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PROBLEMS.UZ

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Актуальные проблемы социальных и гуманитарных наук

**Ijtimoiy-gumanitar
fanlarning dolzarb
muammolari**

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SCIENCEPROBLEMS.UZ

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№ S/1 (5) - 2025

АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2025

BOSH MUHARRIR:

Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

Yuldashev Anvar Ergashevich – tarix fanlari doktori, siyosiy fanlar nomzodi, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Mavlanov Uktam Maxmasabirovich – tarix fanlari doktori, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

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Tursunov Ravshan Normuratovich – tarix fanlari doktori, O'zbekiston Milliy Universiteti;

Xolikulov Axmadjon Boymahammadovich – tarix fanlari doktori, O'zbekiston Milliy Universiteti;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent, O'zbekiston Milliy Universiteti.

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

08.00.00- IQTISODIYOT FANLARI:

Karlibayeva Raya Xojabayevna – iqtisodiyot fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Nasirxodjayeva Dilafuz Sabitxanovna – iqtisodiyot fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Ostonokulov Azamat Abdukarimovich – iqtisodiyot fanlari doktori, professor, Toshkent moliya instituti;

Arabov Nurali Uralovich – iqtisodiyot fanlari doktori, professor, Samarqand davlat universiteti;

Xudoyqulov Sadirdin Karimovich – iqtisodiyot fanlari doktori, dotsent, Toshkent davlat iqtisodiyot universiteti;

Azizov Sherzod O'ktamovich – iqtisodiyot fanlari doktori, dotsent, O'zbekiston Respublikasi Bojxona instituti;

Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent, Farg'ona politexnika instituti

Xolov Aktam Xatamovich – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Shadiyeva Dildora Xamidovna – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent v.b, Toshkent moliya instituti;

Shakarov Qulmat Ashirovich – iqtisodiyot fanlari

nomzodi, dotsent, Toshkent axborot texnologiyalari universiteti

09.00.00- FALSAFA FANLARI:

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor, Samarqand davlat universiteti;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor, Samarqand davlat chet tillar instituti;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori, "Tashkent International University of Education" xalqaro universiteti;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent, Jizzax pedagogika instituti;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent, Andijon davlat tibbiyot instituti, Ijtimoiy-gumanitar fanlar kafedrasini mudiri;

Nosirxodjayeva Gulnora Abdukaxxarovna – falsafa fanlari nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Turdiyev Bexruz Sobirovich – falsafa fanlari bo'yicha falsafa doktori (PhD), dotsent, Buxoro davlat universiteti.

10.00.00- FILOLOGIYA FANLARI:

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor, O'zbekiston davlat jahon tillari universiteti;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent, Toshkent davlat yuridik universiteti;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor, Samarqand davlat universiteti;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor, O'zbekiston davlat jahon tillari universiteti;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor, Samarqand davlat chet tillar instituti;

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Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b, Toshkent davlat yuridik universiteti;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi.

12.00.00- YURIDIK FANLAR:

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O'zbekiston Respublikasida xizmat ko'rsatgan yurist, Toshkent davlat yuridik universiteti;

Hamroqulov Bahodir Mamasharifovich – yuridik fanlar doktori, professor v.b., Jahon iqtisodiyoti va diplomatiya universiteti;

Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor, O'zbekiston Respublikasi Jamoat xavfsizligi universiteti;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Asadov Shavkat G'aybullayevich – yuridik fanlar doktori, dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor, Toshkent davlat yuridik universiteti;

Utemuratov Maxmut Ajimuratovich – yuridik fanlar nomzodi, professor, Toshkent davlat yuridik universiteti;

Saydullayev Shaxzod Alixanovich – yuridik fanlar nomzodi, professor, Toshkent davlat yuridik universiteti;

Hakimov Komil Baxtiyarovich – yuridik fanlar doktori, dotsent, Toshkent davlat yuridik universiteti;

Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, dotsent, Toshkent davlat yuridik universiteti;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD), O'zbekiston Respublikasi Sudyalar oliy kengashi huzuridagi Sudyalar oliy maktabi;

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Normatov Bekzod Akrom o'g'li — yuridik fanlar bo'yicha falsafa doktori, Toshkent davlat yuridik universiteti;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi, Toshkent davlat yuridik universiteti;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor, Toshkent davlat yuridik universiteti;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori, Toshkent axborot texnologiyalari universiteti huzuridagi pedagogik kadrlarni qayta tayyorlash va ularning malakasini oshirish tarmoq markazi;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor, Qarshi davlat universiteti;

Taylanova Shoxida Zayniyevna – pedagogika fanlari doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti;

Ibraximov Sanjar Urunbayevich – pedagogika fanlari doktori, Iqtisodiyot va pedagogika universiteti;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti;

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti.

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasi mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent, O‘zbekiston davlat jahon tillari universiteti;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD), Samarkand viloyat IIB Tibbiyot bo‘limi psixologik xizmat boshlig‘i.

22.00.00- SOTSILOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O‘zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po‘latovich – sotsiologiya fanlari doktori, professor, O‘zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O‘zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo‘tayeov Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O‘zbekiston milliy universiteti kafedra mudiri.

OAK Ro‘yxati

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IMPORTANT SUBJECTS OF COMPARATIVE AND CONTRASTIVE PHILOLOGICAL STUDIES AND TRANSLATION DIFFICULTIES OF STRUCTURAL-SEMANTIC MODELS OF PROVERBS

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Abstract. This article is devoted to describing numerous approaches of creating linguistic models that encompass the semantic-structural organization of proverbs verbalizing moral and ethical relationships in English and Russian. During the analysis of these models, attention was focused on the methods of verbalizing the invariant within the microtext using specific words or semantic units.

Keywords: linguistic models, proverbs, moral and ethical relationships, verbalization, language, culture, thinking, linguistic structure, semantics.

TILSHUNOSLIKDAGI QIYOSIY-CHOG'ISHTIRMA TADQIQOTLARNING AHAMIYATI VA MAQOLLARNING STRUKTUR-SEMANTIK MODELLARINI TARJIMA QILISHDAGI QIYINCHILIKLAR

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Annotatsiya. Ushbu maqola ingliz va rus tillarida axloqiy munosabatlarni ifodalovchi maqollarning semantik-strukturaviy tuzilishini o'z ichiga olgan lingvistik modellarni yaratishning ko'plab yondashuvlarini tavsiflashga bag'ishlangan. Ushbu modellarni tahlil qilish jarayonida mikromatn ichidagi o'zgarmas ma'nolarni muayyan so'zlar yoki semantik birliklar yordamida verbalizatsiya qilish usullariga e'tibor qaratildi.

Kalit so'zlar: lingvistik modellar, maqollar, axloqiy-axloqiy munosabatlar, verbalizatsiya, til, madaniyat, tafakkur, lingvistik tuzilish, semantika.

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Introduction.

In modern linguistics, significant attention is given to the study of paremiology in relation to the analysis of linguistic structure, content, and typology, which reflect the worldview. Paremiology, as a scientific discipline, examines proverbs, sayings, proverbial expressions, and idioms, which are an integral part of a language and a nation's culture. Their study allows for a deeper understanding of the mentality and cognitive characteristics of a society, including its values, traditions, and way of life. The examination of linguistic structure within the framework of paremiology helps identify both general patterns and specific features

characteristic of a particular linguistic group or region. Additionally, structural analysis provides insight into how paremiological units convey specific information and how this influences the overall statement. Thus, the study of linguistic structure in the context of paremiology contributes to a better understanding of linguistic characteristics and their role in shaping communicative effectiveness [1].

Literature review and methodology.

The content of paremiological units can be varied, reflecting a wide range of life spheres – from everyday situations to philosophical thinking. Through paremiological expressions, people pass down the experience of preceding generations, express their attitudes toward ongoing events, and share wisdom and views on life. An important factor in studying the content of paremiological units is the context in which they are used. Context determines the interpretation and meaning of these expressions.

Paremiology also helps define the typology of linguistic expressions and their functional purpose. Categorizing them into different types allows for the classification of paremiological units according to their function and context of use. The study of the typology of paremiological units helps to understand their role in communication and their appropriate use depending on the context of interaction.

Thus, the study of paremiology in the context of analyzing linguistic structure, content, and typology provides a deeper understanding of a nation's language, culture, and worldview. This field of study opens new horizons for research and expands our knowledge of linguistic features and their impact on communication,

In the current world, where cultural diversity plays an increasingly significant role, language study has become an important aspect of anthropological linguistics. The linguistic worldview of an ethnic group—the way in which an ethnic community perceives and describes the surrounding reality—is a complexly structured system. Modeling this linguistic worldview allows for a deeper understanding of ethnic groups and their cultural characteristics. At the core of this modeling lies the analysis of the lexical–semantic field, grammatical structure, and cultural–semiotic systems of an ethnic group. This approach helps identify and analyze various cultural concepts encoded in the language of the ethnic group [3].

In the field of linguistics, the linguistic worldview is characterized by its exceptional complexity and vast scope. To explore this phenomenon more comprehensively and uncover its essence, linguists employ various methodological frameworks and approaches. The diversity of these approaches allows for the examination of the linguistic worldview from different perspectives and enables a thorough, multidimensional study of this phenomenon. The linguistic worldview encompasses not only lexical and semantic aspects but also grammatical structure, sociocultural context, and related phenomena and processes]. Thus, four methods—modeling, the comparative–typological approach, the structural method, and the field approach—have been effectively utilized at this stage of research to achieve its objectives and obtain the most complete and objective information about the studied objects or phenomena. According to researcher V. Müller, the English language uses the lexical unit «moral» to denote the concept of «morality», which means «moral teaching». Additionally, the phrase «moral philosophy» and the term «ethics» are used to refer to the «study» of morality. To gain a deeper understanding of the concept of «moral», let us refer to its definition in an explanatory dictionary, which provides the following interpretation:

1. Concerning or based on principles of right and wrong behavior and the difference between good and evil.

2. Based on the idea of what is right rather than on what is legal or effective in a practical way; good in character, behavior, etc.. As lexicographic material demonstrates, the key concepts associated with «morality» include «norms of behavior», «relationships with others», «a set of rules», and «morality» in its narrower sense. The English term «morality» corresponds to such Russian notions as «virtuous character» and «conscience». For example:

«A good conscience is a continual feast» (or «a soft pillow») – «Чистая совесть душу веселит»;

«У кого совесть чиста, тот может спать спокойно»;

«Спокоен тот, у кого совесть чиста».

Compare with:

German: *Gut Gewissen ist ein sanftes Ruhekissen* (A good conscience is a soft pillow).

French: *Une conscience pure est un bon oreiller* (A pure conscience is a good pillow) [2].

Discussion.

When referring to the concepts of «**morality**» (**мораль**) and «**ethics**» **нравственность**, natural language reflects their interconnection and significance with a certain degree of flexibility. However, some tendencies in their usage can be identified. For example, the term «нравственность» (ethics/morality in a narrow sense) is most often used in a positive context, evoking goodness and encouraging ethical behavior. In contrast, the word «мораль» (morality) is frequently found in combinations carrying explicit criticism or moral judgment.

At this stage of linguistic science progress, several types of linguistic models are commonly distinguished, including: the sample model, the schematic model, the field model, the typological model, and the sketch model. When developing a model, special attention should be paid to the verbalization of the invariant, which means carefully examining microtexts where certain words or semantic units are used. The analysis should involve studying the semantics of linguistic units and the specifics of their use. Additionally, the study includes a comparison of value judgments embedded in the meanings of words, set expressions, and the semantic-structural organization of proverbs that reflect moral and ethical relationships in the studied languages [5].

The structure of the field model represents a system of interconnected elements that share a common meaning. Within the model, it is possible to identify oppositional relationships that form microfields. These relationships are embodied in sememes, which serve as the core of the fields. The core is structured around a dominant component, which determines the primary direction of meaning within the field. The boundary between the core and the periphery, as well as between different peripheral zones, is fluid and indistinct. The model also includes additional information in peripheral components, which are either connected to the core or related to other aspects of the topic. Peripheral elements provide the field with a broader context and expand its semantic dimensions. This model can be applied to analyze various linguistic phenomena, such as word meanings, syntactic structures, discursive expressions, and more. It allows for a deeper understanding of the interconnections between linguistic elements and their semantic structure.

Based on the collective experience of the people, a structural–semantic model is formed, capable of establishing significant synonymic and antonymic connections in terms of semantics. The interconnection of concepts arises through oppositions in this model. The extreme conciseness of the structure and semantics of proverbs leads to high informational density and enhances the significance of each seme, making them particularly expressive and memorable.

For example, the proverb **«A good example is the best sermon»**, literally translated as «Хороший пример – лучшая церемония», has a Russian equivalent: «Ничто не убеждает людей лучше примера». This proverb conveys the importance of passing on the right experiences and the necessity of constantly demonstrating positive examples—such as harmonious relationships between parents, love, patience, care, and tenderness—so that when a child grows up, they absorb this experience and replicate it in their own family. The key semantic connection in this proverb is **«добро – любовь» («goodness – love»)**, which corresponds to the English concept of **«good – kindness» [4]**.

For example, the proverb **«The milk of human kindness»** refers to compassion, kindness, and heartfelt sympathy. This phrase, coined by Shakespeare, symbolizes an elevated sense of compassion in English linguistic culture, often manifested in the ability to forgive others for their mistakes. The capacity to show mercy is considered a significant personal quality, characteristic of kind and strong–spirited individuals. In Russian consciousness, compassion is perceived as an inner state expressed through mercy, the desire to help, protect, and save others, leading to moral purification. Mercy is an ethical feeling that enriches a person with compassion (love for others) and goes beyond mere pity. It instills genuine understanding and active involvement in the fate of those who suffer, symbolizing a sincere, warm, and kind heart. A significant group of English and Russian proverbs and sayings consists of evaluative judgments. Some of them focus on positive human qualities in the context of goodness, such as diligence and perseverance. For example, the semantic connection **«добро – трудолюбие (усердие)» («good – diligence»)** is reflected in English as **«good – diligence»**. These proverbs emphasize the importance of hard work and persistence as key moral values in both English and Russian linguistic cultures. For example, the proverb **«What is worth doing at all is worth doing well» (literally: «If something is worth doing, it is worth doing well»)** conveys the idea that anything worth doing should be done properly or not done at all. This is a non–equivalent proverb in Russian, meaning there is no direct counterpart in the Russian language. However, in English, there are two synonymous proverbs with a similar meaning: «Well done if twice done» and **«Haste makes waste»** (equivalent to the Russian proverbs **«Поспешишь – людей насмешишь»** and the lesser–known **«Рваться не рвись, но крепче берись»**) [3].

Results.

The Russian proverb **«Рваться не рвись, но крепче берись»** is not entirely identical in meaning to the English equivalent, as it carries an additional connotation: «Do not overexert yourself, but take a firm grip on the task». This phrase subtly implies not to rush but to work steadily and with focus, without unnecessary strain.

The next proverb, **«A good beginning makes a good ending»**, has a Russian equivalent: **«Доброе начало – полдела откачало»**. In many situations, simply starting a task is crucial, as the outcome often depends on how it begins. That is why mindset, determination, confidence,

focus, and perseverance are always essential when embarking on something new. Most importantly, kindness and a good motive behind one's actions play a key role [1].

Furthermore, proverbs are an inseparable part of culture and national heritage. They reflect a nation's mentality, values, and historical experience. Passed down from generation to generation, they retain their relevance and significance over time. Thus, the conciseness of proverbs, their semantic depth, and their use of binary relationships make them a powerful tool for communication and the transmission of valuable knowledge. They not only help memorize important truths but also preserve and reflect the cultural heritage of a people. Thus, the study of structural–semantic models of proverbs in English and Russian, which reflect moral and ethical relationships, focused on the «morality» model («нравственность – morality»). The conducted research demonstrates that these models represent stereotypical perceptions of the English and Russian people regarding the importance of personal development and moral upbringing [2].

Conclusion.

During the analysis of proverbs and sayings, specific phrases were selected, in which both lexico–grammatical and phraseological descriptions and meanings were preserved when translated into Russian. It is important to note that in the examination of English paremias, slight differences were identified in the expression of emotional–expressive and evaluative meanings. These key features can be used for a more precise description of English proverbs and sayings and their translation into Russian.

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