INGLIZ VA O‘ZBEK TILLARIDAGI PAREMIOLOGIK BIRLIKLAR ASOSIDA LINGVOKULTUROLOGIK KODNI FAOLLASHTIRISH ORQALI KOMMUNIKATIV KOMPETENSIYANI RIVOJLANTIRISHNING INNOVATSION MEXANIZMLARI

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Annotatsiya: Mazkur maqolada ingliz va o‘zbek tillaridagi paremiologik birliklarning kommunikativ kompetensiyani rivojlantirishdagi lingvokulturologik resurs sifatidagi pedagogik salohiyati tadqiq etiladi. Tadqiqot maqol va matallar folklorning chekka qoldiqlari emas, balki baholash, dalillash, ijtimoiy tartibga solish hamda pragmatik pozitsiyalanishning madaniy jihatdan o‘ziga xos modellarini saqlab qoluvchi ixcham diskursiv shakllar degan qarashga asoslanadi. Maqolaning maqsadi paremiologik birliklar tarkibiga singgan lingvokulturologik kodni faollashtirish qanday qilib sinf sharoitida sotsiolingvistik sezgirlikni, diskursni tashkil etish ko‘nikmalarini, madaniyatlararo vositachilikni va interaktiv moslashuvchanlikni kuchaytiruvchi innovatsion mexanizmga aylanishini tushuntirishdan iborat. Tadqiqotda qiyosiy paremiologik tahlil, madaniy-lingvistik interpretatsiya hamda lingvodidaktik modellashtirish usullari uyg‘un holda qo‘llanildi. Ingliz va o‘zbek tillaridagi maqol juftliklari ehtiyotkorlik va kechiktirish, mehnat va dangasalik, so‘z va sukut, axloqiy sababiyat va ijtimoiy o‘zaro javobgarlik kabi takrorlanuvchi konseptual oppozitsiyalar asosida guruhlashtirildi. Tadqiqot natijalari shuni ko‘rsatadiki, tuzilish jihatidan qisqa, biroq semantik jihatdan zich bo‘lgan paremiologik birliklar bir necha didaktik funksiyani bajara oladi: ular kontekstual nutqni yuzaga keltiruvchi turtki, diskurs ssenariylarini qayta qurish vositasi, qadriyatlarni qiyoslash resursi hamda turli madaniy freymlar o‘rtasida vositachilikni o‘rgatish vositasi sifatida xizmat qiladi. Shu asosda maqolada quyidagi innovatsion mexanizmlar taklif etiladi: maqollarni qiyosiy talqin qilish, diskursni rekonstruksiya qilish, paremiologik vositachilik, rollarga asoslangan madaniy muzokara va maqollarning raqamli xaritalanishi. Xulosa qilinishicha, paremiologik ta’lim maqollar yodlab olinadigan obyekt sifatida emas, balki kommunikativ topshiriqlarga integratsiyalashgan, madaniy jihatdan mazmunli birliklar sifatida talqin qilingandagina pedagogik jihatdan samarali bo‘ladi.

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Kalit so‘zlar: paremiologik birlik, lingvokulturologik kod, kommunikativ kompetensiya, maqol, diskurs, madaniy skript, ingliz tili, o‘zbek tili, qiyosiy pedagogika

INNOVATIVE MECHANISMS OF DEVELOPING COMMUNICATIVE COMPETENCE THROUGH THE ACTIVATION OF THE LINGUOCULTURAL CODE BASED ON PAREMIOLOGICAL UNITS IN ENGLISH AND UZBEK

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Abstract: This article investigates the pedagogical potential of English and Uzbek paremiological units as linguocultural resources for the development of communicative competence. The study proceeds from the assumption that proverbs and sayings are not marginal folklore residues but compact discursive forms that preserve culturally specific models of evaluation, argumentation, social regulation, and pragmatic positioning. The purpose of the article is to explain how the activation of the linguocultural code embedded in paremiological units can be transformed into an innovative classroom mechanism that strengthens sociolinguistic awareness, discourse organization, intercultural mediation, and interactional flexibility. The research combines comparative paremiological analysis, cultural-linguistic interpretation, and linguodidactic modeling. English-Uzbek proverb pairs were grouped around recurrent conceptual oppositions such as prudence and delay, labour and idleness, speech and silence, moral causality and social reciprocity. The findings show that structurally short but semantically dense paremiological units can perform multiple didactic functions: they serve as prompts for contextualized speech, as tools for reconstructing discourse scenarios, as resources for value comparison, and as means of training mediation between cultural frames. On this basis, the article proposes a set of innovative mechanisms: contrastive proverb interpretation, discourse reconstruction, proverb mediation, role-based cultural negotiation, and digital proverb mapping. It is concluded that paremiological instruction becomes pedagogically effective when proverbs are treated not as objects of rote memorization but as culturally meaningful units integrated into communicative tasks.

Keywords: paremiological unit, linguocultural code, communicative competence, proverb, discourse, cultural script, English, Uzbek, comparative pedagogy

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Introduction. Communicative competence has been interpreted in modern linguistics and language pedagogy as a multidimensional ability that goes well beyond grammatical correctness. In the classic formulation proposed by Dell Hymes, successful communication depends on whether an utterance is formally possible, feasible, appropriate, and actually performed in a socioculturally relevant situation [Hymes, 1972: 277]. This shift from formal competence to situated communicative action remains central to contemporary language education. The CEFR Companion Volume also broadens the educational understanding of language by highlighting mediation, online interaction, pluricultural competence, and context-sensitive meaning-making as essential dimensions of learning [Council of Europe, 2020: 31-35]. Against this background, the role of culturally marked phraseology becomes especially significant. Paremiological units - proverbs, sayings, aphoristic folk formulas - are compact verbal structures in which a community's accumulated experience is crystallized into memorable and reproducible discourse patterns. As proverb scholarship has repeatedly shown, these units preserve stereotyped judgments, behavioural norms, social expectations, and figurative schemas that remain active in contemporary communication [Mieder, 2010: 5-12]. Their pedagogical value lies not only in lexical density, but also in their ability to connect language form with cultural evaluation and pragmatic action. In an English-Uzbek comparative perspective, the didactic importance of paremiological material becomes even more evident. Many proverbs in the two languages revolve around similar human concerns - work, morality, patience, speech, justice, wisdom, interpersonal conduct - but they encode these concerns through partly different metaphors, axiological accents, and discourse preferences. For instance, the English proverb 'A stitch in time saves nine' relies on a concrete domestic craft metaphor and foregrounds preventive efficiency, whereas the Uzbek proverb 'Bugungi ishni ertaga qo'yma' makes the same value judgment through a direct moral imperative. Such correspondences and divergences make visible the linguocultural code embedded in proverb usage. The concept of linguocultural code is particularly productive here. Within Cultural Linguistics, language is viewed as a repository and enactment of shared cultural conceptualisations, including schemas, categories, and metaphors [Sharifian, 2017: 9-18]. From this perspective, paremiological units can be read as culturally dense micro-texts whose meanings exceed dictionary paraphrase. They function as socially recognized packages of experience. In classroom settings, activating these packages through guided comparison and communicative use allows learners to move from literal understanding toward intercultural interpretation. The aim of this article is to identify and substantiate innovative mechanisms through which English and Uzbek paremiological units can contribute to the development of communicative competence by activating the linguocultural code. The objectives are: (1) to analyze the linguocultural and discourse

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potential of selected proverb pairs; (2) to determine how conceptual oppositions encoded in proverbs structure sociocultural meaning; and (3) to propose pedagogical procedures for transforming proverb knowledge into communicative performance.

Literature Review. The theoretical foundations of the present study are located at the intersection of communicative competence theory, paremiology, and cultural linguistics. Hymes's reconceptualization of competence introduced a decisive sociocultural dimension into linguistic thinking. Rather than treating language as an autonomous formal system, he insisted that competent language use depends on knowing what is appropriate, to whom, under what circumstances, and for what purpose [Hymes, 1972: 281-286]. This insight later informed communicative language teaching and contemporary models of interactional competence. Current European language policy extends this logic. The CEFR Companion Volume treats language learning as social action and places particular emphasis on mediation, collaborative meaning-making, and pluricultural awareness [Council of Europe, 2020: 51-55]. These categories are especially relevant for proverb-based instruction because the learner must frequently explain a proverb, relate it to a situation, compare it with a partial equivalent, or mediate its meaning across languages and cultural frames. In paremiological studies, Wolfgang Mieder and other scholars have demonstrated that proverbs are not dead relics but multifunctional discourse units whose persistence is linked to their brevity, figurativeness, recognizability, and rhetorical usefulness [Mieder, 2010: 24-31]. A proverb can summarize a position, close an argument, mark solidarity, soften criticism, intensify evaluation, or construct social authority. Consequently, proverb competence is not reducible to passive recognition; it includes pragmatic awareness and situational deployment.

Within Cultural Linguistics, Farzad Sharifian argues that linguistic structures encode culturally shared conceptualisations and that meaning often depends on culturally distributed knowledge [Sharifian, 2017: 11-14]. Proverbs are particularly revealing in this regard because they preserve culturally conventionalized ways of construing time, labour, speech, family, obligation, and moral consequence. Anna Wierzbicka's work on cultural scripts also supports the idea that recurrent phraseological patterns reveal socially preferred ways of feeling, thinking, and speaking [Wierzbicka, 1996: 529-534]. Studies of proverb pedagogy confirm their didactic potential when used in context-rich tasks. Research in EFL settings indicates that proverb instruction can promote figurative competence, lexical retention, intercultural awareness, and oral participation when learners are encouraged to interpret, compare, and apply proverbs communicatively rather than merely memorize them [Can-Daşkin and Hatipoğlu, 2019: 163-168]. At the same time, scholars note that paremiological competence in a foreign language is difficult to acquire because proverb meaning is compressed, metaphorical, and culturally saturated; this makes

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scaffolding indispensable [Asensio Ferreiro, 2019: 205-210]. Despite this growing body of work, there remains limited research devoted specifically to English and Uzbek proverb material as a basis for communicative competence development. Comparative studies often focus on semantics or translation, while pedagogical studies rarely integrate proverb analysis with a full communicative-competence framework. This article addresses that gap by linking contrastive paremiology with discourse pedagogy.

Method and Methodology. The study uses a qualitative comparative design. Its methodological foundation combines linguocultural analysis, discourse-functional interpretation, and linguodidactic modeling. The empirical material consists of selected English and Uzbek paremiological units chosen according to four criteria: frequency and recognizability in educational discourse, thematic relevance to social behaviour, semantic richness, and suitability for cross-cultural comparison.

The analysis was conducted in three stages. At the first stage, the material was grouped into conceptual domains recurrent in both languages: time and prudence, labour and reward, speech and restraint, moral causality, and social responsibility. At the second stage, each proverb was analyzed as a carrier of linguocultural code, with attention to metaphorical structure, evaluative orientation, implied norm, and likely discourse function. At the third stage, the proverb pairs were reinterpreted from a pedagogical perspective in relation to the components of communicative competence: sociolinguistic appropriateness, discourse competence, pragmatic flexibility, mediation, and intercultural awareness. The article relies on a functional understanding of classroom language. Proverbs are treated as catalysts for explanation, negotiation, stance-taking, comparison, paraphrase, and role-based interaction. This approach corresponds to action-oriented pedagogy, where language learning is framed as participation in meaningful social tasks rather than reproduction of isolated forms [Council of Europe, 2020: 33]. The following English-Uzbek pairs were selected as representative analytical material: ‘A stitch in time saves nine’ / ‘Bugungi ishni ertaga qo‘yma’; ‘Actions speak louder than words’ / ‘Ko‘p gap eshakka yuk’; ‘No pains, no gains’ / ‘Mehnatning tagi rohat’; ‘Speech is silver, silence is golden’ / ‘Sukut - salomatlik belgisi’; ‘As you sow, so shall you reap’ / ‘Nima eksang, shuni o‘rasan.’ These pairs are not always full semantic equivalents. Precisely this partial equivalence makes them pedagogically valuable because it reveals both universal concerns and culturally specific ways of framing them.

Results and Discussion. The analysis shows, first, that paremiological units function as compressed models of sociocultural discourse. They do not simply denote values; they enact socially recognizable positions. For example, the English proverb ‘Actions speak louder than words’ is frequently mobilized to foreground proof, credibility, and behavioural evidence. Its Uzbek counterpart ‘Ko‘p gap eshakka yuk’ likewise criticizes excessive speech, but does so through a more overtly admonitory

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formula associated with behavioural regulation. Both discourage empty verbalism, yet the pragmatic texture is not identical. In pedagogical practice, discussing such differences trains sociolinguistic sensitivity and pragmatic nuance. Second, proverb meanings are especially productive when explored through conceptual oppositions. The pair ‘A stitch in time saves nine’ / ‘Bugungi ishni ertaga qo‘yma’ illustrates prudence versus delay. Both encode the value of timely action, but the English saying grounds prudence in a preventive craft logic, whereas the Uzbek one formulates the norm more directly and morally. Similarly, ‘No pains, no gains’ and ‘Mehnatning tagi rohat’ converge around effort and reward, but the English version foregrounds achievement through exertion, while the Uzbek version frames labour as a socially and morally approved path toward well-being. These distinctions are not merely semantic; they are culturally instructive and communicatively exploitable. Third, the data confirm that paremiological units can strengthen discourse competence because they act as rhetorical organizers. A proverb may function as a thesis statement, an evaluative comment, a concluding move, or a persuasive warrant within broader oral and written discourse. After discussing procrastination, a learner may close an argument with ‘A stitch in time saves nine’ or ‘Bugungi ishni ertaga qo‘yma.’ After a case study on effort, one may summarize a position through ‘Mehnatning tagi rohat.’ In such uses, proverb knowledge is transformed into discourse management. Fourth, proverb-based work supports mediation. In multilingual classrooms, a learner often needs to explain why a proverb cannot be translated word for word, why a partial equivalent works better in context, or what cultural assumptions are packed into a short formula. Explaining the difference between ‘Speech is silver, silence is golden’ and ‘Sukut - salomatlik belgisi’ requires more than translation; it requires cultural interpretation. Such activity directly corresponds to mediation descriptors in current communicative pedagogy [Council of Europe, 2020: 103-109].

Fifth, the findings make it possible to identify innovative pedagogical mechanisms. Contrastive proverb interpretation encourages learners to compare overlapping value judgments and identify culturally specific framing. Discourse reconstruction asks learners to build a plausible communicative situation in which a proverb would naturally occur. Proverb mediation requires learners to explain a proverb cross-linguistically without literal translation. Role-based cultural negotiation places proverbs inside interactional scenarios where advice, criticism, solidarity, or evaluation must be justified. Digital proverb mapping uses corpus-like or visual clustering techniques to organize proverbs by value domains such as work, speech, justice, family, and reciprocity. Together these mechanisms turn proverb study into communicative action. At the same time, effective proverb pedagogy requires scaffolding. Learners may misread proverbs if they encounter them as isolated lexical items. The metaphorical density of proverb meaning, partial equivalence across

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languages, and variation in discourse applicability all require guided context, examples, and discussion [Asensio Ferreiro, 2019: 207]. For this reason, successful implementation depends on task design: contextual prompts, comparative charts, dialogue reconstruction, role cards, and reflective follow-up activities.

Conclusion. The article has demonstrated that English and Uzbek paremiological units possess considerable pedagogical value for developing communicative competence when approached as carriers of linguocultural code. Proverbs condense collective experience into memorable discursive forms; therefore, they provide access not only to vocabulary and figurative meaning, but also to value orientation, social evaluation, rhetorical positioning, and culturally regulated interaction. The comparative analysis shows that semantically related proverbs in English and Uzbek often display different metaphorical framing, axiological weight, and pragmatic force. These differences are not barriers to learning. On the contrary, they create an analytically rich environment in which learners can compare, interpret, explain, paraphrase, and negotiate meaning across languages and cultural systems. The most important contribution of the study lies in the identification of innovative mechanisms that connect paremiological analysis with communicative pedagogy: contrastive interpretation, discourse reconstruction, proverb mediation, role-based cultural negotiation, and digital proverb mapping. Through these mechanisms, proverb instruction moves beyond decorative folklore or rote memorization and becomes a resource for sociolinguistic, discourse, pragmatic, and intercultural development. In sum, activating the linguocultural code through English and Uzbek paremiological units offers a theoretically grounded and methodologically promising model for modern language education. It is especially relevant in multilingual and intercultural settings where communicative competence must include not only linguistic correctness but also cultural interpretability and discursive flexibility.



Figure 1. Didactic sequence for activating the linguocultural code through paremiological units

Table 1.

Representative English-Uzbek proverb pairs and their dominant linguocultural coding

Conceptual domain	English proverb	Uzbek proverb	Dominant linguocultural orientation
Time / prudence	A stitch in time saves nine	Bugungi ishni ertaga qo‘yma	Preventive efficiency /

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			moralized timely action
Labour / reward	No pains, no gains	Mehnatning tagi rohat	Achievement logic / labour as dignified path
Speech / restraint	Speech is silver, silence is golden	Sukut - salomatlik belgisi	Tactful reserve / restraint as social well-being
Behaviour / credibility	Actions speak louder than words	Ko‘p gap eshakka yuk	Evidence and practice / critique of empty speech
Moral causality	As you sow, so shall you reap	Nima eksang, shuni o‘rasan	Reciprocal consequence / moral accountability

Table 2.

Proposed innovative mechanisms and communicative outcomes

Mechanism	Typical task	Competence dimension strengthened
Contrastive proverb interpretation	Compare partial equivalents and justify differences	Intercultural awareness; sociolinguistic sensitivity
Discourse reconstruction	Build a dialogue or case where a proverb is naturally used	Pragmatic and discourse competence
Proverb mediation	Explain a proverb cross-linguistically without literal translation	Mediation; explanatory competence
Role-based cultural negotiation	Use proverbs to justify advice, criticism, or decisions in role-play	Interactional flexibility; stance-taking
Digital proverb mapping	Cluster proverbs by value domain and discourse function	Analytical literacy; conceptual organization

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