



THEORETICAL AND METHODOLOGICAL FOUNDATIONS OF TEACHING THE PROVERB GENRE IN PRIMARY GRADES

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ABSTRACT

This article provides methodological and theoretical recommendations on the specific features of teaching the proverb genre in primary grades, the importance of linguistic units in expressing one's thoughts, and the development of pupils' speech skills. It also presents methods for organizing lessons based on interactive approaches, examples of creative tasks, and guidelines for conducting classroom activities.

Keywords: Proverb, speech culture, creative thinking, education system, language culture, speech development, communicativeness.

Introduction

Improving pupils' speech competence is one of the most important issues in modern education. When speech develops, the pupil becomes able to understand language and express personal thoughts clearly. For primary school pupils, developing speech culture not only helps them communicate ideas correctly and accurately, but also contributes to the formation of their language culture.

Developing pupils' speech is one of the most effective means of teaching them not only knowledge, but also moral and cultural norms accepted in society.

The modern education system requires a teacher to be not only a provider of knowledge, but also a leader, motivator, and communicative personality. The Resolution of the President of the Republic of Uzbekistan No. PQ-4884 "On bringing the education and upbringing system to a qualitatively new stage" also emphasizes the importance of developing teachers' communicative culture [1].

The rapid development of science, technology, culture, art, and literature has a serious impact on children's intellectual and psychological development. This

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requires the use of new methods and approaches in education, especially activities that develop pupils' independent creative thinking and speech.

LITERATURE REVIEW AND METHODOLOGY

Proverbs are fixed verbal expressions of events and experiences that have passed through the life experience of the people. After gaining independence, special attention was paid to folklore, including proverbs. The First President I.A. Karimov noted: "If we pay attention, along with instructive sayings about honesty and purity, we cannot ignore the existence in our language of such proverbs as 'If he has found the way, let him enjoy the benefit' and 'Eat the grapes, but do not ask about the vineyard'" [2].

This shows that although most proverbs have positive educational significance, some also reflect negative social realities. Doctor of Philological Sciences B.M. Jo'rayeva, in her research, classified Uzbek folk proverbs formed through intralinguistic units into six groups:

- a) proverbs formed on the basis of idioms: *Do not say eight before counting*;
- b) proverbs formed on the basis of folklore genres;
- c) proverbs formed on the basis of religious beliefs;
- d) proverbs formed on the basis of people's hopes;
- e) proverbs formed on the basis of folk games;
- f) proverbs formed on the basis of hadiths [3].

The above-mentioned classifications are based on the content and essence of the formation process of folk proverbs.

Translation is an important part of the formation and development of cultural relations between peoples. V.G. Belinsky wrote: "Translating the literary works of one nation into the language of another serves as a basis for their rapprochement and exchange of ideas; as a result, a new literary work emerges and intellectual progress takes place" [4].

Thus, translated works contribute not only to cultural relations, but also to the development of friendship among representatives of different nations.

A proverb is the cream of speech. Regardless of which nation or people created it, other peoples may also use it according to its meaning and essence. However, translating proverbs creates many difficulties for translators. This is because a

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translator is required to be knowledgeable not only in language, but also in history, philosophy, and other fields.

Gaybulloh Salomov wrote in his book *The Difficulties of Translation*: “There is something in a translator from the work of a writer and critic, an actor, an artist, and a scholar. This means that the translator analyzes as a word specialist, enters another person’s image like an actor — in this case, the author’s image — and at the same time preserves his own identity” [5].

Therefore, translating proverbs requires great responsibility and experience from the translator.

Proverbs and sayings are the product of the people’s intellect, judgment, centuries-old experience, and attitude toward various events of life. “A proverb is created in people’s everyday relationships.” A folk proverb is the property of the people. The sorrow of a proverb is the sorrow of the people; the anger of a proverb is the anger of the people; the laughter of a proverb is the laughter of the people; and the irony of a proverb is the irony of the people.

It can be said that there is probably no language that has not created proverbs and no people that does not use them. Many scholarly studies have been conducted in this field, and research continues today. Proverbs are also classified into various themes and directions, such as friendship, loyalty to the homeland, faithfulness, knowledge, and many others.

When discussing proverbs about friendship, it is necessary to consider that proverbs also strengthen relations among different peoples. In the languages of all peoples of the world, there are many proverbs about friendship, brotherhood, solidarity, and cooperation.

Among Eastern peoples, wonderful proverbs about friendship have been created. For example, the Bashkir proverb says: The friendship of peoples is their wealth. The Georgian proverb says: A tree is strong by its roots, and a person is strong by friends. The Tatar proverb says: A bird’s strength is in its wings, and a person’s strength is in friendship.

Although the form of these proverbs differs, their meaning is preserved: they serve the same idea and purpose. In Uzbek, there is a proverb: *Drink poison for the sake of your friend*. Therefore, when a proverb of one nation is translated

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and used by other peoples, or when proverbs with similar meanings are found among different nations, they serve to strengthen bonds of friendship.

Every word existing in a people’s language reflects that people’s identity. Proverbs of a nation are formed in that nation’s language, through its words, worldview, cultural features, and unique methods of expression.

Some proverbs that entered through English also have close equivalents in Uzbek, such as: *Tomorrow never comes*, *There is no true friend better than a good book*, and *He who lies down with dogs wakes up with fleas*. Proverbs similar in meaning to these are widely found in Uzbek as well. Each nation’s proverbs are formed on the basis of its culture and become part of its cultural heritage.

METHOD

In teaching the proverb genre, the teacher’s systematic work is of primary importance. A well-organized and consistent process is the guarantee of effectiveness.

Teaching proverbs requires serious preparation from the teacher. When preparing for each lesson, it is necessary to plan what type of exercise should be organized with a proverb that corresponds to the content and idea of the text. If possible, such exercises should be included in the lesson plan. The teacher should use explanatory dictionaries, for example, Sh. Shomaqsudov and Sh. Shorahmedov’s *Hikmatnoma* — an explanatory dictionary of Uzbek proverbs, published in Tashkent in 1990 — to understand and explain the meaning of proverbs in simple language.

For this purpose, the teacher should have collections of proverbs and literature related to their interpretation. In primary grades, reading, studying, and analyzing proverbs given under a text should be carried out after the text has been read and analyzed. This is because it is difficult to explain the meaning of a proverb without understanding the content of the text and the idea intended by the author.

In grades 1–2, special attention is paid to expressive reading and memorization of proverbs. For example, in the first part of the Grade 1 Mother Tongue and

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Reading Literacy textbook, in the section “Green Planet,” after the topic “I Protect Nature,” pupils are asked to write and explain the following proverbs:

Summer’s fruit is winter’s treasure.

When the goose arrives, summer arrives.

Rain is the mother of crops.

Clean air is a cure for a thousand illnesses.

In grades 1–2, in addition to studying and memorizing the meaning of proverbs, vocabulary work should be carried out on words and expressions requiring explanation. Work should also be done on artistic language devices, figurative meanings, antonyms, and repeated words in the proverb.

For example, on page 10 of the Grade 2 Mother Tongue and Reading Literacy textbook, after the fairy tale “The Courage of the Ant,” the following proverbs are given:

Better to be a poor man in your own land than a king in a foreign land.

A disaster for the homeland is a disaster for yourself.

If you give water to the people, you will live young for a thousand years.

For the nightingale, the garden is best; for the partridge, the mountain is best.

Strength lies in unity.

Where there is effort, there is blessing.

While working with these proverbs, the teacher should explain unfamiliar words. For instance, in the proverb *A disaster for the homeland is a disaster for yourself*, the meanings of “disaster” and “destruction” should be clarified by the teacher.

Brainstorming Method

This method is used to activate pupils’ thinking. The teacher says a proverb: *He who works will eat*. Pupils are asked: What does this proverb mean? What real-life example can you give?

Pupils try to understand the meaning of the proverb independently. Through this method, they develop their ability to understand and interpret proverbs.

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Mind Mapping Method

This method is used to group proverbs according to themes. The word “Proverbs” is written on the board, and branches are drawn around it. For example:

proverbs about work, friendship, knowledge, and homeland.

Pupils write appropriate proverbs under each branch.

“Continue the Proverb” Game

The purpose of this game is to improve pupils’ memory and activity. The teacher says the beginning of a proverb:

A good word is...

A friend is known when trouble comes...

Pupils continue the proverb.

Role-Playing Method

This method helps explain the meaning of a proverb through a real-life situation. Pupils prepare a short scene and then identify which proverb matches the situation.

For example, a scene about laziness may correspond to the proverb: *A lazy person postpones work until tomorrow.*

“Find the Match” Interactive Method

This method is used to correctly connect parts of proverbs. For example:

The liar...

He who works...

Pupils match the correct parts:

The liar will never be believed.

He who works will enjoy comfort.

Pinboard Method

This method is used to collect pupils’ ideas. Each pupil prepares a card with a proverb written on it and attaches it to the board. Then the proverbs are grouped according to their meanings.

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“Find the Proverb” Didactic Game

The aim is to understand the meaning of a proverb. The teacher describes a situation: “A child worked very hard and achieved a good result.”

Pupils find a suitable proverb: *He who works will eat.*

Cinquain Method

This method allows pupils to express the meaning of a proverb creatively. For example, on the topic of work:

Work.

Honest, useful.

Works, creates, develops.

Work glorifies a person.

Special attention should be paid to teaching the proverb genre when preparing PIRLS tasks. While working on each text, it is necessary to analyze the proverbs found in the text and to find proverbs that correspond to the content of the topic.

DISCUSSION AND RESULTS

“A folk proverb is a kind of moral code that every person should follow” [6]. Through proverbs, the content of a text is understood more deeply. In literary works, proverbs are one of the most appropriate means of describing different events, characters, and situations, as well as enriching the narrative.

Sadriddin Ayniy effectively uses proverbs in each of his works. In his novel *Doxunda*, we can observe the use of the following proverb. In a conversation between Azimshoh and Alimardon, when it is said: “Others are also your servants; they are also raised by your bread and salt, sometimes assign work to them too,” he replies: “There are not two Alimardons in the world. If every goat could thresh the harvest, there would be no need for an ox” [7].

This proverb indicates Alimardon’s skill and diligence. Although the Bek had many other servants, he relied more on Alimardon because Alimardon was a master of his work and performed his duties properly.

Every writer naturally uses emotional and expressive units to increase the artistic value of a work. The proverbs used in Sadriddin Ayniy’s *Doxunda* are of great importance in the development of people, especially the younger generation.

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The proverbs used in the work broaden young people’s thinking and teach them to be truthful, honest, hardworking, brave, courageous, persistent, and patient. In other words, to increase expressiveness and reveal the ideological purpose of a text, writers often refer to proverbs, sayings, and idioms. The teacher’s task is to teach pupils to understand these genres and grasp their figurative meanings.

CONCLUSION

In conclusion, teaching the proverb genre in primary grades is of great importance in developing pupils’ speech competence, logical thinking, and moral qualities. Through proverbs, pupils understand folk wisdom, national values, and life experience.

Teaching this genre through modern pedagogical technologies and interactive methods makes the learning process more effective. These technologies increase pupils’ interest and develop their creative approach and skills.

Therefore, the methodological and theoretical improvement of teaching this genre is an important pedagogical process.

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