



METHODS OF USING FOLK PROVERBS IN THE UPBRINGING PROCESS

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ABSTRACT

This article examines the methods of using folk proverbs in the upbringing process and their pedagogical significance in shaping moral values and social behavior. Folk proverbs are one of the richest forms of oral literature that preserve the wisdom, ethical norms, and educational traditions of a nation. In the process of upbringing, proverbs function as effective linguistic tools that help teach discipline, honesty, respect, responsibility, and diligence. The study analyzes the role of proverbs in family education, school instruction, and social communication. Special attention is given to the methodological approaches of integrating proverbs into educational practice, including explanation, discussion, comparison, and situational application. The research applies descriptive and comparative methods to investigate the educational effectiveness of proverbs in Uzbek and English cultural contexts. The findings show that proverbs strengthen moral consciousness, improve communicative competence, and support cultural continuity across generations.

Introduction

Language is one of the most powerful instruments in the upbringing of an individual. Through language, society transmits cultural values, social norms, and moral principles from one generation to another. Among the various forms of linguistic expression, folk proverbs occupy a special place because they combine brevity, wisdom, and educational influence. Folk proverbs are short, meaningful expressions created by the people through centuries of life experience. They reflect national mentality, ethical standards, and social expectations. In the upbringing process, proverbs serve not only as decorative elements of speech but also as practical tools of moral instruction. From early childhood, children hear proverbs from parents, grandparents, teachers, and elders. These expressions help shape behavior, attitudes, and understanding of right and wrong. Proverbs such as "Honesty is the best policy," "Respect your elders," and "As the twig is bent, so grows the tree" provide guidance in a memorable and culturally accepted form.

The relevance of this study lies in the increasing need to preserve traditional educational values in modern society. In the age of globalization and digital communication, folk wisdom remains an important source of moral education and national identity.

The purpose of this article is to analyze the methods of using folk proverbs in the upbringing process and to identify their pedagogical, sociolinguistic, and cultural functions.

Literature review

The study of proverbs as educational and linguistic units has been widely discussed by scholars in linguistics, pedagogy, and folklore studies. Wolfgang Mieder considers proverbs as concise expressions of traditional wisdom that guide human behavior and preserve collective experience. Archer Taylor also emphasizes the social and didactic functions of proverbs in everyday communication.

In Uzbek linguistics, researchers such as Sh. Safarov, N. Mahmudov, A. Nurmonov, and M. Yuldoshev have analyzed proverbs from pragmatic and sociocultural perspectives. Their works show that proverbs are important tools for transmitting national values and maintaining cultural identity. Pedagogical scholars note that proverbs are highly effective in educational practice because they present moral lessons indirectly. Unlike direct instructions, proverbs create reflection and critical thinking. They are often used in classroom teaching, family upbringing, and social interaction to promote discipline, honesty, and responsibility.

Sociolinguistic studies also show that proverbs reflect the relationship between language and society. They reveal how communities establish norms and expectations through linguistic forms. However, specific methodological studies on how proverbs can be systematically used in upbringing remain limited. This article contributes to the field by focusing on practical methods of integrating proverbs into the educational process.

Methodology

This research applies descriptive, comparative, and analytical methods to study the use of folk proverbs in upbringing. The descriptive method helps identify the educational functions of proverbs. The comparative method is used to analyze similarities and differences between Uzbek and English pedagogical traditions. The analytical method allows the evaluation of practical teaching approaches involving proverbs. The research material includes selected Uzbek and English proverbs related to moral education, family values, discipline, honesty, labor, and social responsibility. These proverbs were collected from folklore dictionaries, linguistic textbooks, and educational sources.

The study focuses on the following areas:

1. The pedagogical functions of proverbs in upbringing
2. Methods of using proverbs in family and school education
3. The sociolinguistic influence of proverbs on communication
4. Comparative aspects of proverb-based education in Uzbek and English traditions

This methodology provides a comprehensive understanding of how proverbs can be effectively applied in the educational process.

Results

The research shows that folk proverbs are widely used in the upbringing process because of their simplicity, memorability, and strong moral influence. They are especially effective in teaching ethical values such as honesty, respect, responsibility, kindness, and hard work. Several practical methods of using proverbs were identified:

Explanation method is that teachers and parents explain the meaning of proverbs and relate them to real-life situations. For example, the proverb "Honesty is the best policy" is explained through examples of trust and social respect.

Discussion method is that students are encouraged to discuss the meaning of proverbs and express personal opinions. This method develops critical thinking and communicative competence.

Comparative method is that comparing proverbs from different cultures helps learners understand universal and national values. For instance, comparing Uzbek and English proverbs about family respect reveals both similarities and cultural differences.

Situational application method is that proverbs are used in specific life situations to provide moral guidance. For example, when teaching responsibility, elders may use a proverb instead of direct criticism.

Creative writing method is that students are asked to write essays, dialogues, or short stories based on proverbs. This improves both language skills and moral reflection. The findings show that these methods increase the educational impact of proverbs and make moral lessons more effective and memorable.

Discussion

The results confirm that folk proverbs are powerful tools in the upbringing process because they combine language, culture, and pedagogy. Their effectiveness lies in their indirect yet persuasive way of teaching moral lessons. Unlike formal instructions, proverbs do not impose rules aggressively. Instead, they encourage reflection and self-understanding. This makes them especially useful in family education, where emotional connection and respect are important. The sociolinguistic role of proverbs is also significant. They establish behavioral norms and reflect the expectations of society. Through proverbs, children learn what is considered acceptable and valuable in their culture.

The comparison between Uzbek and English traditions shows that both cultures highly value moral education, but the focus may differ. Uzbek proverbs often stress collective responsibility, respect for elders, and family honor, while English proverbs more frequently emphasize personal discipline and individual responsibility. This difference reflects broader social structures and cultural ideologies. Nevertheless, both traditions use proverbs as tools for shaping socially responsible individuals. The study also shows that integrating proverbs into modern educational practice can strengthen cultural continuity and national identity. In contemporary education, where moral challenges are increasing, traditional folk wisdom remains highly relevant. Therefore, the systematic use of proverbs in upbringing should be encouraged both in formal education and in family life.

Conclusion

Folk proverbs play an important role in the upbringing process as effective tools of moral education and socialization. They preserve traditional wisdom, transmit cultural values, and shape responsible behavior through simple but meaningful expressions. The study identified several practical methods of using proverbs, including explanation, discussion, comparison, situational application, and creative writing. These methods make proverbs valuable instruments in both family and school education. The sociolinguistic significance of proverbs lies in their ability to connect language with social norms and ethical behavior. They help maintain cultural identity while supporting the development of communicative competence and moral consciousness.

Comparative analysis of Uzbek and English traditions shows that despite cultural differences, both societies recognize the importance of proverb-based upbringing. Thus, preserving and actively

using folk proverbs in education remains essential for building morally strong and culturally aware generations.

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