinovna	
Duduqlanishni bartaraf etishda kompleks metodlarini qo'llashning samaradorligi	162
Xasanova Barnoxon Abdusattor qizi	
Shaxsga yo'naltirilgan yondashuv asosida bo'lajak o'qituvchilarning pedagogik kompetentligini takomillashtirish	165
Xolbozorova Nasiba Xolbozar qizi	
Проектирование персонализированных образовательных сценариев в дошкольном образовании средствами генеративного искусственного интеллекта	168
Пак Диана Александровна	
Bo'lajak pedagoglarni tayyorlashda STEAM yondashuvining roli	170
Atenov Jandarbek Dayrabay o'g'li	
Innovatsion ta'lim muhitida talabalarning kasbiy muloqot kompetensiyalarini rivojlantirishning pedagogik asoslari	173
Bo'ltakov Sanjarbek Xazratqul o'g'li	
Alohida ta'lim ehtiyojlari mavjud bo'lgan bolalar uchun inklyuziv ta'lim tizimining ahamiyati	176
Mehmonova Nodiraxon Yusufxon qizi	

Duduqlanish nutq kamchiligini korreksiyalashning maxsus va integratsiyalashgan texnologiyalarini rivojlantirish.....	180
Boxodirova Gulasaxon Ibrohimovna	
Эссе как инструмент формирования и диагностики компетенций в системе высшего образования .	184
Шейхмамбетов Сервер Рефикович	
Matallar va folklor hikoyalari: maktabgacha ta'lim tashkilotlarida interaktiv dars texnologiyalari.....	188
Azimova Nodira Hikmatovna	
Maktabgacha yoshdagi bolalarda jismoniy sifatlarni rivojlantirish va ularni sportga yo'naltirishning pedagogik asoslari.....	191
Norboyev Komiljon Jurakulovich, Rustamova Kamola Xayrulla qizi	
Oliy ta'lim muassasalarida ijtimoiy-gumanitar fanlarning o'qitilishining ahamiyati.....	194
Burkhanova Sabo Tulanovna	
Oliy ta'lim muassasalarida O'zbekistonning eng yangi tarixini o'qitishning metodologik asoslari va muammolari	197
Norbutayeva Guzal Abdig'ofurovna	
Ta'lim tashkilotlarida sifatni boshqarish jarayonlarini tizimli rejalashtirishning nazariy va amaliy asoslari.....	200
Abdurashit Karimovich Avliyakov	
Tarbiya darslari samaradorligini oshirishda abdulla avloniy pedagogik hikmatlaridan foydalanishni metodik tashkil etish.....	204
Daliyeva Eliza Zokir qizi	
Badiiy-tarixiy meros asosida bo'lajak pedagoglarning refleksiv tafakkuri va kasbiy identifikatsiyasini rivojlantirish	207
Qodirova Mavluda Maxodir qizi	
Adabiyot darslarida lirik asarlarni vizual yondashuvlar asosida o'qitish usullari.....	210
Sobitova Mahmudaxon Shuxratbek qizi	
ESG tamoyillarini ta'lim tizimiga joriy etish orqali talabalarda ekologik, ijtimoiy va boshqaruv ko'nikmalarini shakllantirish	216
Tursunova Shahzoda Baxromovna	
Социально-психологические факторы нарушения психологического здоровья в семье	219
Гулру Тургунова	
O'zini tarbiyalash (self-development) g'oyasining Ibn Sino ta'limotidagi o'rni	229
Usmanova E'zoza Zokirjonovna	
Оценка динамики физиологических показателей волейболистов 12–16 лет в предсоревновательный и соревновательный периоды	234
Умматалиева Шерзода Шерали угли	
Individual sport turlarida sportchilarning natijadorlik kompetensiyasini motivatsion omillar asosida shakllantirish.....	239
Baratov Nasriddin Karshibayevich	
O'smirlarda internetdan ortiqcha foydalanishning psixologik oqibatlarini.....	243
Fayziyeva Nodira Sobirovna	
Transakt analiz: shaxslararo muloqotni tahlil qilishning nazariy va amaliy asoslari	247
Nilufar Sayfidinovna Sangirova	
Inklyuziv ta'lim jarayonini boshqarish mexanizmlarini rivojlantirish (umumiy o'rta ta'lim maktablari misolida)	252
Abdug'aniyev Abdurauf Abdumannonovich	
O'zbek milliy kurashining tarixiy rivojlanish bosqichlari va uning yoshlar tarbiyasidagi pedagogik ahamiyati.....	257
Xomudjonova Feruza Komiljon qizi, Almardanov Xasan Asqarovich	
Belbog'li kurashning shakllanishi va rivojlanish tarixi: jismoniy tarbiya tizimidagi o'rni va metodik imkoniyatlari	261
Xomudjonova Feruza Komiljon qizi, Norqizilov Muxammadbek Sherali o'gli	



Dzyudo kurashining tarixiy evolyutsiyasi va uning ta'lim jarayonida kompetensiyaviy yondashuv asosida qo'llanishi	265
<i>Xomudjonova Feruza Komiljon qizi, Norqobilov Jamshid G'ulomovich</i>	
Dzyudo kurashining tarixiy evolyutsiyasi va uning ta'lim jarayonida kompetensiyaviy yondashuv asosida qo'llanishi	270
<i>Xomudjonova Feruza Komiljon qizi, Nurullayev Fazliddin Murodulla o'gli</i>	
Raqamli muhitda shaxs xulq-atvori dinamikasi (bolalik va o'smirlik misolida)	275
<i>Raimdjanov Mirkarim Tolibjon o'g'li</i>	
O'quvchilarning intellektual qobiliyatlarini oshirishning pedagogik va psixologik asoslari	278
<i>Suvanova Baxtigul Baxridinovna</i>	
Xalqaro tajriba asosida o'quvchilarda tadbirkorlik ko'nikmalarini shakllantirish mexanizmlari.....	283
<i>Azimov I. T., Mirzayeva N. I.</i>	
Boshlang'ich sinflarda ingliz tili o'qitishda didaktik vositalardan foydalanish	288
<i>Ziyaboyeva Sevara Saydullayevna</i>	
Yuqori malakali o'rta masofaga yuguruvchilarning jismoniy rivojlanish dinamikasi	292
<i>Nazarov Nuriddin Baxranovich</i>	
Maktab direktorining partisipativ boshqaruv faoliyatida qarorlar qabul qilish jarayonida ishtirokchilarning roli	297
<i>Jabborova Yulduzxon Hasan qizi</i>	
Tibbiyotda nizoli vaziyatlar va ularni bartaraf etish usullari.....	301
<i>Olimova Dono Shakirovna, Baxtiyorova Shahnoza Mansurbekovna</i>	
Ichki kasalliklarni tashxislashda klinik fikrlashning o'rni.....	304
<i>Tilavova Muqaddas, Hasanova Munisa, Mamatqulova Fayzo, Hakimova Xonbuvi Hakimovna</i>	
Транснациональные компании и проблема суверенитета национального государства.....	307
<i>Ф. Равшанов, Л. Сохибова</i>	
Bo'lajak tarbiyachilarda o'quv-biluv faoliyati motivatsiyasini rivojlantirishning pedagogik ahamiyati	311
<i>Muhammadiyeva Manzura Maratovna, Musulmonova Sabrina Akmal qizi</i>	
Texnologik ta'limda xorijiy tajriba	316
<i>Lochinbek Abdirasulov</i>	
Talabalarda ilmiy-tadqiqot ko'nikmalarini rivojlantirishning nazariy-metodologik asoslari.....	319
<i>Saffarova Mohidil Axmadovna, Mustafayeva Feruza Anvar qizi</i>	
Boshlang'ich sinf o'quvchilarining ona tili darslaridagi asosiy resurslari: "ona tili" darsligi, mashq daftari, o'qituvchi kitobi ta'lim samaradorligini oshirishning muhim omili sifatida.....	324
<i>Soatova Hilola Shuhrat qizi</i>	
Harbiy vatanparvarlik tarbiyasi – zamonaviy jamiyat taraqqiyotining muhim omili sifatida.....	328
<i>R. D. Mustayev, H. F. Abduvositov</i>	
Русскоязычная литература Узбекистана современного периода: проблематика, поэтика и художественный анализ	332
<i>Чернова Татьяна Алексеевна</i>	
O'smirlar orasida tengdoshlar bosimi va uning psixologik ta'siri	335
<i>Toshpo'latova O'giloy Baxtiyor qizi</i>	
Bo'lajak tarbiyachilarning maktabgacha yoshdagi bolalarda iste'mol madaniyatini shakllantirish jarayonida targeting yondashuvining pedagogik nazariy asoslari	339
<i>D. G. Umnov</i>	
Ona tili darslarini ikkinchi til tamoyillari asosida tashkil etish masalalari.....	344
<i>Maxkamova Guluzroxon Abdumutalibovna</i>	
Oliy ta'lim muassasalarida mustaqil ishlarni pedagogik jihatlardan tashkil etishning nazariy va amaliy aspektlari	347
<i>Mahkamov Mahammadjon Dadajonovich</i>	
Boshlang'ich sinflarda interfaol metodlar asosida dars jarayonini takomillashtirish metodikasi	351
<i>Muhammadjonova Durdonaxon Bahromjon qizi</i>	
Tarix darslarini modellashtirishda pedagogik metodlar tasnifi va ularning samaradorligi	354
<i>Ikrom Qodirov</i>	

MUNDARIJA	CONTENTS	Hadassah hospital maktabi modelining o'ziga xos xususiyatlari, pedagogik samaradorligi va uni O'zbekiston hospital maktablariga tatbiq etishning ahamiyati 357 <i>Abdullayev Aziz Habibullayevich, Ochilov Orazbek Qosim o'g'li, Alimova Dono Abbosxanovna</i>
		Davlat boshqaruvi tizimida korrupsiyaviy xavf-xatarlarni baholash va prognozlash metodologiyasi..... 361 <i>Amirxo'jayev Shukurjon Qurbonovich, Sotvoldiyev Akbarjon Umidjon o'g'li</i>
		Neyropedagogik yondashuv asosida o'quvchilarda pozitiv fikrlashni rivojlantirishning ilmiy-nazariy va amaliy asoslari 364 <i>Babakulova Dilnoza Ramazonovna</i>
		Boshlang'ich sinflarda nutqiy nuqsonlarning oldini olish va o'quvchilarning talaffuz madaniyatini shakllantirish metodikasi 367 <i>Baxtiyorova Nastarin Baxriddinovna, Daminova Dilbar Melimurodovna</i>
		Boshlang'ich sinf o'quvchilarining bilim olishga qiziqishini oshirishda gamifikatsiya elementlaridan foydalanishning nazariy-metodik asoslari 370 <i>G'aniyeva Gulxayyo Islom qizi, Raxmatova Shaxlo Mansurovna</i>
		Ingliz tili darslarida kitobxonlik ko'nikmalarining o'ziga xosligi 373 <i>Jo'raboyeva Turg'unoy Ikromjon qizi</i>
		Bo'lajak boshlang'ich sinf o'qituvchilarida lingvokognitiv kompetentlikni rivojlantirishning didaktik tizimi..... 377 <i>Kozimova Sadoqat</i>
		Umumta'lim maktablarida tabiiy fanlar (science)ni o'qitish orqali ekologik savodxonlikni shakllantirishning pedagogik asoslari 380 <i>Majitov Turg'unali Anvar o'g'li</i>
		Oilaviy munosabatlarda manipulyativ muloqot indikatsiyasi: psixologik tahlil va eksperimental natijalar 383 <i>Nishanova Zulfizar Yashin qizi</i>
		Bo'lajak mutaxassislarining kasbiy tayyorgarligini takomillashtirishda raqamli ta'lim texnologiyalarining o'rni 386 <i>Nurulloyev Firuz No'monjonovich</i>
		Talabalarning kasbiy kompetensiyalarini shakllantirishning tarixiy-pedagogik asoslari (ma'rifatparvar mutafakkirlar merosi misolida)..... 390 <i>Sabirov Kaxramon Bektursun o'g'li</i>
		Maktabgacha ta'lim yoshidagi 5-6 yoshli bolalarda muammoli vaziyatlarni mustaqil yechish qobiliyatini shakllantirish metodikasini takomillashtirish 393 <i>Tillayeva Vasila O'ktam qizi</i>
		Kritik fikrlash kompetensiyasining pedagogik va didaktik mazmuni 398 <i>Tursunaliyev Shaxzod Sherali o'g'li</i>
		Kurashchi qizlarning texnik harakatlarini kinematik va kinetik modellashtirish 402 <i>Xomudjonova Feruza Komiljon qizi</i>
		Oliy ta'limda ishga doir muloqot asoslari fanini o'qitish orqali talabalarning og'zaki fikrlash va nutq faoliyatini rivojlantirish 406 <i>Yuldasheva Dilnoza Bekmurodovna</i>
		Роль онлайн-платформ и образовательных сервисов в формировании ответственности студентов. 409 <i>Гуламов Жасур Баходирович</i>
		Изучение изменений полярного переключения негативных и позитивных эмоций среднего воздействия в процессе развития/реабилитации механизмов эмпатии 413 <i>Ягудин Дмитрий Рустамович</i>
		Produktiv nutq ko'nikmalari orqali nutq aktlarini o'qitish samaradorligi..... 421 <i>Sadikov Erkin Tursunovich</i>
		Проблемы формирования письменной коммуникативной компетенции у студентов выпускных курсов высших учебных заведений 424 <i>Раджабова Зебинисо Анваровна</i>
		Pedagogika sohasida yangi ilmiy yo'nalish – pedagogik innovatsiya 427 <i>M.U. Raxmanova</i>



Muammoli o'qitish asosida kichik maktab yoshidagi o'quvchilarning ijodiy kompetensiyalarini rivojlantirish.....	431
<i>Giyasova Shaxnoza Abdurafikovna</i>	
9–10 yoshli o'quvchilar orasidagi nizolarni korreksion yondashuv bilan boshqarish	435
<i>Qulmatov Sindorqul Ibragimovich, Yarbekova Yulduz Bahromjon qizi</i>	
Bo'lajak o'qituvchilarda raqamli mediakompetentlikni rivojlantirish	439
<i>Mo'minova Madina, Mamasodiqova Saida</i>	
Разработка приложения для визуализации и анализа решения задач линейного программирования.....	442
<i>Маматов Ислонбек Ильесович, Бурунова Муниса Баходировна</i>	
Mustaqil ta'lim topshiriqlarini integrativ modellashtirish tashkiliy-metodik muammo sifatida	448
<i>Ibroximova O'g'iloy Inomjon qizi</i>	
Boshlang'ich ta'limda axloqiy tarbiyani baholash va "tarbiya kundaligi"ni joriy etish metodikasi.....	451
<i>Norimboyeva Sarvinoz Abror qizi, Norimboyeva Sarvinoz Abror qizi</i>	
Talabalarda vatanparvarlik fazilatlarini rivojlantirishning nazariy-pedagogik va didaktik asoslari.....	456
<i>Xaydaraliyev Xurshid Xamidullayevich</i>	
Zamonaviy yosh oilalarda gender munosabatining o'rganilganlik holati	462
<i>Abduqayumova Gulnoza Karimjon qizi</i>	
Arifmetik progressiyani o'qitishda "progressiya konstruktori" amaliy-tadqiqot metodining samaradorligi....	466
<i>Abdurahmonova Zamira Raxmatullayevna</i>	
Maktabgacha ta'lim yo'nalishi talabalarining kasbiy kompetentligini shakllantirishning mazmuni.....	471
<i>Ashurova To'lg'anoy Ergashevna</i>	
Onlayn shaxmat platformalarining boshlang'ich sinf o'quvchilari tafakkuriga ta'siri	475
<i>Boboqulov Chori Urolovich</i>	
Ta'lim tizimida boshqaruv samaradorligini oshirish.....	480
<i>Kadirkulov Dilmurod Alimahamedovich</i>	
Bo'lajak o'qituvchilarda muloqot madaniyatini shakllantirish mezonlari.....	485
<i>Mirsagatova Nargiza Sayfullayevna</i>	
Communicative Language Teaching in Modern Classrooms: Strengths, Limitations, and Pedagogical Implications	490
<i>Mirzaliyeva Sarvinoz</i>	
Pedagogika oliy ta'lim muassasasi talabalarining fizikadan metodik faoliyatga tayyorgarligini rivojlantirish	493
<i>Murtazayev Zohid Murtazayevich</i>	
Zo'ravonlikning inson ruhiyatiga salbiy ta'siri va oqibatlari	497
<i>Mutabarxon Maxsudova</i>	
STEM ta'limi sharoitida o'quvchilarning texnik tafakkurini rivojlantirishning transdisiplinar metodik modeli	501
<i>Normuxamedov Zarif</i>	
Jadidchilar asarlarida boshlang'ich ta'limga oid pedagogik qarashlarning nazariy asoslari	507
<i>Sariboyeva Aziza G'apur qizi</i>	
Pedagogika tarixida dars samaradorligini oshirish bo'yicha qarashlar va amaliyotdagi innovatsion loyihalar tahlili.....	510
<i>To'raqulova Feruza Jobir qizi</i>	
Yosh qizlarda shaxsiy mustaqillik va oilaviy mas'uliyat muvozanati	514
<i>To'xtamatova Nargiza, Boltaboyeva Marg'uba</i>	
Individual dars mashg'ulotlari orqali boksning faolligini aniqlash xususiyatlari	517
<i>Usmonov Mansur Qurbonmurotovich</i>	
Преимущества и недостатки использования виртуальных лабораторных работ по физике	522
<i>Тилова Турдихол Баратовна</i>	
Neyrolingvistik dasturlashning (NLD) nazariy va amaliy jihatlari	529
<i>Xolikova Dilobarxon Maxsitovna</i>	



Tabiiy fanlar darslarini o'qitishda muammoli texnologiyalardan foydalanish usullari	533
Ochilova O'g'iloy Mardon qizi	
Communicative-Pragmatic Analysis of Binary-Based Paremiias in English, Uzbek, and Russian Languages.....	537
Jumanova Sabrina Vaydullo kizi	
Kurash mashg'ulotlarida raqamli texnologiyalar qo'llanilishi.....	542
Melikuziyev Azizjon Adaxamjon o'g'li	



COMMUNICATIVE-PRAGMATIC ANALYSIS OF BINARY-BASED PAREMIAS IN ENGLISH, UZBEK, AND RUSSIAN LANGUAGES

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Abstract: This article presents a communicative-pragmatic analysis of binary-based proverbs in English, Uzbek, and Russian. Proverbs, as essential elements of each nation's cultural and linguistic heritage, embody collective wisdom, values, and social norms, with binary opposition serving as a common structural feature. The study examines how binary proverbs function as communicative tools, expressing contrastive meanings, advice, warnings, or judgments across various contexts. A comparative approach reveals similarities and differences in their pragmatic use, semantic structures, and culturally specific elements. The research highlights the role of binary proverbs in cross-cultural communication, demonstrating that understanding their pragmatics is crucial for effective interaction and language learning. By analyzing examples within their contexts, the article underscores how such proverbs reinforce cultural identity while facilitating inter-cultural dialogue. The findings contribute to paremiology and pragmatics, enhancing our understanding of how languages shape thought and communication through binary-structured proverbs.

Key words: binary proverbs, paremiology, communicative pragmatics, English language, Uzbek language, Russian language.

Annotatsiya: Maqolada ingliz, o'zbek va rus tillaridagi binar tuzilishga ega maqollarning kommunikativ-pragmatik tahlili yoritilgan. Maqollar har bir xalqning madaniy va til merosining muhim unsuri sifatida jamoaviy tajriba, qadriyatlar va ijtimoiy me'yorlarni aks ettiradi hamda ularda binar oppozitsiya keng qo'llaniladigan strukturaviy xususiyat hisoblanadi. Tadqiqotda binar maqollarning turli nutqiy vaziyatlarda qarama-qarshi ma'nolarni ifodalash, maslahat berish, ogohlantirish yoki baholash vazifalarini bajarishi tahlil qilingan. Qiyosiy yondashuv ularning pragmatik qo'llanishi, semantik tuzilishi va madaniy o'ziga xos jihatlardagi o'xshashlik hamda farqlarni aniqlash imkonini beradi. Natijalar binar maqollarning madaniyatlararo muloqotdagi o'rnini ochib berib, ularning pragmatik xususiyatlarini anglash samarali muloqot va til o'rganishda muhim ahamiyatga ega ekanligini ko'rsatadi. Misollar va ularning kontekstlari tahlili bunday maqollarning madaniy identifikatsiyani mustahkamlashi bilan birga, madaniyatlararo muloqotni rivojlantirishga xizmat qilishini asoslaydi.

Kalit so'zlar: binar maqollar, paremiologiya, kommunikativ pragmatika, ingliz tili, o'zbek tili, rus tili.

Аннотация: В статье представлен коммуникативно-прагматический анализ пословиц с бинарной структурой в английском, узбекском и русском языках. Пословицы как важнейший элемент культурного и языкового наследия каждого народа отражают коллективный опыт, ценности и социальные нормы, при этом бинарная оппозиция выступает одной из характерных структурных особенностей. В исследовании рассматриваются функции бинарных пословиц как коммуникативных средств, выражающих противопоставление, совет, предупреждение или оценку в различных речевых ситуациях. Сравнительный подход позволяет выявить сходства и различия в их прагматическом использовании, семантической структуре и культурно-специфических особенностях. Полученные результаты подчеркивают значимость бинарных пословиц в межкультурной коммуникации и показывают, что понимание их прагматики является важным условием эффективного общения и изучения языка. Анализ примеров и их контекстов демонстрирует, что такие пословицы способствуют укреплению культурной идентичности и развитию межкультурного диалога.

Ключевые слова: бинарные пословицы, паремиология, коммуникативная прагматика, английский язык, узбекский язык, русский язык.

INTRODUCTION

Proverbs and sayings – often called paremias in linguistic literature – represent one of the oldest and most significant elements of any nation's culture, heritage, and language. As compact, memorable, and semantically rich units, they not only encapsulate generations' worth of wisdom but also reflect the cultural, social, and cognitive peculiarities of their native speakers. Among the diverse set of paremiological constructions found in

English, Uzbek, and Russian, binary-based paremias hold a special place. They typically consist of two related, oppositional, or complementary clauses, presenting moral, pragmatic, or philosophical messages, often structured in a parallel or contrastive pattern. Studying these binary forms across languages, especially from a communicative-pragmatic perspective, generates a rich field of investigation into the universal and nationally specific ways of encoding experience, conveying attitudes, and shaping communication.

LITERATURE REVIEW

The study of proverbs within linguistic research has long been associated with cognitive and cultural approaches, where paremias are viewed as carriers of collective experience and conceptual knowledge. I. F. Alefirenko emphasizes the role of the internal form of the linguistic sign in shaping ethno-cultural meanings, highlighting that paremias encode culturally significant concepts through stable semantic structures. Similarly, N. N. Boldyrev develops the idea of conceptual space in cognitive linguistics, arguing that language units, including proverbs, function as tools for structuring and interpreting reality within a shared cognitive framework.

From a discourse-oriented perspective, P. D. Arutyunova considers language as a dynamic system embedded in communicative contexts, where meaning is constructed through interaction. This approach allows paremias to be analyzed not only as fixed expressions but also as functional elements within discourse. T. A. van Dijk further expands this view by linking language, cognition, and communication, demonstrating how discourse structures reflect social knowledge and ideological patterns. In this regard, binary-based proverbs can be interpreted as discourse strategies that organize meaning through contrast and parallelism.

Pragmatic aspects of proverbs have been extensively explored in linguistic research. N. L. Buneeva focuses on the pragmatic functions of English proverbs, showing that they serve as instruments of persuasion, evaluation, and social regulation in communication. E. A. Dobrydneva examines the communicative-pragmatic paradigm of phraseology, emphasizing that proverbs function as ready-made communicative units capable of performing specific speech acts. These studies underline the importance of pragmatic context in interpreting binary paremias and their role in guiding interlocutors' behavior.

The cultural and communicative dimensions of paremias are further addressed in works on folklore and intercultural communication. S. Zh. Bralina analyzes speech stereotypes in folklore texts, demonstrating that proverbs reflect stable cultural models and traditional patterns of thinking. B. D. Gudkov highlights the role of language in intercultural communication, noting that shared linguistic units such as proverbs facilitate mutual understanding between cultures. M. I. Volodina explores language as a medium of social interaction, showing that fixed expressions contribute to the regulation of communication in different domains. Together, these studies provide a solid theoretical foundation for analyzing binary-based paremias as multifunctional units that integrate cognitive, pragmatic, and cultural aspects of language use.

RESEARCH METHODOLOGY

Binary-based paremia consists of two structurally and semantically balanced parts, often conjoined via conjunctions or juxtaposition. This construction enables the parallel or contrastive presentation of ideas, contributing to the rhetorical and didactic power of proverbs. For instance, the English proverb "Easy come, easy go," the Uzbek "Tez kelgan tez ketar," and the Russian "Что легко даётся, то легко теряется" are all binary-based, reflecting rapid gain and loss in balanced parts. The fundamental idea is that the content, structure, and pragmatic impact of such societies' wisdom can be compared and analyzed beyond individual linguistic peculiarities. In communication, the pragmatic function of binary paremia is to provide concise, credible, and emotionally relevant advice or evaluation. The communicative act of citing a binary proverb often aims to guide, warn, comfort, or persuade the interlocutor. By virtue of their memorable form and frequency in everyday speech, proverbs influence communicative behavior, acting as social regulators and cognitive reference points within speech communities.

Investigating binary paremias in English, Uzbek, and Russian reveals interesting similarities and differences in usage, structure, and pragmatics. All three languages utilize binarity both for stylistic elegance and for the amplification of meaning. However, the cultural emphasis, frequency of specific themes, and preferred constructions may vary. For example, in English, binary proverbs often employ parallelism and antithesis: "No pain, no gain," "Actions speak louder than words," "Two wrongs don't make a right." Here, the binary structure serves as contrast, balance, or reinforcement – a compact "if-then" or "either-or" logic that can support argumentation and add rhetorical impact in conversation or discourse. Pragmatically, these forms often surface as tools for justification, warning, or encouragement, introduced as final remarks or persuasive elements.

In Uzbek, binary-based paremias display parallel structures as well as chiasmus (mirror symmetry). The Indo-Uzbek paremiological corpus contains such examples as "Xandak qazigan o'zi tushadi (He who digs a



pit falls himself), “Yaxshi gap odamni ovqatlantirar, yomon gap o’ldirar (A good word feeds, a bad word kills),” and “Tez kelgan tez ketar (Quickly come, quickly go).” While the parallelism is clear, the context of usage is frequently dialogic, serving not only as social commentary but also as indirect feedback or correction. In pragmatic terms, such proverbs are often used in teaching, mediation, or polite rebuke, shaped by the Uzbek tendency towards indirect advice and face-saving strategies.

Russian binary paremias similarly leverage parallel and contrastive structures, sometimes with a more explicit moral or evaluative slant: “Семь раз отмерь, один раз отрежь (Measure seven times, cut once),” “Семеро одного не ждут (Seven do not wait for one),” and “Без труда не вытащишь и рыбку из пруда (Without effort, you won’t pull a fish out of the pond).” Here, the communicative function is often prescriptive, emphasizing communal norms, process discipline, and perseverance – reflecting specific cultural values. The pragmatic function is often to enforce social or moral precepts, mentor the young, or succinctly resolve conflicts of opinion ^[1].

ANALYSIS AND RESULTS

Comparative pragmatic analysis of binary-based paremias, therefore, exposes both universal and culture-bound patterns. Universally, these proverbs supply an economic and salient means of packaging collective wisdom and delivering it with authority. Culturally, the thematic orientation and preferred forms often reflect deep societal values. English-speaking communities tend toward individualism, action, and pragmatic reasoning; thus, their binary proverbs often exhort action, self-reliance, or fair play: “Actions speak louder than words,” “You scratch my back, I’ll scratch yours.” Uzbek paremias, influenced by collectivist and indirect norms, frequently focus on interpersonal relationships, moral instruction, group dynamics, and subtle warnings: “Yaxshi bilan do’st bo’l, yomon o’tir.” Russian binary proverbs concentrate on social roles, caution, and the inevitability of consequences – mirroring a collective ethos and moral determinism: “Береги платье снову, а честь смолоду (Take care of your dress while it’s new, and your honor while you’re young).” On the structural level, binary paremias in all three languages may favor antithesis (opposition), parallelism (balance), repetition, or rhyme for mnemonic and persuasive efficiency. This iconic structure is functional: by presenting a dichotomy or pair, the proverb invites mental comparison, facilitating learning and retention. Pragmatically, the binary form allows speakers to present a situation and its outcome, a problem and its solution, or a warning and its remedy – all in one concise, memorable package ^[2].

Communicative acts involving binary proverbs are usually performative. Their citation is seldom purely ornamental; they function as speech acts in themselves – whether as advice, warning, criticism, or encouragement. The speaker often invokes a proverb to support their point, to reframe a discussion, to end debate, or to mitigate face-threatening acts.

From a communicative-pragmatic perspective, the binary structure is dynamic: it aligns with conversational goals and supports the speaker’s communicative intentions. Speakers select proverbs strategically, considering the context, the interlocutor, status, age, and the desired outcome. The authority lent by proverbs allows speakers to mitigate imposition, reduce personal responsibility for tough advice, and appeal to shared knowledge – much like in face-negotiation or politeness theory. In everyday interactions, binary paremias manifest in discourse as conversational closings, warnings, or persuasive pivots. For example, a disagreement in Russian may be concluded with “Спорить бесполезно – у каждого своя правда (Arguing is useless – everyone has their own truth),” a binary proverb that both closes the topic and signals an acceptance of difference. In English, “Let bygones be bygones” offers a binary resolution, urging parties toward reconciliation.

Contextual flexibility is also a prominent feature. Binary proverbs are frequently adapted, abbreviated, or recombined to suit novel situations. Their communicative and pragmatic impact is maintained through intonation, gesture, and nonverbal cues, which further root proverbs in everyday speech. In oral storytelling, public speaking, classroom teaching, and political speech, the citation of a well-chosen binary proverb can instantly clarify or fortify a stance – witnessing the enduring rhetorical value of such forms in modern communication. Moreover, the pragmatic force of binary paremias lies in their moral and social authority. By invoking collective experience, they transcend the individual speaker and tap into shared worldviews. In multigenerational communication, especially within families, binary proverbs bridge generations; elders use them to transmit values and life lessons, while children learn to parse their meanings and implications. In this way, binary-based paremias function as a pragmatic strategy for effective and culturally sensitive communication ^[3].

Examining the usage scenarios of binary paremias reveals pragmatic nuances. In formal discourse, citing a proverb may serve to substantiate a claim, soften criticism, or elevate the tone. In informal contexts, they may lubricate conversation, relieve tension, or foster bonds. For instance, among friends discussing financial loss, the English “Easy come, easy go,” the Uzbek “Tez keldi, tez ketdi,” and the Russian “Что быстро пришло, то быстро ушло” all enable speakers to rationalize loss without assigning blame, maintaining positive rapport.

It is worth noting that binary-based paremias also function in the regulation of communicative behavior. For instance, the English “Don’t put all your eggs in one basket,” the Uzbek “Hammasini bir joyga qo’yma,” and the Russian “Не клади все яйца в одну корзину” all urge prudence and risk management – a pragmatic move toward behavioral advice. These proverbs are often used to resolve arguments, provide shortcuts for complex explanations, or cement consensus. Modern communication channels – social media, advertising, journalism – have further expanded the presence and adaptability of binary-based proverbs. Catchphrases, slogans, and headlines often borrow their binary symmetry to ensure memorability and retention: “Think big, act small,” “Buy now, pay later,” and their equivalents in Uzbek and Russian. This shows that the binary logic of proverb structure is not a relic of the past but an active principle in the living language ^[4].

The study of binary-based proverbs in English, Uzbek, and Russian languages from a communicative-pragmatic perspective uncovers many layered nuances in terms of language use, cultural mentality, and communicative strategy. Binary proverbs, by their very nature, rely on opposition, contrast, or comparison between two entities, ideas, or behaviors. These structures make proverbs more memorable, impactful, and illustrative, playing a vital role in everyday communication, education, and the transmission of collective experiences. Across the three languages, binary opposition as a structural feature is often used to highlight two contrary paths, set dual perspectives, or amplify advice through antithesis. For instance, proverbs such as “Actions speak louder than words” (English), “Ishi og’irning o’zi yengil” (Uzbek, meaning ‘The difficult task itself can be easy’ by implication), and “Дело – время, потехе – час” (Russian: ‘Business before pleasure’) all encapsulate a duality that resonates pragmatically. These proverbs are utilized not just to impart wisdom but also to position the speaker within a certain social or moral framework; for instance, by using “Actions speak louder than words,” a speaker emphasizes practicality over promises, subtly conveying their communicative stance ^[5].

In communicative terms, such proverbs fulfill many pragmatic functions: they can reinforce the speaker’s point, warn, instruct, persuade, or even criticize in a way that feels less direct. Since proverbs are generally accepted truths within the speaker’s community, their use often strengthens argumentative or advisory speech acts. In Russian communication, proverbs are widely used to illustrate logical conclusions or to sum up an argument during discussions, reflecting the collective mindset favoring shared experience over individual opinion. In Uzbek conversations, binary proverbs frequently aim to guide younger generations, support social harmony, and avoid direct confrontation, while in English, such proverbs can serve both didactic purposes and rhetorical tools in debates or informal interactions.

From a pragmatic aspect, the context of use is crucial. The capacity for a single proverb to adopt a range of pragmatic functions depending on intonation, timing, and social distance between interlocutors is particularly evident. For example, when elders use a binary proverb in Uzbek, it carries an unspoken imperative due to hierarchical norms. In contrast, when peers exchange similar proverbs in Russian, it may function as a subtle challenge or a mild form of sarcasm, depending on their relationship and the situation. In English, binary proverbs can be used for humor, criticism, or simple advice, highlighting the language’s flexible approach to proverbial discourse.

Culturally, binary proverbs reflect and propagate dominant value systems and worldviews. Uzbek binary proverbs often underscore respect for tradition, patience, compromise, and communal values. Russian binary proverbs tend to emphasize endurance, pragmatism, and skepticism toward extremes, often using contrast to warn against rashness or to balance optimism with caution. English binary proverbs are frequently oriented around individualism, practicality, and moral clarity, using antithesis to draw clear lessons or to inspire action. Despite these cultural distinctions, the three languages share a tendency to use binary proverbs at crucial communicative junctures: to advise, to reproach, to conclude arguments, or to encourage reflection. This commonality points to a universal preference for dichotomy in human reasoning and communication, as dualities help simplify complexity and foster understanding. However, the choice of themes and the frequency of use reflect differing social priorities ^[6].

For example, Uzbek proverbs are more likely to revolve around community and family, Russian proverbs may focus on fate and personal effort, while English proverbs highlight self-reliance and initiative. The pragmatic analysis demonstrates that binary proverbs serve as indirect yet powerful communicative strategies. Their indirectness grants speakers a means to comment on behavior or events without overt confrontation, fitting especially well within high-context cultures such as Uzbek and Russian. In English, where low-context communication is more common, proverbs may still soften criticism or instruction while lending authority to the speaker’s words. This cross-linguistic and cross-cultural examination reveals not only differences in proverb selection and usage but also deep similarities in how binary proverbs bridge personal and collective experience. They serve to create a shared ground between speaker and listener, facilitating negotiation, reinforcing social bonds, and supporting consensus-building.

The study of these proverbs through a communicative-pragmatic lens thus enriches our understanding of language as simultaneously a reflection and a shaping force of culture. Binary-based proverbs in English,



Uzbek, and Russian are multifunctional units that encode cultural values, serve rhetorical goals, and mediate social interaction. Their continued use underscores the lasting relevance of proverbial wisdom in both traditional and modern contexts, offering speakers a versatile toolbox for effective and nuanced communication.

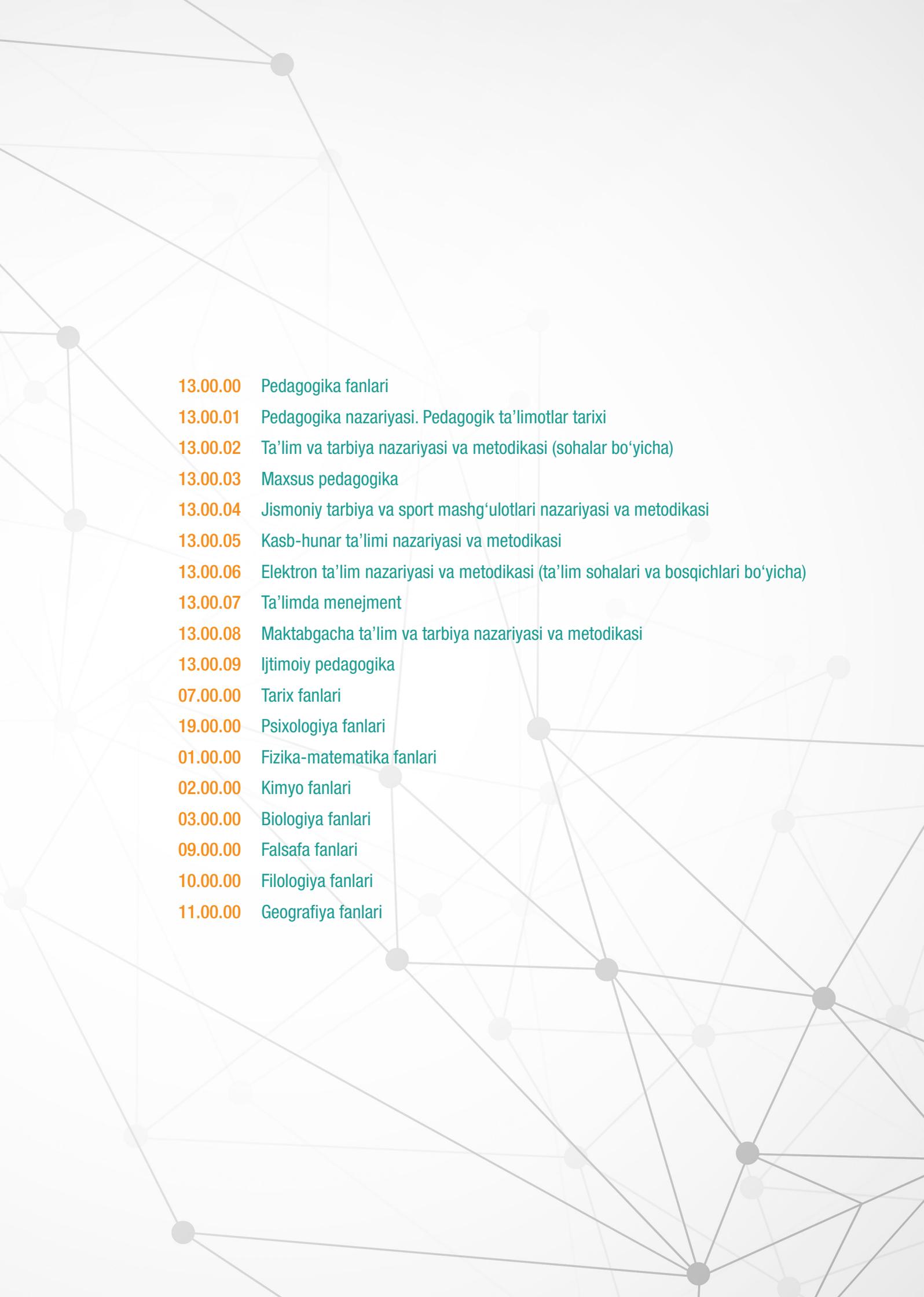
CONCLUSION AND RECOMMENDATIONS

In conclusion, the communicative-pragmatic analysis of binary-based paremias in English, Uzbek, and Russian demonstrates their cross-cultural utility as concise, flexible, and authoritative tools for communication. Universally, they serve to encode and transmit experience, socialize individuals into communal values, and regulate interactions by offering advice, warnings, and evaluations in a pithy, recallable form. Culturally, their content and preferred subjects mirror deep-seated worldviews and social priorities. Pragmatically, their binary form enhances clarity, emphasis, and impact, equipping speakers with versatile linguistic resources for effective communication.

Further research into the dynamic deployment, adaptation, and reception of binary proverbs across these languages may uncover even richer layers of meaning and deeper insights into the interplay of language, culture, and communication. The study of binary-based paremias, therefore, lies at the crossroads of linguistics, sociology, and communication studies – a testament to the enduring power of language as both a mirror and a shaper of collective human experience.

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- 13.00.00 Pedagogika fanlari
 - 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
 - 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
 - 13.00.03 Maxsus pedagogika
 - 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
 - 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
 - 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
 - 13.00.07 Ta'limda menejment
 - 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
 - 13.00.09 Ijtimoiy pedagogika
 - 07.00.00 Tarix fanlari
 - 19.00.00 Psixologiya fanlari
 - 01.00.00 Fizika-matematika fanlari
 - 02.00.00 Kimyo fanlari
 - 03.00.00 Biologiya fanlari
 - 09.00.00 Falsafa fanlari
 - 10.00.00 Filologiya fanlari
 - 11.00.00 Geografiya fanlari



MAKTABGACHA VA MAKTAB TA'LIMI

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