



JOURNAL OF SOCIAL SCIENCES: THEORY AND PRACTICE

ISSN: 3093-9186



VOLUME 1

ISSUE 2

2026

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The Relevance of the Confucius Teachings in the Modern Age

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Abstract: The main purpose of the article is to reveal the ideas of the great Chinese thinker Confucius in detail, to identify the main factors which influenced the formation of his philosophical views, as well as the main stages of the thinker's life. Research methods: systemic, historical, formal-logical, abstract, analogical, and other methods were used. The article provides information about the concepts of "sun zi" (noble person) and "xiǎo rén" (rotten person) in the teachings of Confucius, and also states such properties of a "noble person" as "ren" (humanity), "li" (custom), "xin" (devotion), "yi" (duty), "zhi" (clear-thinking) in detail. In the final part of the article, it states that the thinker's ideas are still relevant in solving global problems in our modern society.

Keywords: Philosophy, Confucius, idea, manners, rules, humanity, customs, loyalty, thinking, person.

Introduction

Chinese civilization is one of the oldest civilizations in the world. Confucius, as the founder of Confucianism, developed philosophical and moral teachings that regulate the life of eastern peoples. Philosophy Confucius made a huge contribution to the spiritual development of society, especially to the moral education of the younger generation. These foundations emphasize the relevance of Confucius' teachings in our view.

Trudy Confucius (551-479 AD), the founder of Confucianism in China, is known to the world as philosophical and moral teachings that regulate all aspects of the life of Eastern peoples from ancient times to our days, and they have a great importance for society, state structure and people's lives. Scientists studying the teachings of Confucius emphasize his enormous influence on the world community, especially on the philosophical teachings of Eastern countries, and the relevance of his study. Confucius, as the spiritual leader (father) of the Chinese people, left a huge universal human

legacy to the entire world; this teaching, which corresponds to Chinese ideology, is perceived not only as a concept, but also as a religion

Russian scholars from the XIX century began to study and spread Chinese culture.

Philosophical and moral teachings of Confucius contribute to the strengthening of socio-political, spiritual and international relations of Kyrgyz society. Over time, some shortcomings of these studies became apparent. It is clear why Central Asian countries are now more interested in Eastern philosophical and ethical teachings. The main question of the study: “Why the basic ideas of the Confucius doctrine have not lost their relevance to this day?”.

The article is aimed at solving the following tasks:

- to analyze the ideas of Confucius, his biography in the context of modern globalization processes;

- to identify and characterize the impact of Confucius's humanistic concept on consciousness.

This study is focused on the main ideology of Confucianism.

Methods and Materials

Historical analysis and research methods of social philosophy are used in this study. The book of “Lun Yu” which reflects Confucius thoughts is used as the basis for analyzing the materials.

The works of Russian and Chinese scientists in the field of Chinese studies Wáng jiànli, M.Y. Sidorov [1], P.A. Bulangenin [2], V.A. Vasiliev [4], L.S. Perelomov [5], V.Z. Klepikov [6], T.M. Addykaarova [7], E.K. Sharipova [7, 9], A.T. Akmatyaliyev [7-9] represent the theoretical basis of the study. The practical significance of the study lies in the possibility of providing students studying ancient Chinese philosophy with a comprehensive philosophical analysis of the main factors shaping philosophical thinking.

In the XIX century the interest in Confucianism, which form the base of Chinese philosophy strengthens in Russia. Disputes between Slavic and Western scholars arose during the discussion of Confucius' ideas. The researchers Wang Jianli and M. Y. Sidorov mentioned that Confucius teachings had a great influence on the work of the great Russian writer L.N. Tolstoy [1].

Since the beginning of the 19th century, a number of scientific works have been created by scholars in Russian society with the aim of popularizing Chinese culture and Confucian philosophy. For the first time “Lun Yu” was translated into Russian by the recognized father of the sinology N. J. Bichurin (1777-1853), but this work was not published. Then the translations of orientalist V.P. Vasiliev (1876) and P.S. Popov (1910) were published. Currently, there are a number of translations “Lun Yu” by V.M. Alekseev, V.A. Krivtsov, L.I. Golovachev, I.I. Semenenko, A.S. Martynov, L.S. Perelomov and A.E. Lukyanov. However, among all translations, the work of the Confucianist and orientalist L.S. Perelomov is in the first place (1998; second edition - 2000). For that, critical analysis were carried out to the Confucius canon under the guidance of L.S. Perelomov and his followers, as well as to all early translations in Russian, English, German, French, Japanese and Korean languages. As the result, full Russian version of “Four Books” [1] was published in 2004.

Confucius' ideas were embodied in canons created by his disciples and followers. There are 13 classical canons of Confucian teachings (up to 40 volumes). The most important of them are the works 四书 “Si shu” (“Four Books”) and 五经 “Wu jing” (“Five Books”). All the classical works of Confucius were written in Old Chinese, written form in the literary style Wenyan (文言 wénán, “culture of speech” or “written speech”).

Result and discussion

As for the biography of the thinker, Kong zi, or Confucius, was known as the founder of philosophical theory in ancient China. His philosophical thoughts have great significance as a symbol of modern China, and he is considered as the first teacher of Chinese. It is also clear to everyone that the establishment of the Chinese state was founded on the Confucius teachings.

The great thinker was born in the small town of Qufu (Цюйфу) in the territory of the modern province of Shandong during the Lu dynasty. When Confucius was three years old, his father Shu Liang died. As a child, he was distinguished by obedience to his mother's instructions, respect for his elders and intelligence. He liked to play games as rituals and sacrifices. When he was seven, his mother sent him to school to get a decent education, where he was recognized as a hard-working and smart boy. At the age of seventeen, he had been appointed assistant to his teacher Ping-Chong, who was the mayor of the city at that time, where Confucius lived with his mother. The ancient books in his school greatly influenced on the growth of Confucius's intellectual development and spiritual purification of his heart, because young Confucius read them tirelessly day and night.

Upon graduation, Confucius began working in the civil service on the recommendation of his mother. Every morning, he visited the market to control the quality of the products on the market and checked the quality of meat, bread and fruit together with his experienced people. He supported honest and dutiful traders and punished those who cheated. He had made great success working honestly and fulfilling his responsibilities. His free time was still devoted to science and learning new things.

When he was 19 years old, he married an adult daughter of the family named Qi guan shi. In a year, he had a son, then a daughter. However, despite of this, Confucius could not feel happy. No matter how hard he tried, he had no love for his wife, but he had promotion in his career. The head of the kingdom of Lu and his surrounding officials unanimously elected Confucius inspector of irrigated lands, forests and livestock, at the same time he was given the right to formulate, adopt and repeal rules and laws.

In this position Confucius was able to show the highest capacity for work, but suddenly in B.C. In 528 his mother died, and according to the custom of that time he refused the civil service. This period was a period of complete change in his life, because he had much free time to study historical documents, customs, rituals, ancient music, values left by the ancestors. Researching the biography of the thinker and the main periods of his life, it is possible to say that philosophical reflections of Confucius began precisely at this period. In 522 BC the cherished dream of his life was implemented, as he and his close disciples began a journey through the scattered kingdoms of China [2].

Confucius teachings are voluminous and important, and they encompass the human concepts and certain problems of peoples' life. In the history of Confucian teachings, the teachings of him are regarded as the category including moral and socio-political rules. It is not surprising that the general rules of behavior described above have been passed from generation to generation for three thousand years. Moreover, these rules are applied as the basis for educating people, shaping peoples' behaviour and way of thinking in the family, at work and in the Chinese society. The main objective of Confucian education is diversified through the establishment of an ideal social order through moral education and the development of a personal culture.

The suggestions for the head of state and branches of power are clearly presented in the thoughts of the thinker more than 2500 years ago. It states: “When the trust of the people to the emperor and officials is great, it is possible to take the direction towards stable development. People's trust can never be broken by outside forces” [3-4].

“Sun zi” (Цзюнь-цзы) is considered one of the greatest human qualities. This term was taken from Shi-jin (Book of Songs) by Confucius, in which “Sun zi” is frequently used and means “son of the state” or “noble man/person”. And Confucius used this term not only to show forefathers and background of a person as above mentioned “son of the state” or “noble man/person”, but also as a kind of category to determine personal qualities. Confucius writes: “Sun zi” is a perfect husband or a man and he is engaged in idealizing his thinking and behavior”.

He believed that only when each person worked on himself and tried to become “Sun zi”, it was possible to notice the society's development for the better. This rule primarily referred to the

ruler/head, as it was believed that the head of a ‘heavenly country’ should be accepted as a model to resemble by the common people.

The opposite of “sun zi” is “xiao ren” (rotten person), and for this person the material value is higher than spiritual wealth. If a noble man thinks of justice, “xiao ren” thinks only of his own interests, if a noble man aspires to the higher, “xiao ren” goes to the bottom. Therefore, one can only meet the requirements of the rules of moral behavior identified by Confucius, when one is self-reflexing and constantly engaged in enhancing one’s thinking.

Sun zi is an honorable man, scholar, official, statesman, and as he is elevated, he behaves modestly and embodies the five leading qualities characteristic to a man:

1) “ren” means being humane, humaneness, and it shouldn’t be taken for the romantic love, between man and woman, but instinctive feelings of person given by nature, which are the impetus to the emergence of consciousness and civilization. Therefore, in the doctrine of Confucius “ren” is presented as the divergence between people and animals, and contradicts the qualities as cruelty, betrayal and callousness, so “ren” is compared with the tree.

2) “li” means observance of customs, rituals, decency, respect for parents, tenderness and is associated with ‘the fire’;

3) “xin” denotes devotion, sincerity, kindness, and it is said that it does not allow hypocrisy and is compared to ‘the earth’;

4) “yi” means duty, justice, it is believed that the noble man necessarily obeys “yi”.

It is also said that subjection «yi» is not considered a sin of self-interest, but a person who obeys “yi” can understand the correctness of such behavior. As an example, it can be explained that the child understands the duty in front of his parents, and he owes acknowledgment of gratitude to his parents for his upbringing. “yi” confronts egoism. It is said that ‘noble man’ seeks “yi”, and ‘rotten man’ seeks his own benefit” - and this category is compared with ‘iron’;

5) “Zhi” explains right-mindedness and wisdom. “Zhi” person can predict the results and consequences of what he says and does, and can feel like in his shoes. “Zhi” is compared with the element of ‘water’ in Confucius teachings, and opposed to stubbornness and stupidity [5-6].

Therefore, it is possible to find solutions to the problems of political literacy, proper education, building relationships and environmental problems in modern Kyrgyz society in the teachings of Confucius. Analyzing some sections of “Lun Yu”, one can come to the following conclusion: Confucian teachings are very important to Chinese as well as Islam to Muslims.

Conclusion

Confucius said: “The noble man never gives up humaneness, even when he is in a hurry or when his life is in danger. If he renounced humaneness, how can we call him a noble man?” [6] . Therefore, if a noble man is required to choose one of the principles of humaneness and life, surely he will necessarily choose humaneness. For a noble man a worthy death is more significant than choosing an aimless life. It can be said that Sun zi is an ideal person with perfect behavior, education, honour and reputation. Patience, comprehensive understanding of life is characteristic to him, therefore he is irritated by pettiness and impudence. Confucius called this way as “the golden middle” and believed that it could be achieved by observing the rule of “Li”. Respect without Lee can turn into impudence, loyalty into timidity, strength into violence, and straightforwardness into coarseness.

When we look at Confucius’ teaching as a whole, it can be divided into independent or autonomous parts (ethics and metaphysics). As a rule, while studying each circumstance and problem, we proceed to investigate it only after we have conceptualized it as a general object. In most cases, if we use the European concept of humanitarian theory and use methodologies oriented from abstraction to specificity, the abstract stage of cognition is not viewed in the teachings of Confucius. It can also be noted that logically, it is directed from specificity to abstraction, and the role of the abstract stage is performed by practical-learning activities. Confucius was concerned with accurately

characterizing the specific and comprehensive eternal truth and clarity. It is problematic to split Confucius' teachings into categories and separate parts, and finally to assemble and view them as a whole. Without understanding one category, one cannot recognize the others.

There is no doubt that the category of “Zhen” (humanity, humane-love) in Confucius' teachings is closely associated with the category of “Li” (customs, rituals) by its material meaning. Humanity can be comprehended as the accomplishment of custom, if it is expressed in the principles of correcting the relationship of people. Therefore, if humanity is the soul of society, we can say that customs are its body.

“I have not invented anything new, I convey the thoughts left by our ancestors” - as Confucius said, he systematized views in historical books. The reason is that his contemporaries did not comprehend the knowledge preserved in the written form that was given in disorder.

The main goal of Confucius' life was to build a strong and developed state for the Chinese people, and wanted the ruling emperors and officials to be educated and set the right policies. It can be said that Confucius teachings corresponded to the period when China was splitted into scattered khanates, disagreeing with each other and of course, external enemies attacks increased, so it was a relevant teaching police within the state.

In addition, one of the main ideologies of Confucius' teachings was the upbringing of a proper, educated and just person. It can be said that an educated person is expected to have a good family and give a decent education to his children, as a result of which society and the state will develop. Another key to the thinker's teachings is that a child should serve his father and the nation with all his heart.

In conclusion, the principles are very prevalent in the study of the thinker and this cannot be stated in two words. However, since this teaching corresponds to the mentality and views of the Chinese people, it has found millions of supporters in China and Asian countries; it is accepted not only as a doctrine or philosophy, but also as a religion.

In conclusion, the research has given the following result: the essence of Confucius life was forming humanistic qualities in the hearts of people of different status and ensure prosperity, development and growth of the whole nation. Really, if each person acquires qualities characteristic to the noble man, if each person establishes a reliable family, if their children see the behavior of their parents and get a decent upbringing, then a worthy head of a state, responsible people would have revealed themselves and society would have sustainable development to ensure the development of modern society. You and me constitute the society. For instance, first we form a family, so a family means a small society and the state is built from a small society. Ignoring the problems in the family could lead to the problems of the state in future. Greater attention must be paid to the role of institutions that nurture each person from childhood and the work they do. We may think that we are educating our child in the right way at home, but we must not forget that the community around him has a great influence.

Confucius teachings are similar to the philosophy of great thinkers from previous era, strive to create a society where the main problem is to live in peace, get along with each other, trust each other, be kind, and live in harmony with others.

Modern Chinese culture is establishing a prosperous and growing society following Confucius principles. The social structures of our young and independent state can learn from Confucius principles and can use them, if appropriate.

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Protoroot Kap-"Cover" and His Reflexes in Nostratic Languages

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Abstract: The relevance of the topic of the article lies in the fact that in nostratics, information about the protoroot with the meaning "cover" and its reflexes in modern languages are presented separately, non-systematically, in various publications, are presented out of connection with each other and it is need concentrated consideration. The aim of the research is to coordinate the facts discovered by comparativists and their ideas regarding the origin and transformation of the ancient root with the meaning "cover" in the languages of Eurasia and North Africa within the framework of a comprehensive synthesizing model. In the process of comparative analysis of the facts of the corresponding languages, the proto-form of the verbal meaning "to cover" was reconstructed in the form of *kap-, which could act as the initial beginning of all possible formal semantic transformations and derivatives. The sound transformation of the protoroot was carried out within the framework of such general linguistic phonetic processes as alternation, syncope, apocope, epithesis, lengthening of the interconsonal vowel, diphthongization, metathesis, etc., which led to an increase in sound discrepancies in the phonological appearance of the prototype reflexes. In addition, modern transformations of the root have acquired diverse meanings – procedural ("to close", "to be closed", "to cover", "to hide", "to be hidden", "to cover", "to besiege", "to surround", "to envelop", "to fill", etc.), substantive ("a veil", "a blanket", "a shroud", "a cover", "a bark", "a leather", "an envelope", "a shell", "a bag", "a sack", "a warehouse", "a cellar", "a sheath", "a holster", "a dishes", "a vessel", "a bucket", "a measure", "a sample", "a shape", "a grave", "a coffin", "a prison", "a sheaf", "a bundle", "a armful", "a cart", "a vegetable garden", etc.). These facts indicate that in the process of their development, the lexical units of the language undergo various modifications and they are semantically enriched, branched, preserving elements of ancient meaning, satisfying the increasing need of their native speakers for an adequate nomination of similar and close actions and objects.

Keywords: nostratics, protoroot, reflexes of a protoroot, kinship of languages, phonetic processes, reconstruction, comparison, semantic derivation.

Introduction

Our research was carried out within the framework of nostratics. Nostratics is a branch of comparative historical linguistics that postulates the distant genetic relationship of a number of language families of Eurasia and North Africa - Altai, Dravidian, Indo-European, Kartvelian, Uralic and Semitic-Hamitic [1, pp. 53-63; 2, pp. 95-112; 3, pp. 407-426; 4, pp. 3-73]. Currently, the composition of nostratic languages is widely understood and it also includes Dagestan, Sino-Tibetan, Chukchi-Kamchatka, Eskimo-Aleut and other languages [5, pp. 253-409; 6, pp. 21-118; 7, pp. 43-49; 8, pp. 310-313; 9, pp. 491-497; 10, pp. 521-527; 11, pp. 48-53]. We consider the etymology of the nostratic root *kap- "to cover" in a broad context, citing facts also from Dagestan and Chinese languages. We took information about the origin of this root and the geography of the spread of its transformations from the V.M. Illich-Svitych's [4, pp. 336-337], V.I. Tsintius's [12, p. 377], S.A. Starostin's [14, pp. 38-39, 92], S.M. Khaidakov's [15, pp. 91, 93, 337], L.S. Levitskaya's [16, pp. 266, 274-275] and other linguists's works. The material we have collected indicates that the etymological dictionaries do not present the facts of all language families, that etymologists do not

know all the same-root nominees of the meaning of "cover". The relevance of the topic of the article is to fill this gap in nostratics and the need to coordinate new facts with well-known ones. Therefore, our goal is to synthesize all the recently discovered transformations of the root *kap- "cover", to present them in diachronic and synchronic integrity.

Methods and Materials

The object of the research is the nostratic root *kap- "cover", represented in a various formal and semantic reflex. In the languages of Eurasia, the reconstructed protoroot was modified, transformed and took on a different sound appearance within the framework of rules and processes allowed by phonetic legitimacy. The root sounds were subjected to various changes: 1) alternation (*kap*, *кep*, *kup*, *gap*, *gip*, *kai*, *kei*, *kou*, *guo*, *kab*, *keb*, *kib*...); 2) syncope – a loss of the middle vowel (*кp*, *кb*, *gp*, *gb*...); 3) epithesis (*kopo*, *kapa*, *khaba*, *gobal*, *kipe*, *kbn*...); 4) apocope (*ka*, *ko*, *ga*, *ge*, *ha*, *he*...); 5) lengthening of the interconsonal vowel (*kāp*, *kōp*...), 6) diphthongization (*kau*, *kuo*, *guo*, *kui*...), etc. Such a multifaceted transformation of the root is carried out in accordance with the phonological patterns of languages, which increase the external differences in the reflexes of the original root, sometimes bringing the sound discrepancies of its modern variants beyond recognition.

In the divergence process of the proto-language into dialects, adverbs and individual languages, the semantics of the root becomes rich, branched and ambiguous, acquires the quality of correlating with various denotations of the surrounding world, transforming the primary procedural seme into substantive, adjectival and adverbial, but preserving elements of the ancient assumed meaning. Therefore, naturally, the original seme "to cover" is modified, enriched, complicated by semantic derivatives such as "to cover, to close", "a blanket", "a cover", "a dress", "a clothes", "a cap", "a door", "a gate", "a hat", "a bag", "a sack", "dishes", etc. (see Table No. 1 on the left page).

The article uses methods of comparison, contrast, reconstruction and semantic convergence.

Results and their discussion

Reflexes of the root *kap- "to cover" in the Altaic languages. The original form of the root is found in the Turkish and Chuvash languages: Turkish *kap-*, Chuvash *hyp-* "to close", and with the epithesis *-a* (*qapa-*) - in Azerbaijani, Gagauz, Karakalpak, Krym-Tatar, Nogai, Chagatai in the meanings "to close" (in all languages), "to cover" (Turkish), "to lock up" (Gagauz, Karakalpak, Krym-Tatar), "to put in jail" (Gagauz, Nogai). Compare Chagatai *kaba-* "to embrace, surround, besiege". Turkologists reconstruct the protoform in different ways: **qap-* (J. Clawson), **qāp-* (M. Rysanen), **kap-* (A.M. Shcherbak) [16, p. 261].

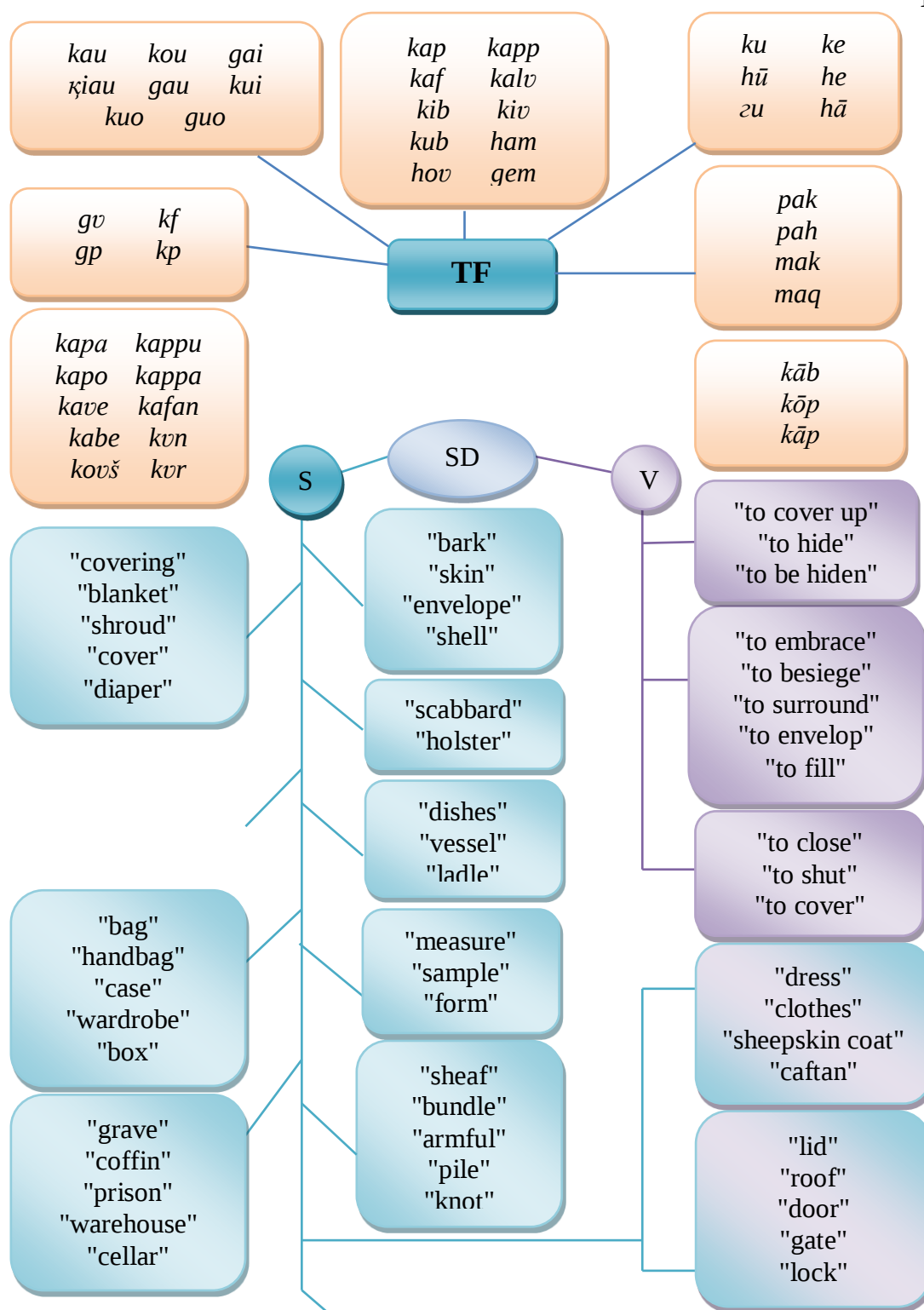
Derivatives of this verb root are also productively found in languages in the form *qapla-/hupla-/qāpla-/qapta-* etc. with the meaning "to close, to cover", etc. For example, Kyrgyz *qapta-* is polysemantic and reflects the meanings: "to pour into sack (qap "sack"), to surround, to cover from all sides; to cover; to fill; to move with a large mass; to pounce, to throw (abuse)" [17, II, p. 544].

There are also substantial derivatives of the root in the Turkic languages:

1) with the suffix *-y*: Azerbaijani, Kazakh dialects, Karakalpak, Nogai, Turkish, Turkmen, Uzbek dialects, Uighur *qapy*, Gagauz, Karakalpak, Krym-Tatar, Kumyk *qapu*, Turkish dialects *qaby*, *kafy*, *qabu*;

2) with the suffix *-yq/-uq*: Old Turkic *qabyg*; Chagatai *qapug*, *qapyq*, Uighur dialects *qabyq*; Lobnor, Khorasan *qabaq*, Uighur dialects *qopug*, *qobuq*, *qovuq*, *qōvuq*, *qōq* with the meaning "door" (in all languages except Uighur dialects, Turkish dialects, Azerbaijani dialects, Kumyk), "wicket" (Turkish), "gate" (Azerbaijani, Karakalpak, Kumyk, Lobnor, Nogai, Uighur dialects), "reception room, reception rooms, reception halls" (Old Turkic), "office, presence, service, place of service" (Turkish), "prison" (Turkish dialects), "balcony for a canopy" (Azerbaijani dialects), "street" (Turkish dialects);

Table No.1



Abbreviations accepted in Table No. 1: SD – semantic derivatives, TF – transformations formed by resulting from sound processes, D – diphthongization of the final part of a syllable, A – apocope (fall of the final consonant), Al – alternation of sounds, S – syncope (fall of the middle vowel), E – epithesis, M – metathesis, VL – vowel lengthening, V – verb, S – substantive.

3) with the suffix *-qa*: Bashkir, Barabin, Kyrgyz, Tatar, Uzbek dialects, Uighur dialects *qapqa*, Old-Turkic *qapga*, Uzbek *qopqa*, Chuvash *hapha*, Kazakh, Karakalpak *qaqpa* (metathesis) with the meaning "a door" (Uzbek dialects, Chuvash), "wicket" (Karakalpak), "big door" (Old-Turkic), "gate"

(Barabin, Bashkir, Kazakh, Kyrgyz, Uzbek dialects, Chuvash), "city gate" (Kyrgyz), "fortress gate" (Old-Turkic), "shutter" (Uighur dialects), "farm, house" (Tatar dialects), etc. [16, pp. 274-275].

We believe that the list of derived nouns is open and can be continued [16, p. 275]. In the Uighur *qōq* occurred syncope (from **kōv-uk*): the loss of *v/ε* led to a reduction in the root volume and lengthening of the vowel.

The procedural root *qap-* "to close" correlates with the substantive *qap* "a sack". The latter is widely and variously represented in the Turkic languages: Azerbaijani, Altaic, Balkar, Barabin, Bashkir, Gagauz, Kazakh, Karaim Trakai, Galich, Karakalpak, Kachin, Kyrgyz, Koibal, Koman, Kuman, Nogai *qap*, Turkish, Uighur dialects *qāp*, Uzbek dialects *qop*, Karaim Trakai, Galich, Chuvash dialects *qap*, Turkish dialects *gab*, East Turkic, Turkish *qab*, Khakass *hap*, Yakut *hā* in the meanings "a sack" (Altaic, Barabin, Kazakh, Karakalpak, Karaim Trakai, Galich, Kyrgyz, Kuman, Nogai, Uzbek., Uighur, Khakass), "a bag, a sack, a pocket" (Altaic, Nogai, Uighur, etc.), "a package, a bag" (Bashkir dialects), "box" (Bashkir, Gagauz, Tatar, Turkish, Turkmen); "a dishes" (Azerbaijani, Gagauz, Turkish, Turkmen), "cup" (Turkish), "a case" (Azerbaijani, Kazakh, Karakalpak, Kyrgyz, Lobnor, Tatar, Tuvan, Turkish, Turkmen, Uighur dialects); "a cover" (Altaic, Balkar, Bashkir, Tuvan, Turkish), "a scabbard" (Altaic, Karakalpak, Kyrgyz, Lobnor, Teleut), "a holster" (Karakalpak, Tatar), "a tire" (Gagauz, Turkish), "a shell" (Kyrgyz), "cover" (Gagauz, Turkish), "a binding" (Karakalpak), "a crust" (Karakalpak), "amniotic sac" (Old Turkic), which are united not only by community the sound, but also the fact that they all have an integrating meaning "a cover, a coat".

The names of the sack and the case in the Turkic languages are also compared with the facts of other Altaic languages:

1) Korean *kap* "a tire, a case"; *ham* "a case" [18, p. 892], *kaba/khaba* "a cover" [18, p. 913]; Middle Korean *kaphi/kaphir/kaphar* "a peel, a skin, a shell", Modern Korean *kap-čir* "a bark, a peel, a shell" [14, p. 39];

2) Japanese *kapa* "a bark"; in isolated Japanese dialects of Taiwan: *kanakanbu kaba* "a bark", *paiwan kaba* "a clothes" [14, p. 92];

3) Mongolian: Buryat *habhag*, Kalmyk *havhg*, Khalkha-Mongolian *havhag* "a lid (of a vessel, box, etc.)" [19, III, p. 15]; Kalmyk *havah* "a bag, a pouch", Khalkha-Mongolian *havgta* "a purse, a pouch; a box, a case (for example, for decoration)" [19, III, p. 15]; written Mongolian *habtagan*, Mongolian *havgta* "a bag, a purse, a pouch" [12, I, p. 377]; Kalmyk *kevng*, Khalkha-Mongolian *hevneg* "a burka, a felt cloak"; *hovh* "wicker basket (basket for clothes, vase for sweets, etc.)" [19, II, pp. 109-110];

4) Tungus-Manchurian: Manchurian *habataha* "a chest (male); a bandolier"; Negidal *kaptuh* "a bag, a handbag", Oroch *kaptira/kaptura* "a handbag (made of moose or fish skin, hunting)", Solon *habterge/hapturga* "a pouch"; Evenk *kaptuk* "a pouch, a handbag", *hapturga* "a case (for smoking pipe)" and others [12, I, c. 377]. These examples come close to the word *qab* "a snake skin; a tree bark" [16, p. 267] in the Turkic languages.

In all cases, there is a distant connection with the meaning "to cover".

Transformations of the protoroot in Dagestan and Georgian languages. In these languages, we have transformations: *kap/hap/keb/kab/gib/kam/ku/gu/pak/pah/ boh/bag/muk/mux/mag/mah*, etc., which are in alternation and metathesis relationship. There are also cases of epenthesis, epithesis and dieresis. On Dagestan base, the protoroot **kap-* "to cover" in a modified form represents the follow meanings:

1) "to close": Dargin *kap-bares*, Lezgin *khev-irun*, *khev-un*, Kryz *kuf-až*, Tabasaran *hap-kub*, Tsakhur *hau-iy*, Kryz *khyf-ur* "a castle" [15, p. 126]; compare also Tsakhur *mukhai* "a key", revealing a metathesis in relation to the previous examples;

2) "a roof": Gunzib, Tsez, Hvarshin *khu* "a roof"; Gunzib *khame* "an earthen roof", Bezhitin *khamo* "a roof"; Avar *mok-rukh* "a ceiling" (metathesis), Ahvah, Ginuh *kami*, Andiy *mok-olku* "a roof, a ceiling" (metathesis), Bezhitin *kavari* "a roof roll", Agul *gu* "a ceiling" (from **kav-*),

Tabasaran *gva*, *gvard* "a ceiling, a log", Lak *magi* "a roof, a ceiling" (metathesis), Lezgin, Rutul *khov* "a ceiling" [15, p. 79]; compare Georgian *kep-an* "a roof" [4, p. 337];

3) "a clothes": a) Agul *kev* "a shawl", Dargin *heva* "a shirt, dress", Archin *kob* "a clothes", Gunzib *kaba*, Ginukh *koboi* "a shirt, a dress";

b) Rutul *khabači* "a burka", Avar *habarča* "a sheepskin coat, a fur coat", Andean *kabača*, *hapa* "a beshmet", Lak *khavaču*, *khaču* (syncope has been occurred in the second example), Tabasaran *kabačey* "a sheepskin coat, a fur coat", Kryz, Lezgin, Rutul *kava* "a sheepskin coat, a fur coat" (compare metathesis: Avar *ti-mug*, in dialects: *umug*, *umuh*, *imyg*) "a sheepskin coat, a fur coat", Bezhitin *maka* "a sheepskin coat, a fur coat") [15, pp. 91, 93];

c) Dargin *kapa*, Lak *kapa* "a papakha, a hat"; metathesis: Tsakhur *pa-pah*, Lezgin *ba-pah*, Agul, Lezgin, Rutul *bar-mak* "a papakha, a hat" [15, p. 92]; these examples are compared with the roots *kep-/pek-*, *kap-/pak-* in words like French *kepi* "a peaked cap", Kyrgyz *tel-pek* "a cap", *kal-pak* "a hood", etc.;

4) "a sack": Avar, Andiy *hap*, Lak *qap*, Rutul *hvab*, which are in the relationship of metathesis to forms: Andiy *bohčə*, Kryz *bagax* "a sack" [15, p. 86];

5) "a grave": Avar *hob* "a grave", Dargin *hab*, Lak *gav* "a grave", Avar *hebal* "a cemetery", which are compared with Old-Turkic *qabyrchaq* "a box, a chest, a coffin" [12, I, p. 377], Kyrgyz *qabyr* "a grave; a tombstone; a mausoleum" [17, I, p. 377];

6) "a bundle": Lak *gi* "a bundle of firewood", *givu* "a bundle, a pack", Tsakhur *hev* "a pack", Lak *qvor* "an armful of hay, a grass", Bezhitin *gova* "a stack", Dargin *geba* "a stack", Lak *qav*, *qab* "a sheaf", Archin *xvab* "a sheaf", Bezhitin *gəme* "a shock", Kryz *kamav* "a shock", Lak *kamu* "a pile" [15, pp. 69, 70]; metathesis has changed the sound form of other words of the same root: Avar *mag* "a bundle", Bezhitin *myg* "a bundle, a grain"; compare Tabasaran *myg*, *mugv* "a basket for straw", Gunzib *baki* "a paddock" [15, pp. 69, 79]. These examples converge with the Greek *komiz* "a bundle", Slovene *kopa* "a pile, a stack", Lithuanian *kapaĩ* "a cemetery", etc. [13, II, pp. 300, 316].

Reflexes of the root in Indo-European languages. The transformations of the protoroot *kar- "to cover" in these languages are also presented in various phonetic variants and semantic types in accordance with the general patterns of development of linguistic units:

1) "a headdress": Old Latin *cappa* "a type of headdress, a hood", French *capuchon* "a hood", Lithuanian *cepure* "a hat", Polish *czapka*, Slovakian, Czech *čepce*, Upper Sorbian, Lower Sorbian *copc*, *cepc* "a cap", Russian *čepes*, *kepka* "a forage cap" [13, IV, p. 333; 13, II, p. 185; 4, p. 337]; Old Russian *kaptur/kaptura* "a warm hat", Italian *capparo/capero* "a hood", Czech *kaptour* the same [13, II, p. 187]; Russian, Ukrainian. *kapa* "a hat", *kapar/kapor* "a type of headdress", Dutch *kaper* "a hat", Russian, Ukrainian *kapeliuh* "a hat, a cap, a malakai" [13, II, pp. 183, 184]; Old Russian *kuveri*, Russian *kiver* "a military headdress, a wedding crown" [13, II, p. 228];

2) "a clothes": Russian *kebeniak* "a kind of outerwear with a hood", *kepeniak/kobeniak* "a rain cloak" [13, II, p. 220]; Russian *kapot* "a morning women's dress", French *capot*, Italian *cappotto* "a raincoat" [13, II, p. 187]; Middle Indoarian (protoroot) *kavaji* "a upper dress", Old High German *kavati* "a clothes, a armor", Russian *kabat* "a work shirt, a jacket, a blouse". Ukrainian *kabat* "a jacket, a blouse", Old Russian *kabat* "a kind of royal clothes, a kaftan", Czech *kabat* "a coat", Polish *kabat* "a kaftan, a doublet", Bulgarian *kavat* "a rich outer dress" [13, II, p. 150]; Russian *kaverzni* "a summer shoes" is not related to the root *kar- "to cover", having in its composition the prefix *ka-/ko-* and the verb root *verz- "to knit, to weave" [13, II, p. 153];

3) "a veil, a cover": Greek *skepez* "a cover, a shell", *skepi* "a cover", *skepao* "to cover", English *to cover*, Old Russian **kapa*, *пс. na-kap-ka* "a woman's veil on her head in the form of a veil" [13, IV, p. 333; 4, p. 337; 13, II, p. 183]; Russian, Ukrainian *kibala*, *kibalka* "a canvas cap worn by married women under with a handkerchief", Lithuanian *kublas* "a wide bandage over the hair of girls" [13, II, p. 227]; Russian dialect *kovora* "a blanket", Bulgarian *guber*, Czech *koberec*, *kober* the same [13, II, pp. 270-271]; Russian *kibitka* "a arched covered cart, a cart, a road sleigh" [13, II, p. 227]; Russian *kaptan/kaptana* "a covered winter wagon" [13, II, p. 187]; Russian *kaptyr/kaftyr* "the

veil of the monastic kamilovka of the Old Believers", *koptur* "a bag on the head for protection from mosquitoes" [13, II, p. 188];

4) "to close, to enclose": Armenian *kop'* "an eyelid", *kap'ucanem* "to lock up", Swedish *käfte* "a fence", Middle Latin *cupella* "a crucible (a vessel made of refractory material for melting, cooking or heating various materials)", *capella* "a roof for distilled bubble" [4, p. 337]; Persian *havāk* "(reed) a fence, paddock" [13, II, p. 148]; Latvian *kaba/kabe* "a rafter" [13, IV, p. 267]; Middle High German *ham* "a fenced area", Lower German. *hamme* "a fenced field" [13, IV, p. 300];

5) "a vessel, a case": Old Indoarian *camu-* "a bowl, a cup" [13, II, p. 300], Latin *capsula/capsa* "a container, a case, a box", Old Russian *kap'* "a receptacle; a scabbard; unit of weight", Middle German *kap* "the measure of weight", Swedish *kappe* "the measure of weight" [13, II, p. 187, 189]; Latin *capsa*, Polish *kabza/kapsa*, Russian West *kabza/kobza/gamza* "a wallet" [13, II, p. 151]; Old Russian *kov* "a vessel", Russian *kovčeg* "a casket, a box, a boat", Belarusian, Russian, Ukrainian *kovš*, Lithuanian *kaušas* "a ladle, a large spoon", *kiaušas* "a skull, a hard shell, a bowl", Latvian *kause* "a skull, a bowl, a spoon" (*kau-*, *kiau-* < **kav*) [13, IV, pp. 272-273]; Middle Croatian *kabao* "a bucket"; Czech *kbel/qbel* "a vat, a bucket, a tub", Middle High German *kübel* "a vat", Latvian *kubls*, Lithuanian *kubilas* "a vat" [13, IV, p. 267].

On the transformations of the ancient root in Dravidian, Semitic-Hamitic and Uralic languages. We will give examples of these languages in comparison with the individual facts of other nostratic languages.

1. Dravidian languages: Tamil *kappu* "to cover the sky, to spread (about clouds)", *kavj* "to cover", Malayalam *kappu-* "to cover", Kota *kavo* "to cover with clothes", Toda *kof-* "to surround from all sides", Kannada *kappu/kavi* "to cover", Tulu *kabiju* "to besiege, to surround", Telugu *kappu* "to cover", Parji *kapp* "to cover", Kurukh *khap-* "to close, to cover tightly" [4, p. 337].

2. Semitic-Hamitic languages:

1) Semitic **kp-* (*kpr*, *kpn*): Arabic *kfr*, *-kfr* (inf.) "to cover, to wrap", *kfn*, *-kfn* (inf.) "to cover a dead man with a shroud", *kafan* "a shroud", Old South Arabic *kpr* "a lid", Old Jewish *kpr* "to atone for sin" (<"to cover"); **qpl* "to close, to lock": Arabic *qufl* "a padlock", in other cases is noted the metathesis: Arabic *qlf* "to lock"; Shahri, Mehri, Botahri (South-Arabic) *qlf* "to be closed", Geez *quelf* "a lock", Tigre, Harari *qlf* "to close"; compare Kyrgyz *kulpu/kulp* "a lock", *kulpta-/kulpula-* "to lock the lock";

2) Cushitic **kpn*: Somali *kafan* "a shroud", Galla *kafan-* "to bury", Kaffa *kaf-/kapp-* "to cover with a shroud"; compare Kyrgyz *kepin* "a shroud", *kepinde-* "to put on a shroud, put on a shroud (on a dead man)";

3) Old Egypt *kp-* "to hide, a canopy", Coptic (boheir) *khōp*, (Said) *kōp* "to hide";

4) Berber: Ghadames *ekif* "to hide";

5) Chadic: Angas *kup* "to close tightly; to clench a fist; to cover" [4, p. 336].

3. Uralic languages: Finnish *kuppi/kupin* "a cup", *kuo-* (from **kup/kub*) in the words *kuori/kuoren* "a bark, an envelope, a husk", *kuormasto* "a wagon train"; *kuva* "a picture, an image, a photograph", *kaappi/kaapin* "a closet" [20, pp. 237-241]; Hungarian *kep* "a painting", Mari *kap* "a body, a camp", Komi *kab* "a pad" are compared to Uighur *kep* "a form, a picture", Altaic *kep* "a measure, a sample, a pad" [13, II, p. 185]; Sami *kobbat* "a women's summer clothes made of coarse linen" [13, II, p. 266]; Finnish *kapalo* "a diaper"; Karelian *kabalo*, Viennese *kaval* "a diaper"; Estonian *kabala-vöö* "a swaddling cloth (a long narrow strip of cloth that was previously swaddled or wrapped around a baby over diapers)" [4, p. 336].

Reflexes of the protoroot in the Chinese language. In different languages of Eurasia, there are nominees for the meaning "to cover", designed in the form of an open syllable: **kap-* > **ka/ke/ha/he/ka/kai/gai/kou...*: 1) Old Turkic. *qa* "a tableware, a vessel, a case", Yakut *hā* "a vessel, a case, a cover, a box" [16, p. 266]; 2) Mongol **kau-*: Written Mongol *qau-da-sun* "a bark of trees", Mongolian *xu-li-*, Khalkha Mongol *xū-l-* "to skin, to take off the skin"; 3) Dagestan: Gunzib, Tsez, Khvarshi *khy* "a roof", Lak *gu* "a bundle of firewood", Tsakhur *hau-iy* "a castle", etc. (see above).

Chinese words are compared with these words: *gài* "a cover, a tire; a shell; to close/a close, to cover/a cover, to cover/a shelter; to hide, to abscond; a travail" [21, p. 279]; *guōgai* "a lid of a pot (boiler, frying pan)", *guōzi* "a cup"; *guǒ* "to wrap, to wrap up; a package, a bundle, a knot" [21, p. 334, 338; 6, p. 468]; *hé* "to close/ a close; together, with; whole, total", *hé* "a box, the boxes; a cardboard, a box" [21, p. 352, 356]; *ké* "a shell, a husk; a sleeve, a case", *kē* "a nest, a burrow, a lair; a den, a kennel"; *kǒu-* as part of complex words (*kǒudai* "a pocket", *kǒudai* "a sack, a bag"; the second syllable in the first word is unstressed, in the second – with stress), *kù* "a warehouse, a cellar", *kuī* "a helmet, a casque" [21, pp. 508, 522, 528; 21, p. 165, 208]; *kǒu* "to close/ a close, to cover/a cover, to lock; to fasten, to attract", *kōuyā* "to detain/a delay, to arrest/an arrest, a detention, to take into custody", *kòuzi* "a knot, a button, a clasp" [21, p. 519-520], etc.

If in other nostratic languages the reflexes of the protoroot **kar-* "to cover" end in consonants -*p*, -*b* -*i*, -*f*, -*m* etc., then in Chinese, under the influence of the law of the open syllable, the ancient labial consonants alternate with *c* -*u*, -*i* being subjected to apocope, they are omitted. This fact has many analogues. Here are some examples: Kyrgyz *tep-/teb-* "to kick, to push/hit (with a foot)" – Chinese *tī* "to kick, to hit, a kicking", Kyrgyz *tüp* "a bottom, under, a root, a base; a genus, an origin, the ancestors" – *dī* "a bottom, a base, a root", Kyrgyz *chöp* "a grass, a hay" – Chinese *chú* "a hay, a fodder grass, a straw", etc. These examples demonstrate the position that the Kyrgyz language has preserved the oldest phonetic appearance of words, having a deaf consonant sound at the end [6, pp. 458-469].

This information significantly complements the facts from other language families, which were given above.

Conclusion

Based on the above, some conclusions can be drawn.

1. The nostratic protoroot **kar-* "to cover" has come down to our time in a different phonetic and semantic variants.
2. Its transformation follows the general patterns of phonetic changes and the development of root morphemes in the Eurasian languages.
3. In the process of its transformation, the researched protoroot was apparently subjected to metathesis: **kap>*pak*. Transformations of the protoroot **kap>*pak*, having similar formal and semantic features, complement each other and need separate consideration.

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Fiction as Archive: A Source-Critical Study of Subaltern Voices in Select Modern Indian Literature

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Abstract: This article examines modern Indian fiction as an alternative archive of subaltern experience through a source-critical and quantitative content-analytical study of four selected literary texts: Mulk Raj Anand's *Untouchable*, Mahasweta Devi's *Draupadi*, Bama's *Karukku*, and Rohinton Mistry's *A Fine Balance*. The study begins from the premise that institutional archives often preserve the documentary memory of power, while fiction frequently preserves the affective, social, and embodied memory of those excluded from dominant historical narration. A total of 200 coded textual passages, with 50 passages selected from each text, were analysed using SPSS. The study examined archive type, subaltern group, voice mode, violence type, resistance level, source value, emotional intensity, and mediation level. The results reveal that caste humiliation, poverty, state violence, resistance, and mediated testimony emerge as major archival categories across the selected texts. The chi-square analysis shows a statistically significant association between selected literary text and archive type, indicating that each text preserves subaltern experience through a distinct representational pattern. The findings also demonstrate that most passages possess high source value and high emotional intensity, although mediation remains a major critical factor. The article concludes that fiction can function as a powerful counter-archive of subaltern life, but only when read critically as a mediated, constructed, and historically situated source rather than as transparent documentary evidence.

Keywords: fiction as archive; subaltern voices; modern Indian literature; source criticism; counter-archive; Dalit literature; postcolonial fiction; textual content analysis

Introduction

In modern Indian literature, the lives of marginalized people in terms of caste, class, gender, religion, region, and the power of the state have been a constant theme. These marginalised people are generally only seen as subjects of administration, discipline, reform, policing, charity or social control in official records. The archive of the state (reports, law, census categories, legal records, institutional correspondence, bureaucratic classifications) does not necessarily give a full inside view of the marginalised communities. Their grief, fear, anger, shame, dignity, memory, hunger, resistance, silence and embodied suffering is not always in the field of documentary. Fiction, however, is still relevant, it's what fills the gaps in archives. The making of social worlds is not the only thing fiction does; it's also the holding of emotional truth of lived experience. It can turn into a counter-archive, capturing those forms of social memory that are not captured in the dominant institutions.

Fiction is read here as an archive of subaltern voices, in four modern Indian literary productions: Mulk Raj Anand's *Untouchable*, Mahasweta Devi's *Draupadi*, Bama's *Karukku* and Rohinton Mistry's *A Fine Balance*. These texts have been chosen so because they have multiple spaces of subalternity that are interconnected. The violence on the body, on the labour, on the movement and on the social relations of Bakha, the sweeper boy whose body is the object of untouchability, is brought to the fore in *Untouchable*. Adivasi resistance and state violence is embodied in the violated body of Dopdi Mejhen, who is a political witness and a defiant body. An autobiographical voice, following an inside-out account of caste, religion, gender, labour and education, and spiritual disillusionment, *Karukku* presents us with the Dalit Christian woman's voice. *A Fine Balance* continues to expand the archive, marking the experience of caste oppression, poverty, urban precarity, Emergency era violence, forced displacement and the precarious life of the poor.

How fiction works as an archive of subaltern experience and how source-critically to read such fiction is the guiding question of the article. The question should be raised, since the word fiction archive might not be able to be used naively. Fiction represents not historical reality. It is developed on the basis of a variety of axes: narrative form, authorial position, genre, language, mediation, translation, ideology, readership. What is socially real in a novel, short story or autobiography is socially real in the literary construction. This research therefore does not assert that the fiction takes the place of the historical archives. Instead, it illuminates the functions of fiction, as they might enhance, trouble, and re-interpret the formal documentation of archives, to uncover what is not formally documented.

The article contributes to the literary and cultural research in three respects. To combine source criticism and literary analysis; to consider fictional sources as cultural sources that are open to a critical focus on reliability, mediation, limitation. Secondly, it consists of a quantitative content analysis section by SPSS, which adds the systematic and replicable aspect of the study. Third, and most importantly, it has established that there are no regular modes of subaltern representation in the present-day literature of India; there are multiple forms of subaltern voices that need to be analysed in relation to the historical period, genre, positioning of the author in the literary text and the approach of the narrative.

It claims that the selected texts address counter-archival purpose, evidencing the humiliation of the castes, Adivasi assertiveness, Dalit women's witness, poverty, labour, and state violence and emotional survival of subaltern. This is no unmediated voice from the archive however, and indeed evidence of this lies in the result. The voices can be heard, voiced, voiceless, deconstructed, translated, symbolically coded or narrated.

Materials and methods

Research Design

The study is a mixed design with content analysis method both qualitative and quantitative. The qualitative part is an exercise in close reading of the text, source-critical analysis and comparative literature analysis. The quantitative part examines the distribution and association of the coded categories made in archival text in selected passages, in program SPSS. This design was chosen as the article is intended to give depth to the literature and a clear methodological approach. The study doesn't make impressionistic understandings of the results, but rather it makes interpretation of the texts as coded variables, then it takes the pattern of these subalterns statistically on the selected corpus. Passages are studied as units; each selection of passages is studied as a passage. A meaningful text, an individual or multiple dimension(s) of subaltern experience introduced such as, caste humiliation, gender violence, labour exploitation, state violence, poverty, silence, resistance, testimonial assertion. This way the literary text not only can be read as an aesthetic form, but also as an encoded cultural archive.

Primary Texts Selected for Study

Mulk Raj Anand's Untouchable

The text has been chosen because it depicts the degradation of the caste system in the life of a young sweeper called Bakha in a fictionalised manner. The novel has special value as a complete document of the typical interactions among the castes relating to touch, space, labour, food, speech, and regulation.

Mahasweta Devi's Draupadi

This is a short story that is representative of the Adivasi identity, gender, insurgency, military violence and embodied resistance in one story. Just as the word is crucial to comprehending the subaltern female body's potential as a site of violence, it is also key to an understanding of how this body can be a political witness.

Bama's Karukku

It was chosen as an autobiographical text because it offers an insider perspective of the life of a Dalit Christian woman. It is historically significant as it narrates about the oppression of caste system, hypocrisy of religion, awareness of education and development of Dalit consciousness.

Rohinton Mistry's A Fine Balance

The novel has been chosen because it is a novel which speaks to the subaltern archive of caste violence, urban poverty, national crisis of authoritarianism, forced sterilisations, homelessness, labour precarity and social vulnerability of common folk during a period of national crisis.

These texts provide a wide but representative body of texts. They are all of various genres – novel, short story, autobiography and social-historical fiction. They are also statements of subalternity – Dalit experience, Adivasi resistance, Dalit female testimony, working class vulnerability, caste oppression, gender violence, state coercion.

Sampling Procedure

The text passages coded were 200. There were 50 passages sampled from each, and a uniform distribution. The even distribution meant that no text was the top text in the quantitative results. The passages were carefully selected in terms of the themes of subaltern representation and the archival value. Passages were selected whenever there was some aspect of marginality, oppression, testimony, resistance, violence, social exclusion or institutional power. Sampling was done over three stages. A careful study of each of the major works was conducted to identify texts that have to do with subaltern experience; the first step was to identify texts that have to do with subaltern experience. Second, passages were pre-selected based on how well they represented one or more of the categories of archival included. Thirdly, the last passages were then re-recorded in numerical categories for analysis in SPSS. This method yielded a dataset with a literary content and suitable for a statistical analysis.

Coding Variables

The coded variables included:

- Text code
- Archive type
- Subaltern group
- Voice mode
- Violence type
- Resistance level
- Source value
- Emotional intensity
- Mediation level

The variable Text Code was used to categorize the four texts as Untouchable, Draupadi, Karukku and A Fine Balance. This was the predominant form of subaltern experience that was recorded in the passage, such as caste humiliation and gender violence, state violence, precarity of labour, poverty, religious exclusion, resistance, silence, and structural displacement. Marginalised group in each passage identified by Subaltern Group. Voice Mode recorded in direct speech, narration, voice of silence, voice of resistance, voice of mediation. Violence Type included verbal, physical, sexual, symbolic, economic, or structural violence. The scale of resistance was used to determine Resistance Level, from no resistance to strong resistance. Source Value was used as a way to assess the archival strength of the passage. Emotional Intensity was defined as affective density of the passage.

Statistical Analysis

The analyses were done at SPSS with frequency analysis, cross-tabulation, chi-square tests, Cramer's V, and Spearman correlation. The categories were determined by frequency analysis within the corpus. Cross-tabulation was used to compare archive types to each other within texts. A comparison of statistical significance of associations among the variables was performed using a Chi-square statistic. The strength of association in categorical relationships was calculated with Cramer's V, and Spearman correlation was used to explore ordinal relationships such as those between source value, resistance level and emotional intensity. This interplay of the statistical tools enabled the study to transcend the mere statements of literary claims and offer measurable patterns in the representation of the subaltern voices.

Results

Corpus Distribution

There were 200 valid cases, in which there was no missing data. The passages in the Corpus were divided into equally sized sections (50 passages each) in one of the selected literary texts. 25% of the total data set, then, was each of the four texts. This balance is essential as it is to prevent the statistical pattern to be distorted due to inequality in the representation of text. Equal sampling structure enhances the comparative design of the study. In all other respects, there are an equal number of coded passages in these texts, but meaningful comparisons can be drawn about how each of these texts encodes different subaltern experiences, as was done between Untouchable, Draupadi, and Karukku and A Fine Balance.

Distribution of Archive Types

The frequency analysis revealed that the category of the first archive had the highest number of passages, which is 47 with 23.5% of the corpus. This means that the most common pattern of the selected data is of the humiliation due to caste or socially embedded. The fourth category of archives appeared in 31 passages (15.5 %), and the third and seventh category of archives in 25 passages (12.5 % each). They were represented 24 times (12.0%). The second type could be identified in 9.5% (2/21) of the passages. The fifth category (7.5%) and the eighth (7.0%) categories occurred the most in only 15 and 14 passages, respectively. The findings suggest that there is no one theme in subaltern experience in the selected texts. Rather, it's distributed across the many archival terrains of caste, gender, state power, poverty, labour, resistance, silence, displacement and more. However, the high proportion of the first group of the archive indicates that caste and social dishonor remain at the core of the fictional archive of modern Indian literature.

Distribution of Subaltern Groups

The frequency distribution of the subaltern groups showed that the third coded subgroup was the most prevalent one with 66 passages (33.0%) of the total corpus. The first coded group was identified in 31.5% (63) of the passages. The second group was represented in 17.0% (34) of the passages. The fourth group was found in 25 times, 12.5% and the fifth group in 12 times, 6.0% respectively. Here it is observed that there is no singular but instead multiple connotations of subalternity in the texts chosen. The archive is not just one marginal identity. Instead, it reflects the intermingling of social structures of castes, genders, tribes, poverty, labour, religion and social vulnerability. The biggest percentage of representation is seen in the first two coded groups and it can be argued that the coded groups represent the marginalisation of the caste and gender marked groups.

Voice Mode and Subaltern Expression

The results in voice mode showed that the second voice mode is the most frequent with 69 passages and is 34.5 % of the corpus. The fourth voice mode was found in 40 passages, 20.0%. In 18.0% of the passages (36) there was direct or first coded voice. The third voice mode occurred in 31 passages (15.5%) and the fifth voice mode, in 24 passages (12.0%).

This is because the findings indicate that the voice of the subaltern in fiction is not easily found or natural. The most frequent voice is the voice of the narrated or mediated voice, which suggests that subaltern experience is more likely to be narrated than expressed. There is, however, significant evidence of resistance and direct voice elements, that guarantees the selected texts are not passive victims. They also have a rebellious, witness, contestational, raging, moral declaration nature.

Violence Type

All types of violence are coded and the coded frequency is presented below, with coded violence type 1 being the most common with 41 passages (20.5%). Thirty-one passages (15.5%) had violence type 4. Of all the passages in which violence was reported, 14.5% of them were type 6 violence. Both types of violence (2 and 5) were identified in 12.5% of the passages each. A total of 19 incidents of violence type 3 (9.5%) occurred. Thirty passages (15.0%) were also marked as 'no direct violence'.

But, as seen in the distribution, violence in the literary archive selected may not be as overt as physical violence. Contains verbal, symbolic, institutional, economic, sexual, and structural. This is particularly true of the sort of source critical literary discourse that is generally preserved by the norms of everyday life where the suffering of subaltern groups is normalized. The texts read put forth the idea that violence can manifest itself in a variety of other ways than spectacular violence: humiliation, exclusion, labour exploitation, forced silence and social dispossession.

Resistance Level

Results indicated that 40.0 % (80 passages) were coded as moderate resistance. 29.5 % were coded as low resistance (59 passages). The percentages of strong resistance (36 passages) were 18.0%. A minority, 12.5% (25 passages) were marked as having no resistance. This is one of the most significant study results. The representation of the subaltern as victim is not the only concept of the subaltern in the selected texts. There's enough resistance in the middle of all these tribulations and oppression. The resistance of the corpus is 58.0% moderate to strong. In over half (50%) of the coded passages resistance or assertion, refusal, survival and/or counter speech is expressed openly. It is

noteworthy in the field of literature. Questions the writing position of trauma. It questions the idea of subaltern fiction being a literature of suffering. These are some of the selected texts that are written in the presence of agency and pain. Resistance can manifest itself in speech, silence, bodily refusal, memory, testimony, mobility, survival, moral anger or refusing imposed shame.

Source Value and Emotional Intensity

The source-value results show that a total of 162 passages (81.0%) were coded as high value for source value in terms of archival value, and 38 passages (19.0%) moderate. No passage had a low source value coding. This was a confirmation of passages' strong relevance to the research aim to consider fiction as archive. The results in terms of emotional-intensity are: 139 passages (69.5%) with high emotional-intensity and 61 passages (30.5%) with moderate emotional-intensity. Once again, there was no low emotional level indicated for any passages. This is a matter of the argument that fiction contains social information, and affective truth. Selected texts can offer evidence of humiliation, fear, shame, anger, pain, resilience and resistance, in the form of formal institutional records.

Mediation Level Theoretical Connections

There are 80 passages coded high, representing 40.0% of the total mediation level results. 35.0% (70 passages) were moderate mediation. The 25 of these were coded low mediation (50.0%).

This discovery is important in the argument of the source of this article. The texts chosen are not only very mediated, but they also have good archival value. Passages coded to the low mediation received the low mediation code, and passages coded to the high mediation received the high mediation code. This is because most of the subaltern voices are linked to the reader by the framing of the narrative, the development of the genre, the positioning of the author, the translation of the narrative, and/or through the concept of a symbol or a literary form. Fiction, then, is to be read as an "archive" of history, mediated, not necessarily clear and linear.

Inferential Statistical Findings

Association between Text and Archive Type

The chi-square test examining the relationship between text code and archive type produced a statistically significant result: Pearson Chi-square = 134.953, $df = 21$, $p = .000$. The Cramer's V value was 0.474, indicating a moderate association between selected text and archive type.

This result shows that the four selected texts do not archive subaltern experience in the same way. Each text has a distinct archival profile. *Untouchable* is strongly associated with caste humiliation and everyday social exclusion. *Draupadi* is strongly associated with gendered violence, state power, and embodied resistance. *Karukku* is strongly associated with Dalit testimony, religious exclusion, education, and insider memory. *A Fine Balance* is associated with poverty, caste, state violence, labour vulnerability, and structural dispossession.

Text Code	Literary Text	Frequency	Percentage
1	<i>Untouchable</i> – Mulk Raj Anand	50	25.0%
2	<i>Draupadi</i> – Mahasweta Devi	50	25.0%
3	<i>Karukku</i> – Bama	50	25.0%
4	<i>A Fine Balance</i> – Rohinton Mistry	50	25.0%
	Total	200	100.0%

Table 1. Distribution of Selected Literary Texts

The statistical significance confirms that the observed differences are not random. Rather, the literary texts preserve different subaltern histories through different formal and thematic strategies.

Association between Voice Mode and Archive Type

A chi-square test was used to test the relationship between text code and archive type and resulted in an overall statistically significant test: Pearson Chi-square = 134.953, $df = 21$, $p = .000$. The obtained Cramer's V value was 0.474 which suggests that it was believed that moderate association exists between the selected text and the selected archive type.

Archive Type Code	Frequency	Percentage
1	47	23.5%
2	19	9.5%
3	25	12.5%
4	31	15.5%
5	15	7.5%
6	24	12.0%
7	25	12.5%
8	14	7.0%
Total	200	100.0%

Table 2. Frequency Distribution of Archive Type
Source- SPSS

Therefore, the four chosen texts do not 'archive subaltern experience' in the same manner. Unique archives of each text. The sense of humiliation and sense of exclusion in everyday life is deeply bound up with untouchability. There is no way to dissociate Draupadi from gynocentric violence, state power, resistance. Associations to Dalit testimony, religious exclusion, education and insider memory are all strong memories of Karukku. A Fine Balance is a story of poverty, caste, state violence, vulnerability of labour, structural dispossession.

Test	Value	df	Significance
Pearson Chi-square	237.104	21	.000
Likelihood Ratio	251.302	21	.000
Linear-by-Linear Association	18.536	1	.000
N of Valid Cases	200		

Table 3. Chi-Square Test: Resistance Level and Archive Type
Source-SPSS

The significance of these differences was seen from the statistical analysis and gave some indication that the differences found were not random. Instead, various subaltern histories are retained in various formal and thematic ways in the literary texts.

Association between Source Value and Archive Type

To determine the relationship between voice mode and archive type, a cross-tabulation was performed, which yielded a statistically significant result (Pearson Chi-square = 106.926 with 28 df and $p = .000$). A medium correlation value was found, 0.366, between the Cramer's V value. The result shows that there is a correlation between the type of archive and the mode of voice. In some subaltern experiences, direct speech is used while in some, narration, silence, resistance, and mediated testimony are used.

Subaltern Group Code	Frequency	Percentage
1	63	31.5%
2	34	17.0%
3	66	33.0%
4	25	12.5%
5	12	6.0%
Total	200	100.0%

Table 4. Frequency Distribution of Subaltern Groups

The implication of this is important: it shows that the voice shifts, depending on the type of the subaltern archive that is being represented. For example, the humiliation of the caste can be narrated in a way that is bodily, and the insult of the society; resistance of the caste can be conveyed in a defiant speech, or even in symbolic silence. Gendered and state violence may be transferred as bodies, poverty as social description and reoccurrence of vulnerability. The source value and archive type chi-square value was significant (Pearson Chi-square = 57.988, $df = 7$, $p = .000$). A Cramer's V = 0.538 was obtained to prove the relatively strong association.

Association between Resistance Level and Archive Type

The difference in resistance level was also statistically significant at Pearson Chi-square = 237.104, $df = 21$, $p = .000$, with the difference in archive type also being statistically significant. The association was high with a Cramer's V of 0.629.

Voice Mode Code	Frequency	Percentage
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1	36	18.0%
2	69	34.5%
3	31	15.5%
4	40	20.0%
5	24	12.0%
Total	200	100.0 %

Table 5. Frequency Distribution of Voice Mode

Source- SPSS

Among the most interesting inferences to be drawn from the study is this one. This does not imply that there exists a uniform resistance for all the types of archives. There are certain subaltern experiences that are more likely to yield a high level of resistance and others that will yield silence, endurance or low resistance. For instance, resistance will be more evident in the texts and passages in which subaltern characters react to the violence of the state, to humiliation of the caste, or to castration. But some experiences of poverty and of social exclusion do not necessarily result in other forms of endurance, less assertive ones.

Measure	Value	Significance
Phi	1.089	.000
Cramer's V	.629	.000
N of Valid Cases	200	

Table 6. Symmetric Measures: Resistance Level and Archive Type

This finding is in keeping with the central argument of the article: “Oppression and the unequal grammar of resistance in fiction archives.” Subaltern agency cannot be “heroic rebellion.” It can be survival, denial, remembrance, witness, the physical, or the defying of imposed shame.

Spearman Correlation Findings

The Spearman correlation analysis showed a positive and weak ($r = .163$, $p = .021$) correlation between source value and resistance level, but it was significant. So, if there is more opposition to the passage, the greater the source value. Though it's not the big issue, it is not insignificant that resistance is a factor in the significance of a passage as an archive. There was a stronger, and statistically significant correlation between resistance level and emotional intensity: $r = .295$, $p = .000$. Passages that are more resistant would seem to be more emotionally intense. It is especially pertinent to the analysis of fiction and is applicable to the analysis of resistance, as it is uncommon to find resistance in fiction which is only political. Humiliation, pain, courage, fear and dignity are often present in resistance.

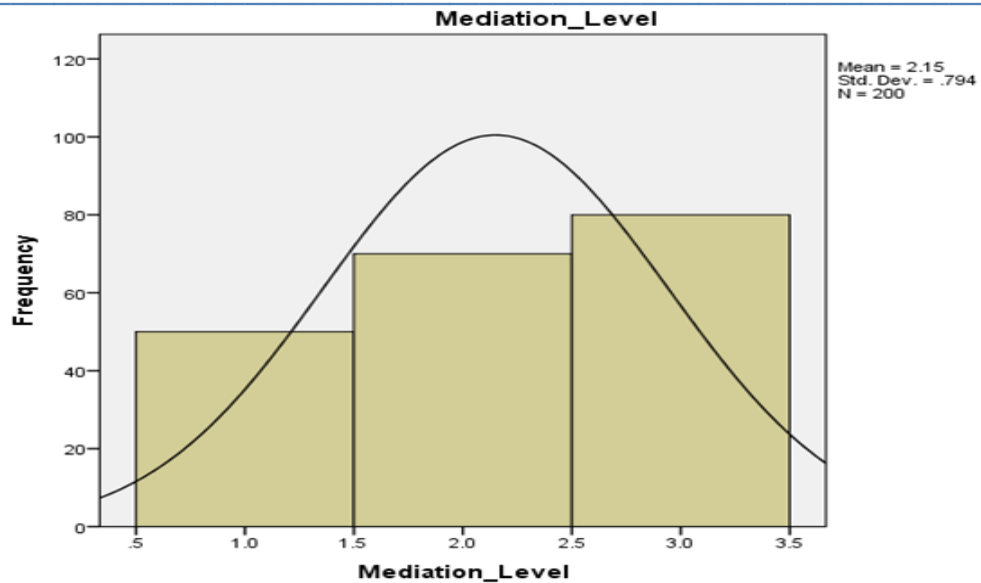
Variables	Correlation Coefficient	Significance	N	Interpretation
Source Value × Resistance Level	.163	.021	200	Weak positive significant correlation
Source Value × Emotional Intensity	-.210	.003	200	Weak negative significant correlation
Resistance Level × Emotional Intensity	.295	.000	200	Weak-to-moderate positive significant correlation

Table 6. Spearman Correlation among Source Value, Resistance Level, and Emotional Intensity

The source value was related to the intensity of emotions negatively and significantly, $r = -.210$, $p = .003$. With a pinch of salt should the result be taken. Not that there aren't archives of emotions, though. In fact, it is a representation of what it is possible to code the content source and emotional strength into different aspects. An emotional strength can be related to the experience of suffering and/or trauma; a source value can be related to the clarity of social, historical or structural evidence. Some overlap exists between emotional intensity and source value; but there is no complete overlap.

Discussion

In fiction, it appears, it is 'provincial history'. The scope of the texts not only reflects the theme of the marginality but also the social, emotional and embodied nature of the experience of living marginality. Weirdly Unreachable Archives as “commonplace. Violation of the body and protestation of the body is recorded by Draupadi. Karukku is a collection of Dalit Christian women's consciousness in the form of testimony. A Fine Balance is about the intricacies of the caste and poverty's unspeakability, state oppression and survival. The results of the frequency analysis shows the significance of the term 'caste' and the ideas of social degradation which it entails in the selected corpus for the study. It is to be expected as caste continues to be one of the most entrenched forms of social exclusion in Indian society. It's also evident from the data that there is no direct linkage with caste system to the fictional archive. It comprises of concepts like gender violence, state violence, religious exclusion, labour exploitation, poverty, displacement, silence and resistance. This is a repetition of the importance of the concept of 'subalternity' as an intersectional concept. Only one oppression does not exist, but several systems of oppression of the marginal subject.



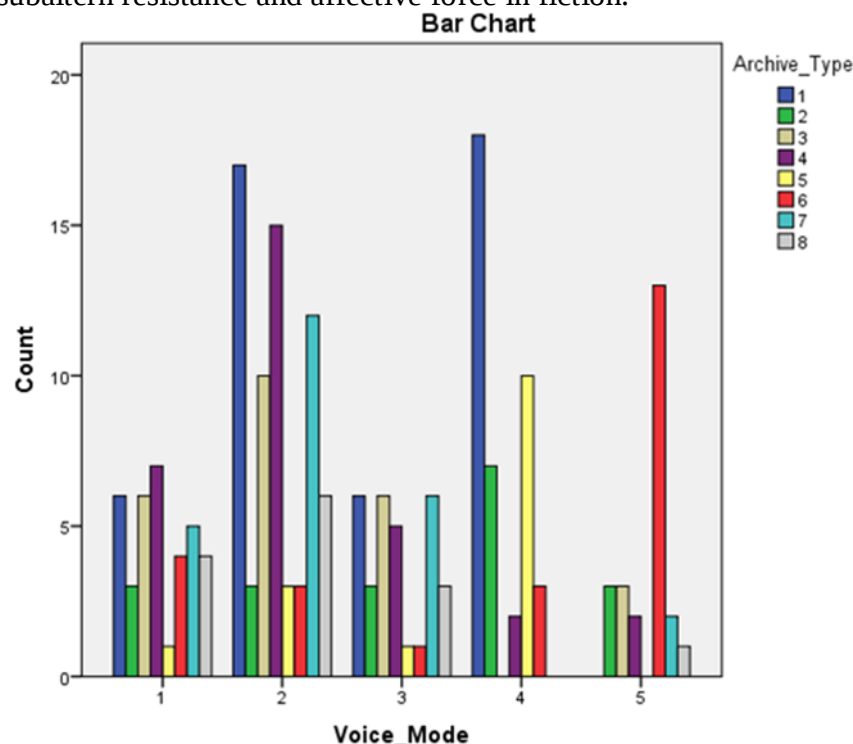
Owning a high source-value score will be important since it may enable the literary text, as the cultural source, to be used in the production of articles. The other important result, however, is the amount of mediation. The results indicate that fiction is not a literal document since 40.0% of the passages of text were rated, and 35.0% moderately mediated. Representational activity is an active process in the process of literature production. Even in its capacity as a means of keeping subaltern memories, it does so through the narrative voice, form, and genre and through the position of an author, translation, publishing and audiences.



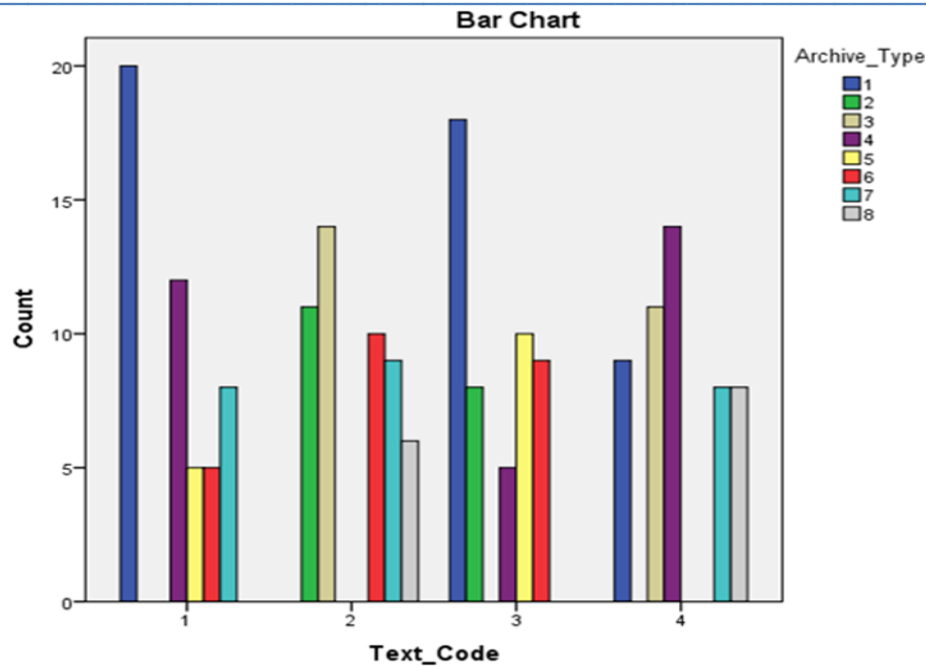
The aim of the criticism of the sources is. Questions of a source-critical reading: "Who speaks?
 - Who is represented? - Who is the mediator of the voice? - What is made visible? - What is not? - What kind of truth does the text offer? Untouchable is powerful in the Bakha's voice but is an

outside author's voice, not Bakha's. Draupadi is also a space of symbolic and political construction of subaltern body as space of resistance. The insider voice in Karukku is extremely authoritative but at the same time is autobiographical and literary. A Fine Balance is a general, formed, English language fictional genre in general, and subaltern suffering in general.

This is substantiated using SPSS results. This correlates well with the archive type of the texts and implies that the archive has a very distinct function in each of the texts. The close ties with the archive type underscores the absence of a single voice of the subaltern experience. This correlation of resistance type and archive type is further strengthened by the relative values of resistance level and archive type, indicating that the type of resistance is manifested in different ways in the type of oppression being archived. The relationship between resistance and affective force reflects the interdependency of subaltern resistance and affective force in fiction.



The study then sets out to take on two very simple tenets. The first is fiction, which is only on imaginary things; it's not helpful in social knowledge. There can be a lot of cultural and historical experience in fiction, as they can see the results. Secondly, fiction can be a space from which the voice of the voiceless is heard. The second assumption is that fiction is a means to speak the voiceless. The results indicate that voice has flexibility, malleability or mobility. It needs to be critically examined how the access is used with Fiction's access to the subaltern experience.



Furthermore, the chosen texts imply that silence can be an archive category. Experience of the subaltern does not need to be vocalized. It can exist in the body, it can be not knowing the language, it can be in shame, it can be invisible or not speaking in a known manner. If it is, and it's notable that there are no words. It is particularly noticeable in Draupadi who turns into a counter-document of state power. It can also be seen in Untouchable where Bakha's gaze on the streets of caste society is uncovered. Karukku memory is testimony and testimony archive of pain, and of awakening. A Fine Balance is a 'bottom up' national violence documentation of ordinary people's lives. The archives of the subaltern are not the archives of documents: they are also stored in the bodies, memories, hunger, wounds, labours, speech, and survival.

Conclusion

In the article fiction has been perceived as a repository of subaltern voices in the Untouchable by Mulk Raj Anand, the Bama's Karukku and the Rohinton Mistry's A Fine Balance. The study has employed a source-critical approach with the help of content analysis from SPSS coding of 200 coded passages from the modern Indian fiction has shown the presence of experiences of the margins including caste humiliation, Adivasi resistance, Dalit women's testimony, poverty, precarious labour, religious marginalisation, gendered violence, state coercion, and structural displacement. The selected texts have shown to have a high archival value. Most of the passages were identified as being high on the source value, and high on the affective truth, indicating fiction can have affective truth and social evidence. The results suggest that mediation continues to be relevant in the interim. Translation or publication of the text in particular situations, or subaltern's voice in another voice, transforms the voice of the text. Fiction is not a form of primary historical evidence, therefore. It's a mediated cultural archive and must be read that way.

Based on the results of the chi-square analysis, there are important relations between text and archive type, voice mode and archive type, source value and archive type, and resistance level and archive type. The results confirm the notion of the existence of a marked difference between the subaltern representation in the four texts chosen. The correlation analysis also shows that resistance is correlated with the level of emotional intensity and can be used to help achieve the power of literary passages.

Finally, the article claims that 'contemporary Indian fiction' is a 'counter-archive' which means that the outsiders of the caste, class, gender, State, religion and social structures are preserved. However, the key element to point out is that it is not a substitute for official archives, instead it is a

challenge and an addendum to official archives. Fiction is the making visible of invisible life of the subalterns, of their emotional, embodied and everyday life. Fiction ceases to be a piece of literature and becomes instead an important archive of social memory, historical wounding, and human resistance, when read in a source-critical way.

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Narratives of Dignity and Dispossession: Language, Identity and Social Alienation among Elders in Institutional Homes

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Abstract: India has more seniors needing care while families shrink alongside city growth. The perspective shifts as homes move into facilities. The research check ties linking speech, selfhood, status, plus exclusion felt by those aged folks dwelling inside Lucknow care centers. This work scrutinizes daily talks, small habits, and how personal backgrounds in old age home. Twenty specific older individuals formed participants gathered during deliberate selection for this research. Examining personal stories shows genuine challenges senior populations face when social shifts influence ways people talk about personal dignity and inclusion status. Research methods relied on semi-structured interview so people described life stories involving spoken interaction, social connection, respect, isolation, and internal mood status. Studies show words shape dignity, social belonging, plus identity inside elderly care homes. Elders frequently endured feelings involving sadness during limited connection, varied generations, and reduced daily talks. Shared dialects and traditional habits allowed residents to foster social links plus rediscover self-pride. Maintaining ancestral language provides basic support for personal health and overall comfort during stay periods inside living facilities where residents depend on nurses for high support needs while staying away from regular home bases through life in structured aged centres.

Keywords: language, identity, social alienation, institutionalized older adults, social connectedness, qualitative study.

Introduction

The global community experiences a massive demographic shift as ageing residents increase. By 2050, the number of individuals reaching age sixty exceeds two billion. These people represent sixteen percent of the worldwide population. Two causes drive these statistics. Lower fertility rates and longer lifespans thanks to modern medicine plus improved health standards alter these trends. India presents an excellent example for study. The nation hosts the second biggest group of elders worldwide. Their total climbs past 319 million individuals within decades. Leaders must balance supporting seniors with solving problems like poverty and poor hospital resources. Family systems undergo rapid changes here. Traditional joint households face strain through migration and shifting cultural norms. Adult children move toward cities looking for work opportunities elsewhere. This disruption creates a significant care gap across the nation. Public structures struggle to fill empty spots left by disappearing home support systems. Governments experience strain while families feel isolated throughout these stressful periods. Researchers examine elderly lived experiences because formal facilities must improve right now. Understanding individual circumstances matters deeply for modern societies today. Scholars address these facts to strengthen support networks because ageing adults need security. Public policy reform requires evidence-based insights. Planners prepare better infrastructures using accurate research. Healthy ageing defines the next phase for successful nations everywhere. Societal stability hinges on protecting our elders.

Ageing in Indian Scenario

India now ranks as the world's most populous country, facing a demographic shift with its rapidly Ageing public. Data from 2023 shows individuals aged 60 and above compose 10.1 percent, representing over 140 million people (Ministry of Statistics and Programme Implementation, 2023). Expansion for this specific group moves nearly twice as fast as the rate found for the national population overall. This change follows better longevity, falling birth numbers, and superior healthcare systems. Reports verify the average life expectancy for you in India rose from around 63 years during the last millennium shift to 70 years by 2023 (World Health Organization, 2023). United Nations 2022 records suggest by mid-century, nearly one in five Indians, roughly 19.5%, will reach 60 years or more. This demographic shift produces broad economic pressures and varied potential outcomes for your country. Ageing extends well beyond simple physical frailty. Personal social standing, your income, and culture define these later years. Quality of life relies upon your unique socioeconomic bracket, health levels, your personal network strength, and resource availability (Bengston, Gans, Putney, & Silverstein, 2016). Experience within this period lacks consistency. Many older adults sustain high energy through community participation, yet others suffer via loneliness, physical weakness, or sickness affecting wellbeing (United Nations, 2019). Huge gaps across Ageing lives show an urgent requirement for detailed research concerning social determinants linked with senior health, specifically regarding people who stay within shared care settings where support structures might serve your requirements better if they provided more focused attention and dignity throughout each daily struggle within older human lives.

Theoretical Framework

Researchers Karl Luscher and Karl Pillemer developed the Solidarity-Conflict-Ambivalence model during 1998. The framework details how interpersonal relationships exhibit complex dualities consisting of mixed positive versus negative emotional states. Scholarly utility regarding such dynamics assists analysts assessing social connections among residents throughout Old Age Homes. Three primary dimensions characterize this academic structure. Solidarity describes emotional connections, collaborative support, plus authentic friendships amongst individuals. Conflict identifies disagreements, tensions, plus problematic obstacles occurring within personality variations, resources, or facility regulations. Ambivalence involves experiencing conflicting states like feeling protected while simultaneously sensing loneliness plus helplessness. This specific model serves researchers because evidence clarifies mixed internal reactions concerning residents residing within formal environments. Theoretical clarity provides significant knowledge about human associations among facility personnel plus vulnerable residents while examining factors determining health status plus daily living experiences affecting elderly inhabitants residing throughout specialized Indian institutions where care provision represents common living standards.

Research Methodology

Situating the Study

The research investigates connections between Ageing seniors at a paid care home located in Lucknow named Samarpan Varistha Jan Parisar. Prior scholarship addresses sadness and medical assistance while overlooking daily emotional friction among peers. By examining social bonds, disagreements, and inner conflicts, I aim to grasp how seniors navigate shared living. Results should assist future academics with interpreting complex human connections within such private old age homes.

The research applies qualitative methods to detail life experiences of older residents living in old age homes. Phenomenological frameworks guide personal inquiry to appreciate human meanings

behind specific actions. Such a method works well when documenting senior perspective along with interpersonal encounters inside care centers. Individual oral stories highlight subtle shifts regarding personal moods besides group dynamics while ensuring deep participant engagement. Open dialogue serves to extract honest viewpoints on essential topics regarding friendship dynamics besides group friction plus personal mixed thoughts. Frequent contact creates comfortable settings where residents talk without reservation about social pressure besides genuine harmony found within shared residency spaces. Field study captures authentic narratives regarding senior Ageing beyond surface metrics to reflect honest lived existence. Primary research goal targets a holistic observation on social human life in elderly Indian assisted living situations through meaningful personal social bond exploration works.

Table- 1 Sample of residents in paid OAH Lucknow

Sl. No.	Respondent Name (Pseudonym)	Age	Gender	Education	Occupation before retirement	Marital Status	Duration of Stay	Reason for Institutionalization
1.	Ravi	75	Male	Graduate	Lekhpal	Widowed	3 years	Health issues, no caregiver
2.	Ashish	80	Male	Post Graduate	Secretariat at Central Government	Married	5 years	Voluntary, security reasons
3.	Reena	78	Female	Graduate	Housewife	Married	5 years	Voluntary, security reasons
4.	Jeeva	69	Female	Graduate	Nurse	Widowed	4 years	Neglect by children
5.	Ajay	94	Male	Graduate	Railway Job	Married	16 years	Lack of support
6.	Anjali	82	Female	Intermediate	Housewife	Married	16 years	Lack of support
7.	Ravi	72	Male	Post Graduate	State Government job	Widowed	1.5 years	Voluntary, health reasons
8.	Amish	81	Male	Graduate	LIC	Widowed	6 years	Neglect, financial reasons
9.	Raju	77	Male	Graduate	Sub inspector	Divorced	5 years	Conflict with children

10.	Ranjan	70	Male	Intermediate	Private job	Widowed	2.5 years	Voluntary, no children
11.	Beri	76	Female	Graduate	Job in Bank	Widowed	4 years	Family conflict, health issues
12.	Atul	79	Male	Graduate	Private job	Divorced	3 years	Neglect by family
13.	Amit	85	Male	Post Graduate	Engineer	Widowed	7 years	Voluntary
14.	Raveena	68	Female	Graduate	Engineer	Single	1 year	No caregiver
15.	Paul	74	Female	Post Graduate	Job in Bank	Widowed	4.5 years	Conflict with children
16.	Ankita	80	Female	Graduate	Librarian in Medical College	Widowed	5 years	Financial dependency
17.	Ankur	71	Male	Intermediate	Private job	Married	3 years	Health issues
18.	Anjali	73	Female	Intermediate	Housewife	Widowed	3 years	Family neglect
19.	Umesha	78	Male	Post Graduate	Railway job	Divorced	2.5 years	Conflict with children
20.	Amita	83	Female	Post Graduate	Job in Bank	Widowed	6 years	Abandonment by children

Research Setting and Participants

The researcher investigated Lucknow located inside Uttar Pradesh where the ageing population size expands during shifting family social patterns. Investigation targets Samarpan Varistha Jan Parisar one residential facility catering middle income elderly residents possessing private capital or pensions while supporting independent daily lifestyles. Twenty-eight people comprise this final participant group having twenty residents six caregivers and two administrators. Purposive sampling shaped our specific criteria. Residents needed sixty years minimal age besides six full months living duration alongside mental aptitude sufficient regarding conversation needs. People enduring acute physical ailments speaking trouble besides severe cognitive problems dropped away from the total research group pool findings showing necessary exclusions throughout the current period while collecting diverse personal records describing daily life conditions within senior living units nearby local surroundings

Data Collection Procedure

The researcher gathered primary data from February until April 2022 via structured interview formats. Researcher created the inquiry guide within English but converted every prompt into Hindi for proper regional tone. Further conducted interviews inside secure rooms while focusing on

complete privacy during every single talk. Each session lasted ninety minutes although one ran until two full hours total. Respondents gave permission while sitting alone. Every audio recording remains strictly anonymous because researchers provide specific pseudonyms.

4.4 Data Analysis and Trustworthiness

The researcher processed information through rigorous thematic analysis following systematic steps by Braun and Clarke (2006). Phenomenology influenced our approach to highlight participant life stories. Audio interviews were transcribed word-for-word in Hindi then shifted into English for study purposes. Initial work started by creating precise records for total accuracy. Further repeatedly studied every transcript to find personal connections or repetitive themes within participant notes. Coding began naturally to spot important thoughts plus themes sans biases. The researcher wrote a descriptive codebook detailing individual code usage rules for shared clarity. Further turned toward NVivo programs to sort data points plus streamline group results to build final core themes efficiently without mess. Research tasks involved tedious manual handling steps where tools helped our team save several precious days of research effort.

Results

This section presents the key findings of the study, organized around the central thematic patterns that emerged from the data analysis process.

Emotional Closeness and Solidarity Among Fellow Residents and Care staff

Older residents feel genuine bonds toward fellow peers and staff members. They prioritize human interaction plus supportive social circles within care facilities. Consistent contact through shared group events or daily tasks creates lasting harmony. Many people shared reports detailing positive mental effects stemming from consistent support structures. Frequent companionship mitigates solitude while building healthier personal outcomes. Loneliness decreases as group cohesion develops between all staff and occupants inside nursing centers. Forming authentic friendships helps seniors adapt through communal living experiences daily. Please hear specific perspective from Mr. Ravi.

“Diverse personal backgrounds foster genuine community cohesion. Collective dining and interpersonal storytelling activities strengthen group bonds. Constant support promotes collective unity while shared life experiences validate personal status within this specific local cohort.”

Bond durability fluctuated according to caretaker focus and home mandates. Homes promoting solid staff interaction via tailored attention plus collective tasks enhanced connections. Oppositely, shorthanded or inflexible atmospheres produced feelings of emotional withdrawal within patients. Several people reported loneliness from missing occasions for human social interaction because of absent networking options. Mr. Amish expressed this perspective while speaking.

“Isolation persists frequently within these walls because social contact stays scarce. Fixed daily routines inhibit peer bonds since opportunities for communal engagement decrease across such formal settings.”

Bonding within residence facilities remains vital for your seniors. Routine activities and supportive atmospheres create camaraderie, helping combat loneliness while bolstering moods. Facilities prioritizing human connection ensure residents form strong, lasting friendships (Park, 2009). Nursing staff members gain satisfaction from establishing close relationships while noting how shared experiences provide comfort.

Many workers view daily tasks as offering beyond routine physical assistance since emotional connection gives seniors purpose through social warmth, making nursing professional duties provide friendship during days spent around patients at residence homes.

“Watching residents beam upon recalling anecdotes I recounted or hearing private thoughts fuels passion regarding providing care during my daily profession while serving people needing gentle support (senior caregiver).”

Care personnel reported systemic problems such as staff shortages and pressure alongside personal burnout which periodically blocked efforts regarding steady empathy. One worker described situations thus:

“We serve excessive residents using insufficient staff numbers. Medication duties and food preparation fill days while interpersonal patient empathy vanishes daily.”

Conflict, disappointment, frustration concerning connections among elders and workers.

While aging adults frequently experience peace within social ties around coworkers or assistants frictions and letdowns also appear. Often these spring from contrasting dispositions diverse goals or ignored personal desires. Take Rani who voiced feelings below:

Socialization seemed easy initially but reality proved tougher than expectation. Various residents form cliques plus avoid newcomers which generates isolation. Feelings concerning belonging dwindle because one lacks partners for conversation during daytimes.

Frequent social tension arose from resident cliques or petty arguments during team events. Various members struggled to manage these complex interactions. This caused clear frustration and feelings of isolation. Personal experiences define these specific outcomes for people. Mr. Raju shared his disappointment:

“I try being friendly but people seem indifferent. Peers maintain established social circles while I stay isolated. Loneliness persists consistently so I often question reasons for attempting personal connections when such social outcomes appear consistently fruitless and emotionally draining.”

This sentiment highlights underlying disappointment and emotional friction born when shared goals for connection among individuals falter.

Though numerous employees value personal diligence some individuals express agitation because occupant demands remain unfulfilled or behavioral issues occur. One female employee who provides professional assistance:

“Families often expect caregivers replace human bonds fully but staff support twenty patients during every shift.”

Institutional Influence on Relationships Among Fellow Residents

Most study participants mentioned how your university culture directly shapes peer bonds, proving school settings strengthen or weaken friendships daily. You see clear evidence of how places affect your close social ties in real time. As she shared her ideas, Ms. Rani:

“Administrators prompt students towards shared experiences. Educators coordinate social programs and maintain areas provided for discussion. Professional facilitation yields social benefits. Strong companionship stems from such frequent interaction during collegiate years, strengthening community bonds within this facility.”

Supportive institutional settings provide pathways for residents to establish social ties and strengthen community bonds.

Alternatively, residents residing in centers having strict rules or minimal interaction chances share experiences regarding frustration and struggles while making friendships. For instance, resident Ms. Pallavi stated observations about such restrictive communal living rules:

“Social connections prove difficult around these premises. Peers occupy private quarters frequently. Personal isolation defines my daily routine during residence here.”

Formal housing rules dictate vital social connections between people residing here. Positive living spaces supporting regular peer engagement encourage close unity plus ease ongoing feelings of social detachment whereas strict management setups frequently create harsh hostility plus emotional withdrawal while causing damage toward bonds.

Discussion

The study shows seniors living inside old age homes encounter complex emotional or interpersonal cycles marked by constant shifts between friendship or tension where conflicting feelings guide their social interactions. These findings fit current research from Iecovich plus

Biderman 2021 authors who state social bonds within residential facilities remain crucial regarding mental health yet arguments appear regularly because people fight over limited goods plus varied ethical perspectives plus the diverse resident group makeup. Their study explains although roommates offer needed comfort plus genuine support the simple reality of communal living brings out personal friction specifically when discussing sharing living space plus access towards staff attention plus unofficial ranks regarding status. The data provides helpful reminders for anyone trying to assist elderly groups through finding ways to handle conflict while improving life quality inside shared spaces because proximity drives frustration if people ignore basic human desires like respect during these moments and clear rules for everyone involved inside group environments daily.

Shared bonds combined with conflict in old age homes reflect deep division in institutional ties. Researchers identified this double existence inside care records while examining how relatives adjust after older individuals enter old age homes. People face internal mixing of emotions as positive or negative reactions occur during this hard process according to Luscher plus Pillemer 1998 research studies. Constant pressure defines residence life circles where contact between residents versus nurses blends kindness through physical aid plus bonding during some heated disagreement regarding medical help or nursing facility regulation mandates. Expanding on these issues Braun et al 2020 identified how seniors feel torn during dependency when staff manages every daily habit need. Total reliance lowers your private control over personal choice thus creating complex mood shifts involving sincere thankfulness against annoyance. These reactions become stronger inside residence environments since unequal control setups between personnel versus elders encourage quiet subordination cycles or perhaps push hidden resentments forward in the relationship dynamic through forced proximity throughout these difficult periods while residents struggle adapting fully against current requirements expected during daily assisted care provided there today alone now or here simply within each small area under severe strain.

This inquiry expands on the Solidarity-Conflict-Ambivalence framework moving beyond domestic patterns towards under-examined institutional care spheres. The study captures nuanced emotional pressures defining daily existence among inhabitants within an OAH located across India. Exploring peer connections among occupants, further surpasses one-dimensional labels of the OAH functioning solely as aid or indifference, displaying one multilayered social setting where communal links, disputes, alongside deep inner contradictions exist to affect person well-being. This theory stretches the Solidarity-Conflict-Ambivalence structure outside home life, demonstrating utility for evaluating tangled peer relations inside residential centers. Second, this work adds empirical weight regarding the ignored sector of ageing within the Global South, showing ways, the Indian social backdrop deepens resident emotional mixed feelings. Ultimately, by mapping concrete origins of unity plus discord, the analysis offers foundational understanding aimed at aiding upcoming scholarship and forming programs oriented towards betterment of resident collective health conditions within these unique findings during planning new assistance strategies focused strictly upon improved support protocols required by older people residing.

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Verbal and Nonverbal Signs in Communication: a Semiotic Analysis

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Abstract: This article explores the interplay between verbal and nonverbal signs in human communication within a semiotic framework. Verbal signs, represented by language units, and nonverbal signs, including gestures, facial expressions, body movements, and paralinguistic elements, are examined as integral components of meaning-making. The study highlights how verbal and nonverbal codes interact, complement, or contradict each other in different communicative contexts, shaping the overall interpretation of messages. Special attention is given to cultural variability in the use of nonverbal signs and the pragmatic functions they perform alongside verbal speech, such as reinforcing meaning, expressing emotions, or regulating interpersonal distance. The research draws on examples from everyday discourse, media communication, and intercultural interaction, emphasizing the importance of a comprehensive semiotic perspective for understanding communication as a multimodal phenomenon.

Keywords: verbal signs; nonverbal signs; semiotics; communication; gestures; pragmatics; multimodality; intercultural communication.

Introduction

Communication is a complex phenomenon that involves both verbal and nonverbal elements, functioning together to create meaning. Within semiotics, the science of signs, verbal and nonverbal codes are regarded as equally important in the process of communication (Eco, 1976). Verbal signs, expressed through linguistic units, operate on the basis of conventional rules of language, while nonverbal signs—such as gestures, facial expressions, posture, and prosodic features—carry meanings that are frequently culture-specific and context-dependent (Birdwhistell, 1970; Kendon, 2004).

Scholars emphasize that communication is inherently multimodal, as verbal and nonverbal signs interact to construct meaning. Research indicates that more than half of communicative meaning may be transmitted through nonverbal channels (Knapp, Hall, & Horgan, 2013). Nonverbal codes can reinforce the verbal message, contradict it, or create additional layers of interpretation (Argyle, 1988). For example, verbal agreement accompanied by negative body language generates ambiguity, which highlights the importance of analyzing communication as a unified semiotic process.

Nonverbal communication is also deeply influenced by cultural factors. Gestures, proxemics, and facial expressions are interpreted differently across cultures, sometimes even leading to misunderstandings in intercultural encounters (Hall, 1976). In this regard, the semiotic analysis of communication acquires special relevance in a globalized world, where cultural diversity increasingly shapes interactions.

The purpose of this study is to analyze verbal and nonverbal signs within a semiotic framework, focusing on their interaction, pragmatic functions, and cultural variability. The main objectives are: (1) to review theoretical approaches to verbal and nonverbal semiotics, (2) to identify the pragmatic roles of nonverbal codes in communication, and (3) to examine cultural differences in the interpretation of verbal and nonverbal signs.

By addressing these issues, the article contributes to the development of semiotic theory and provides practical implications for intercultural communication, translation studies, and media discourse analysis.

Methods and Materials

The study is based on a qualitative approach within the framework of semiotic and pragmatic analysis. The research material includes authentic texts from English and Kyrgyz corpora, covering literary works, media discourse, and everyday communication. This choice is justified by the fact that corpora provide representative data on the functioning of both verbal and nonverbal signs in natural contexts (Biber et al., 1998).

The method of corpus analysis is applied in order to identify the frequency and distribution of indefinite pronouns and related verbal markers of indeterminacy in English and Kyrgyz. Such an approach makes it possible to detect systematic patterns of usage that may not be visible through traditional descriptive methods (McEnery & Hardie, 2012).

The comparative method is employed to reveal similarities and differences between English and Kyrgyz systems of verbal and nonverbal signs. This method has been widely used in cross-linguistic studies since it allows the identification of both universal categories and culturally specific features (Haspelmath, 1997).

The semantic and pragmatic analysis is used to investigate the communicative functions of signs in context. This approach makes it possible to understand how verbal and nonverbal codes interact in real discourse and how they contribute to the pragmatic goals of speakers, such as expressing uncertainty, politeness, or avoidance of directness (Levinson, 1983; Mey, 2001).

The research also draws on elements of cognitive semiotics, which interpret signs as part of broader meaning-making processes in human cognition. This perspective highlights the role of cultural models in shaping the interpretation of both verbal and nonverbal communication (Wierzbicka, 1997; Kull, 2009).

The combination of corpus-based, comparative, semantic, pragmatic, and cognitive approaches ensure the reliability and validity of the analysis. It provides a comprehensive perspective on the functioning of verbal and nonverbal signs in English and Kyrgyz communication, emphasizing both universality and cultural specificity.

Results

The analysis of verbal and nonverbal signs in English and Kyrgyz communication demonstrated both universal and culture-specific tendencies. The study revealed four major findings:

1. Universality of sign categories

The analysis demonstrated that both English and Kyrgyz communication systems share a stable and universal set of sign categories that are consistently used to express indeterminacy, uncertainty, and communicative nuance. These categories include verbal signs, represented by lexical and grammatical units, and nonverbal signs, manifested through gestures, facial expressions, posture, and prosodic features.

Verbal signs carry the semantic core of communication. They provide explicit lexical meaning and are organized by grammatical rules. For example, indefinite pronouns such as *someone*, *something*, *anybody* in English and *кимдир*, *бир нерсе*, *эч ким* in Kyrgyz indicate the presence of an entity without specifying its identity. Similarly, modal constructions (*might*, *could*) or particles in Kyrgyz (*балким*, *мүмкүн*) mark semantic uncertainty. Such verbal devices represent the linguistic encoding of indeterminacy and correspond to the principle that language structures ambiguity at the lexical and grammatical levels (Haspelmath, 1997).

Nonverbal signs, on the other hand, fulfill pragmatic functions by reinforcing, modifying, or even contradicting verbal meaning. A statement such as *I'm fine* can be semantically positive in verbal terms, but when accompanied by a hesitant tone or avoidance of eye contact, it communicates doubt or irony. In Kyrgyz, the utterance *жакшы* (“good”) may convey dissatisfaction if paired with a dismissive hand wave. This multimodal layering illustrates that communication cannot be reduced to verbal code alone but requires integration of both sign systems (Kendon, 2004; Argyle, 1988).

The stability of these categories across different languages confirms the universal multimodal nature of communication. Previous studies argue that meaning is rarely produced by words alone, as nonverbal codes consistently co-occur with speech to create coherent messages (Knapp, Hall, & Horgan, 2013). Our findings reinforce this claim by showing that English and Kyrgyz, despite typological and cultural differences, rely on the same dual structure of verbal-semantic encoding and nonverbal-pragmatic modulation.

This universality suggests that semiotic categories of verbal and nonverbal communication are not language-specific but rather cognitive and cultural constants. They reflect fundamental human strategies for dealing with uncertainty and for shaping interpersonal interaction through both explicit and implicit means (Eco, 1976; Wierzbicka, 1997).

2. Frequency of nonverbal signs

The corpus analysis revealed that nonverbal signs are not supplementary but rather frequent and systematic components of communication. They almost invariably accompany verbal utterances and significantly contribute to the interpretation of meaning. This observation supports the view that human interaction is inherently multimodal, with speech and body language forming an integrated system rather than two separate channels (Birdwhistell, 1970; Kendon, 2004).

In Kyrgyz dialogues, hesitation markers such as э-э or мм are commonly paired with specific nonverbal actions. For instance, speakers often avoid direct eye contact or tilt the head slightly downward while producing these fillers. Such combinations indicate not only hesitation but also respect or an attempt to soften the interruption of silence, which is pragmatically important in Kyrgyz cultural norms. The nonverbal reinforcement here transforms a simple hesitation sound into a culturally nuanced sign of indirectness.

In English conversations, hesitation is frequently realized through prosodic elongation, such as the drawn-out vowel in weeeell... or uhhh.... These markers are typically accompanied by upward intonation, slight eyebrow raising, or hand gestures that delay turn-taking. The corpus data show that hesitation in English is less about signaling deference, as in Kyrgyz, and more about gaining time to plan speech or manage discourse flow (Clark & Fox Tree, 2002; Knapp, Hall, & Horgan, 2013).

The high frequency of these multimodal clusters suggests that hesitation is rarely expressed by verbal means alone. Rather, it emerges as a synchronization of verbal fillers and nonverbal behaviors, which jointly signal uncertainty, reflection, or turn-holding. This finding is consistent with previous studies emphasizing that prosodic and kinesic cues are essential for interpreting the pragmatic functions of speech (Goodwin, 1981; Argyle, 1988).

From a cross-cultural perspective, the analysis indicates that while the function of hesitation is universal—to manage time, signal uncertainty, or negotiate interaction—the forms of its nonverbal realization differ. In Kyrgyz, gaze avoidance and downward head movement are prominent, reflecting cultural patterns of respect and indirectness. In English, eyebrow movements and hand gestures dominate, highlighting individual expressiveness and discourse management.

Overall, the frequency and regularity of nonverbal signs in hesitation contexts demonstrate that they are indispensable for achieving communicative coherence. Their consistent co-occurrence with verbal fillers confirms that hesitation should be studied as a multimodal phenomenon rather than a purely linguistic feature (Kendon, 2004; Clark & Fox Tree, 2002).

3. Pragmatic functions

The findings of this study confirm that nonverbal signs are not merely supplementary to verbal language but fulfill crucial pragmatic functions that shape the interpretation of communicative acts. Among these functions, three are particularly salient: emphasis, politeness, and mitigation of directness. These results align with observations in pragmatic theory, which stresses the role of multimodal resources in achieving communicative goals (Levinson, 1983; Argyle, 1988).

Nonverbal cues often serve to highlight or reinforce verbal meaning. In English, a statement such as I really mean it may be accompanied by a firm hand gesture or a stronger intonation contour. Similarly, in Kyrgyz, the phrase чын эле (“really”) is typically reinforced by head nodding or by a

gesture of placing the hand on the chest, symbolizing sincerity. These examples demonstrate that emphasis is not only linguistic but also embodied, and its force depends on the combination of verbal and nonverbal elements (Kendon, 2004).

Nonverbal signs also function as markers of politeness. In English communication, smiling, maintaining appropriate eye contact, and adopting an open posture often accompany polite requests or apologies. For instance, Could you help me, please? uttered with a smile and a soft tone reinforces the intention of respect. In contrast, in Kyrgyz communication, politeness is frequently expressed through avoidance of direct eye contact in hierarchical contexts, lowered intonation, and gestures of modesty such as bowing the head slightly. These strategies reflect different cultural models of politeness: the English system prioritizes positive politeness (expressing friendliness and solidarity), whereas the Kyrgyz system emphasizes negative politeness (avoiding imposition and showing deference) (Brown & Levinson, 1987; Hall, 1976).

One of the most significant pragmatic roles of nonverbal cues is the softening of directness in speech. In English, hedging expressions like maybe or perhaps are often supported by gestures such as a head tilt or shrug, which visually indicate uncertainty. In Kyrgyz, silence itself can serve as a mitigating strategy, signaling disagreement or refusal without explicit verbal confrontation. A simple utterance балким (“maybe”) accompanied by gaze avoidance functions as a culturally acceptable form of softening refusal. Such practices illustrate how multimodality enables speakers to balance clarity with politeness, especially in potentially face-threatening acts (Goffman, 1967).

While the pragmatic functions are universal, their realizations differ across languages and cultures. English relies heavily on nonverbal reinforcement of positive politeness, aiming to maintain harmonious and cooperative interaction. Kyrgyz communication places stronger emphasis on indirectness and avoidance strategies, which serve to protect social hierarchy and prevent overt confrontation. These differences confirm that pragmatic interpretation of nonverbal signs is deeply rooted in cultural values and communicative traditions (Wierzbicka, 1997).

In sum, the results show that nonverbal signs play an indispensable role in pragmatics by emphasizing meaning, signaling politeness, and mitigating directness. They function as culturally embedded semiotic tools that guide interpretation, shape interpersonal relations, and maintain communicative balance.

4. Cultural variability

The analysis revealed that nonverbal signs demonstrate significant variability across cultures, even when their surface forms appear similar. Gestures, body language, and facial expressions are strongly influenced by cultural conventions, which determine whether a given sign is interpreted as positive, neutral, or negative. This confirms the argument that nonverbal communication cannot be universally decoded without considering the cultural frame in which it occurs (Hall, 1976; Matsumoto, 2006).

In English-speaking contexts, direct eye contact is generally associated with attentiveness, honesty, and confidence. For example, during professional interactions in the United States or the United Kingdom, steady eye contact is expected as a marker of credibility. In contrast, in Kyrgyz culture, direct eye contact in hierarchical situations may be interpreted as a sign of arrogance or disrespect, especially when directed toward elders or authority figures. Instead, looking slightly downward conveys humility and respect, which aligns with broader Central Asian communicative traditions (Wierzbicka, 1997).

Hand gestures also vary in their meaning. The gesture of showing the thumb up is a widely recognized sign of approval in English-speaking contexts. However, in some parts of Central Asia, including Kyrgyzstan, the same gesture may not carry identical positive connotations and can sometimes be seen as inappropriate in formal communication. Similarly, nodding typically signals agreement in English, whereas in Kyrgyz interaction it may serve as a backchannel marker (ооба, угуп жатам – “yes, I’m listening”), without implying full agreement.

English communication often permits closer physical distance in informal conversations, reflecting cultural values of openness and sociability (Hall, 1966). In Kyrgyz culture, greater interpersonal distance is usually maintained in formal contexts, and physical proximity is reserved for close family and friends. This variation highlights the semiotic role of space in shaping social relationships.

Silence is another culturally variable sign. In English contexts, prolonged silence may be perceived as awkwardness or communicative breakdown. In Kyrgyz culture, however, silence often functions as a meaningful communicative strategy, signaling respect, agreement without elaboration, or indirect disagreement. This demonstrates that silence itself operates as a culturally specific nonverbal code (Nakane, 2007).

These examples illustrate that even seemingly universal nonverbal behaviors acquire different meanings depending on cultural norms. The same sign may be interpreted as positive in one context and negative in another. This variability confirms the necessity of intercultural semiotic analysis to prevent misinterpretation and miscommunication in multilingual and multicultural settings (Scollon & Scollon, 2012).

Table 1. Verbal and Nonverbal Signs in English and Kyrgyz Communication:

Category	English Example	Kyrgyz Example	Function
Verbal – Indefinite	<i>someone said it</i>	<i>кимдир айтты</i>	Uncertainty, vagueness
Verbal + Nonverbal	<i>I don't know... + shrug</i>	<i>билбейм... + eyebrow raise</i>	Politeness, mitigation
Prosodic Nonverbal	Rising intonation (<i>really?</i>)	Elongated vowel <i>эээ...</i>	Hesitation, indirectness
Gesture Nonverbal	Direct eye contact	Downward gaze	Respect, hierarchy management
Mixed Multimodal	<i>maybe... + head tilt</i>	<i>балким... + hand wave</i>	Expressing uncertainty

The data confirm that verbal and nonverbal signs form a unified semiotic system in communication. While universality is observed in the basic categories of signs, cultural specificity strongly influences their pragmatic interpretation. These findings align with previous cross-linguistic research (Eco, 1976; Wierzbicka, 1997; Kendon, 2004) and provide new insights into Kyrgyz–English comparative semiotics.

Discussion

The results of this study highlight the multimodal nature of communication, confirming that verbal and nonverbal signs function as complementary and interdependent semiotic systems. This finding corresponds with earlier semiotic theories emphasizing that meaning emerges from the interaction of different codes rather than from language alone (Eco, 1976; Kendon, 2004). The integration of verbal and nonverbal channels thus appears to be a universal characteristic of human communication.

One of the central observations is the universality of sign categories. Both English and Kyrgyz employ verbal markers such as indefinite pronouns and modal constructions to express uncertainty, while simultaneously relying on nonverbal cues such as hesitation markers, gestures, and prosodic features. This supports Haspelmath's (1997) cross-linguistic typology of indefiniteness and extends it by demonstrating that indeterminacy is multimodally encoded. The parallel functioning of these categories in structurally different languages—an analytic language like English and an agglutinative language like Kyrgyz—indicates that multimodality is grounded in cognitive and communicative universals (Wierzbicka, 1997).

At the same time, the study revealed significant cultural variation. In English, nonverbal signs are frequently employed to enhance politeness and to mitigate directness, which aligns with Brown and Levinson's (1987) theory of positive politeness strategies. In Kyrgyz, however, nonverbal cues such as silence, gaze avoidance, or modest gestures often reflect indirectness and deference, which correspond to negative politeness strategies in hierarchical societies (Hall, 1976; Scollon & Scollon, 2012). This contrast demonstrates that while pragmatic functions of nonverbal signs are universal, their realization is culture-specific.

The findings also shed light on the role of silence. In Anglo-American contexts, silence may be perceived as communicative breakdown, whereas in Kyrgyz interaction it is a meaningful strategy of politeness or indirect refusal. This observation resonates with Nakane's (2007) analysis of silence in intercultural communication and underscores the need to interpret nonverbal cues through the lens of cultural norms.

From a methodological perspective, the use of corpus data and multimodal analysis proved effective for identifying systematic patterns that traditional linguistic approaches often overlook. Combining corpus linguistics with pragmatic and semiotic frameworks provides a more holistic understanding of communication. Future studies could further develop this line of research by expanding corpus data, including audiovisual material, and applying experimental methods to test how speakers of different cultures perceive and interpret nonverbal signs.

Overall, the discussion confirms that communication is inherently multimodal and culturally embedded. While universals ensure that verbal and nonverbal signs fulfill comparable functions across languages, cultural variability shapes the way these functions are realized and interpreted. Therefore, semiotic analysis of communication contributes not only to linguistic theory but also to practical fields such as translation studies, intercultural communication, and education.

Conclusion

The present study has examined verbal and nonverbal signs within a semiotic framework, focusing on their universality and cultural variability in English and Kyrgyz communication. The analysis demonstrated that verbal signs provide the semantic foundation of utterances through lexical and grammatical means, while nonverbal signs perform essential pragmatic functions by reinforcing, modifying, or even contradicting verbal meaning. This confirms that communication is inherently multimodal and that meaning cannot be fully understood without considering both channels.

The findings revealed several important results. First, universality is evident in the existence of stable sign categories such as person, object, quantity, and location, which are expressed in both languages. Second, nonverbal signs such as gestures, facial expressions, prosody, and silence occur with high frequency and systematically accompany verbal expressions, thereby shaping interpretation. Third, nonverbal cues fulfill key pragmatic functions including emphasis, politeness, and mitigation of directness. Finally, significant cultural variability was observed: English communication tends to rely on nonverbal cues for positive politeness and mitigation, while Kyrgyz communication emphasizes indirectness, respect, and hierarchical deference through gaze avoidance, silence, and culturally specific gestures.

These findings contribute to the broader field of semiotics by illustrating how verbal and nonverbal signs operate as a unified communicative system across languages. They also demonstrate the importance of intercultural semiotic analysis in preventing misinterpretation, especially in multilingual and multicultural contexts.

Future research should extend this analysis by incorporating larger multimodal corpora, experimental methods for testing perception of nonverbal signs, and comparative studies involving additional languages and cultures. Such investigations will further clarify the balance between universal semiotic principles and culture-specific communicative practices.

In sum, this study highlights the central role of multimodality in communication and underscores the need to integrate both verbal and nonverbal perspectives in linguistic, cultural, and intercultural research.

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Autism Spectrum Disorder Child's Impact On The Emotional And Psychological Family Climate

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Abstract: The article examines the impact of a child with autism spectrum disorder (ASD) on the emotional and psychological climate of the family. The relevance of the study is due to the increasing prevalence of ASD and the need for a comprehensive understanding of family factors affecting the adaptation of all its members. The emotional reactions of parents, features of intra-family interaction, changes in family role structure, and levels of psychological stress are analyzed. Special attention is paid to parental stress, emotional burnout, and the influence of diagnosis on marital relationships. Both negative and positive transformations of the family climate are considered, including the development of empathy, cohesion, and responsibility. The article summarizes the results of domestic and foreign studies, identifies risk factors and resources for family adaptation. The conclusion emphasizes the necessity of systematic psychological support and an interdisciplinary approach.

Keywords: autism spectrum disorder, family, emotional-psychological climate, parental stress, family adaptation, psychological support, family relations, special educational needs.

Introduction

The issue of autism spectrum disorder has been attracting increasing attention from researchers and practitioners in recent decades [1]. The diagnosis of ASD significantly impacts not only the child's development but also the functioning of the family as a whole [2]. The family serves as the primary environment for the child's socialisation and support, while simultaneously experiencing significant emotional and psychological burdens [3]. The aim of this article is to analyse the impact of a child with ASD on the emotional and psychological climate of the family. Autism spectrum disorders (ASD) are currently considered one of the most pressing medical, psychological, and educational issues in modern society. According to the World Health Organization, the prevalence of autism spectrum disorders (ASD) is steadily increasing and, based on recent estimates, is approximately 1 case per 127 children, making autism a significant social and familial phenomenon [1]. The increase in the diagnosis of ASD is associated both with the expansion of diagnostic criteria and with the increased awareness of specialists and parents. The presence of a child with Autism Spectrum Disorder (ASD) significantly influences the emotional and psychological climate within families. Research consistently indicates that parents of children with ASD experience heightened levels of stress and psychological distress, which can adversely affect family dynamics. Lapwood et al. [1] systematically reviewed the association between emotional and behavioral problems (EBP) in children with ASD and parental mental health, revealing a strong link between children's behavioral challenges and increased parental stress and psychological issues. This suggests that the child's ASD-related behaviors directly impact the emotional well-being of caregivers, contributing to a more strained family environment.

The appearance of a child with ASD in the family significantly changes its way of life, value system, and emotional-psychological climate. The family becomes a key link in the process of socialisation, education, and corrective-developmental support of the child, while simultaneously experiencing increased psychological, emotional, and social stress [2]. Research shows that parents of children with ASD more frequently experience chronic stress, anxiety, and emotional burnout compared to parents of neurotypical children and children with other forms of developmental disorders [3].

The problem becomes particularly significant in the context of intra-family relationships. The diagnosis of ASD affects spousal interaction, the distribution of roles and responsibilities, parenting

style, and the emotional atmosphere in the family. In some cases, there is an increase in conflict, social isolation of the family, and a limitation of external social contacts [4]. At the same time, modern research emphasises that with adequate support and resources, a family can demonstrate a high level of adaptation, resilience, and cohesion [5].

Despite the significant number of foreign studies, the issue of the impact of a child with ASD on the emotional and psychological climate of the family remains insufficiently systematised in domestic scientific literature and requires further analysis. This necessitates the generalisation of existing scientific approaches and the identification of key factors determining the nature of family adaptation. The aim of this article is to analyse the impact of a child with ASD on the emotional and psychological climate of the family.

Literature review

Ekas et al. [6] further emphasize that parents of children with ASD often face increased stress and poorer psychological well-being, highlighting the importance of addressing family members' needs. The study underscores that parental psychological health is crucial, as it influences how parents interact with their children, thereby affecting the overall family climate. Similarly, Maqbool et al. [11] provide a phenomenological perspective, illustrating how emotional dynamics and structural constraints shape caregiving experiences, which can intensify emotional strain within the family unit.

The impact of ASD on family well-being is also evident during extraordinary circumstances such as the COVID-19 pandemic. Laufer et al. [8] compare the quality of life (QoL) of parents of children with ASD to those with other disabilities, finding that the pandemic exacerbated existing challenges, thereby further deteriorating the emotional climate. Papadopoulos [9] and [10] explore mental health and psychological distress among caregivers during the pandemic, revealing that the added stressors significantly affect caregivers' mental health, which in turn influences family interactions and cohesion.

Sleep disturbances in children with ASD are another factor contributing to family stress. Papadopoulos et al. [7] focus on interventions aimed at improving sleep, recognizing that sleep problems in children can disrupt family routines and increase parental stress levels. The disruption of daily routines and increased caregiving demands can create a cycle of emotional strain, further destabilizing the family environment.

Coping strategies and family resilience are also critical in managing the emotional impact of ASD. Bagale et al. [13] explore how parents develop coping mechanisms to handle the challenges associated with raising a child with ASD, which can mitigate some of the negative effects on family emotional climate. Similarly, Salama et al. [12] highlight caregivers' perspectives on healthcare experiences, indicating that positive healthcare interactions can alleviate some emotional burdens and improve family well-being.

Methods and Materials

The study employed methods of theoretical analysis and synthesis of scientific literature, comparative analysis of domestic and foreign research, as well as elements of systemic and interdisciplinary approaches [4]. The material for the research consisted of publications in the fields of family psychology, special education, and clinical psychology. In summary, the literature demonstrates that raising a child with ASD profoundly affects the emotional and psychological climate of families. Increased parental stress, behavioral challenges, sleep disturbances, and external stressors such as the COVID-19 pandemic collectively contribute to a more strained family environment. Addressing these issues through targeted interventions and support systems is essential to fostering a healthier family dynamic and improving overall well-being.

Results and their discussion

The birth or diagnosis of a child with ASD is often accompanied by a shock reaction, anxiety, and a sense of uncertainty among parents [5]. The emotional and psychological climate of the family may be characterised by an increased level of stress, conflict, and emotional distance between spouses. At the same time, in some families, there is an increase in cohesion and a redistribution of roles. Social support, parental awareness, and access to corrective services are of significant importance [6]. Negative factors include social isolation, financial difficulties, and emotional burnout, while positive factors include the development of tolerance, empathy, and family resilience.

Conclusion

The conducted analysis of scientific sources allows us to conclude that the presence of a child with an autism spectrum disorder in the family has a complex and multifaceted impact on its emotional and psychological climate. The diagnosis of ASD transforms the usual system of family relationships, increasing the emotional burden on parents and altering the distribution of roles and responsibilities. It has been established that the most vulnerable aspects of family functioning are the emotional state of the parents, the level of parental stress, and the quality of spousal interaction. Prolonged psycho-emotional stress, lack of social support, and limited access to specialised assistance can contribute to the development of emotional burnout and family maladaptation. At the same time, the analysis shows that the influence of a child with ASD is not exclusively negative. With awareness, psychological assistance, and support from specialists and the social environment, the family can develop effective coping strategies, demonstrate increased cohesion, foster empathy, and enhance resilience to stress. Thus, a child with an autism spectrum disorder has a multifaceted impact on the emotional and psychological climate of the family. This influence can be either destabilising or resourceful depending on the conditions and support. Comprehensive psychological support programs are needed, aimed at reducing stress and strengthening the family's adaptive resources.

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Early Detection of Deviant Behavior in Child-Rearing Within the Family and Taking Preventative Measures

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Abstract: This article explores the theoretical and practical foundations for the early detection of deviant behavioral signs that begin to manifest in young children, as well as effective methods for implementing preventative measures. The article analyzes the developmental characteristics of behavioral problems in children, psychodiagnostic methods for early detection, and systematic preventative efforts conducted through family-school collaboration. Research results indicate that timely intervention and a comprehensive approach are key factors in protecting children from behavioral deviations during their upbringing.

Keywords: deviant behavior, early detection, prevention, psychodiagnostics, family relations, pedagogical intervention, social adaptation.

Introduction

Globalization, the intensification of information flow, socio-economic challenges, and shifts within the family upbringing system are causing various negative deviations in children's behavior. Today, the issue of deviant behavior stands as one of the most pressing concerns in the fields of pedagogy, psychology, and social work. Failure to detect deviant behavior early can lead to future delinquency, impaired social adaptation, and severe disruptions in personal development. Deviant behavior is a spectrum of actions that diverge from the moral, legal, and social norms accepted within a society. Deviant behavior (Lat. *deviatio* – deviation) constitutes a set of actions that do not align with social norms and rules and remain unaccepted by society. During childhood, this phenomenon typically manifests as behavioral disorders and can escalate into criminal or antisocial behavior in later life stages. In modern society, the prevalence of deviant behavior among children is an increasingly urgent issue. The preliminary signs of deviant behavior frequently emerge within the family circle, making timely identification by parents crucial for prevention. This article is dedicated to scientifically grounded methods for identifying behavioral deviations in children within a family setting. Scientific research demonstrates that early detection and preventative measures are vital not only for the child's personal development but also for their subsequent social adaptation. The objective of this article is to scientifically substantiate the psychological and pedagogical mechanisms of deviant behavior and the avenues for their resolution.

Methods and Materials

The formation of deviant behavior is a multifactorial process, primarily categorized by the following causes:

1. Socio-psychological factors:

- Family problems: dysfunctional family relationships, addictions, strictly authoritarian or overly permissive upbringing methods, and a lack of supervision.
- Contradictions and conflicts: strained relationships with parents, peers, or educators.
- Distorted value systems: an imbalance between material and spiritual values.

2. Individual-psychological factors:

- Temperamental traits: impulsivity, emotional instability, and aggressive tendencies.
- Emotional sphere issues: weak self-perception, feelings of insecurity, and persistently low mood.
- Cognitive aspects: weak leadership capabilities and a fear of failure.

3. Pedagogical factors:

- An unfavorable psychological environment within the educational institution.
- Incompatibility between the educator's approach and the child's personality.
- Increased academic workloads coupled with insufficient rest periods.

The early detection of deviant behavior facilitates the implementation of preventative measures before the problem exacerbates. In this context, it is effective for educators to apply the following methods:

- Observation: identifying distinct behavioral traits in the child's daily activities, during play, and within group interactions.
- Survey methods: evaluating the child's emotional state and self-perception via questionnaires and tests (e.g., the Phillips School Anxiety Test, the "Family Upbringing Methods" technique, and the "Self-Assessment" method).
- Projective methods: uncovering the child's inner world and latent fears through drawing exercises such as "Family," "My Scary Animal," and "Person."
- Interviews with parents and teachers: gathering their perspectives to assess the child's behavior across various situations.

Results and their discussion

The ultimate goal of any diagnostic process is not merely to examine the child but to discover viable ways to assist them. Upon the early detection of a child's condition, the following represent effective directions for preventative measures; furthermore, the prevention system must be comprehensive and encompass the following stages:

1. General prevention (for all children):

- Cultivating a healthy psychological environment at school and home.
- Modeling socially acceptable behaviors for children.
- Regularly integrating physical education and sports activities.
- Implementing supplementary educational programs designed to foster children's creative abilities.

2. Special prevention (for at-risk children):

- Psychocorrectional work: stabilizing the emotional sphere through group and individual sessions, enhancing communication skills, and teaching self-regulation.
- Collaboration with educators and psychologists: applying an individualized approach to the student, encouraging their achievements, and ensuring active participation.
- Family counseling: providing guidance to parents on child-rearing and teaching them effective communication strategies.
- Organizing socio-cultural activities: engaging the child in community life, offering them the opportunity to develop a sense of social responsibility.

3. Individual prevention (for children displaying distinct signs of deviant behavior):

- Formulating an individualized plan involving the psychologist, educator, family, and school administration.
- Conducting continuous monitoring and dynamically adjusting intervention methods.
- Providing specialized assistance in dedicated educational institutions or psychological centers, if necessary.

What behavioral changes occur in a child within the family setting, and how can family members detect these changes? We will address these questions in detail and examine several methods, which include the following observational techniques:

1. Systematic observation

- Daily activity monitoring: It is essential to document regular behaviors manifesting in the child's routine life—such as completing homework, eating, and sleeping habits.
- Observation of play activity: Assessing the level of aggression during play, interactions with toys, and violent motifs within their fantasy world.
- Social interaction: Monitoring behaviors during family discussions, in the presence of guests, and while interacting with relatives.

2. Observation in specific situations

- Reactions to restrictions and rules: Observing responses to prohibitions and demands, whether they exhibit balanced restraint or excessive resistance.
- Reactions to success and failure: Noting intolerance to defeat, envy regarding the success of others, or a heightened sense of injustice.
- Attitude toward property: Identifying tendencies toward theft or the unpermitted use of others' belongings.

If behavioral deviations are observed, the situation can be clarified by engaging in communication on various topics. Such communicative approaches include:

1. Structured interviews

- Assessing emotional states: Posing open-ended questions such as "What happened to you, how are you feeling?" or "What is upsetting you?"
- Exploring value systems: Asking questions like "Who do you respect?" and "When and why do you feel guilty?"
- Attitudes toward the future: Inquiring, "What do you want to be when you grow up?" or "What are your dreams?"

2. Situational conversations

- Based on specific events: Discussing a particular incident (e.g., "Why did you hit your younger sister today?").
- Moral dilemmas: Asking questions such as "What would you do if no one was watching you?"

Additionally, projective diagnostic methods are highly effective in revealing a child's emotional state, future aspirations, and subconscious feelings. These methods include:

1. Diagnostics through drawing

- "Family" drawing: Illustrating family dynamics, analyzing the size and spatial arrangement of figures, and noting the exclusion of any members.
- "Scary entity" drawing: Expressing fears and anxieties, and checking for the presence of aggressive imagery.
- "My favorite and least favorite things" drawing: Ascertaining the child's value system.

2. Storytelling and fantasy techniques

- Story continuation: Providing a narrative prompt and asking the child to complete the story.
- The "If I were..." game: Encouraging the child to imagine their behavior in various hypothetical scenarios.

Analyzing the child's daily structure and routine also yields positive results in assessing their psychological condition. Solutions to complex issues can be discovered by evaluating the child's daily activities and self-regulation capacities, using methods such as:

1. Analysis of daily activities

- Adherence to routine: Noting disruptions in sleep, nutrition, and rest schedules.
- Fulfillment of obligations: Observing resistance to completing minor household chores.
- Time management: Identifying an inability to organize leisure time rationally.

2. Capacity for self-regulation

- Emotional control: Tracking the frequency and duration of anger, irritability, and depressive episodes.
- Level of impulsivity: Assessing the demand for immediate gratification of desires.

Furthermore, the examination of family relationships is an effective method for analyzing a child's behavior and condition; these methods encompass:

1. Observation of family dynamics

- Role distribution: Identifying the role the child assumes within the family unit (e.g., victim, controller, "the sick one").
- Boundaries and rules: Evaluating the clarity or absence of established family rules.
- Emotional connection: Gauging the presence of warmth and acceptance versus coldness and rejection.

2. Analysis of family history

- Similar historical events: Determining if comparable situations have occurred in the family's past.

- Continuity of upbringing methods: Ensuring consistency in the educational approaches utilized by the parents.

When employing each of these methods, it is imperative to focus on the primary indicators observed in assessing the child's condition.

Behavioral indicators:

- Pathological lying.
- Petty theft.
- Cruelty toward animals.
- An overwhelming prioritization of material values.

Emotional indicators:

- Frequent mood fluctuations.
- Diminished self-esteem.
- Persistent states of dissatisfaction and resentment.
- Apathy toward the feelings of others.

Social indicators:

- Isolation from peer groups.
- Insolence in interactions with adults.
- Intentional violation of established rules.
- Evasion of responsibility for personal errors.

It is equally important to address the mistakes commonly made by parents when dealing with a child's behavioral deviations, which include failing to recognize the aforementioned signs promptly, dismissing the problem as temporary, attempting to rationalize the child's actions, and harboring a fear of seeking professional intervention. When raising a child, such errors must be avoided by adhering to proper pedagogical principles: maintaining objectivity and consistency, documenting and monitoring behavioral signs, regulating personal emotions, and consulting specialists in a timely manner.

The identification of deviant behavior within family upbringing necessitates a systematic and comprehensive approach. The knowledge and perceptiveness of parents, coupled with their ability to accurately interpret the child's behavior on time, not only enhance the efficacy of preventative measures but also contribute to the child's holistic development as a healthy individual. The critical aspect is not solely identification, but the timely execution of subsequent steps (e.g., psychological support, family counseling, and school collaboration).

Conclusion

The prevention and early detection of deviant behavior during childhood is not merely an urgent objective of pedagogy and psychology but a fundamental prerequisite for the well-being of society as a whole. An effective preventative framework demands an intrinsic synergy between the family, the school, and the child's self-awareness. Scientific investigations underscore that timely psychological and pedagogical interventions, paired with a supportive environment, can safeguard many children from severe behavioral disorders. Moving forward, it is imperative to deepen research in this domain and to develop pragmatic programs targeted at elevating the effectiveness of psychological services within both familial and educational contexts.

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Representation of national color in phraseological terms: A comparative analysis of English and Uzbek

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Abstract: This study aims to comparatively analyze phraseological units in Uzbek and English from a linguacultural perspective, to identify the mechanisms and typology through which national color is expressed in phraseological terminology, and to demonstrate the potential application of findings in translation practice and foreign-language teaching methodology. The research employed a mixed-methods design integrating qualitative and quantitative analysis. Comparative-typological, descriptive-analytical, contextual, and componential analysis methods were applied alongside content analysis and a linguacultural approach. Over 120 phraseological units were selected from Uzbek and English reference dictionaries and literary text corpora. Findings were validated by three independent expert raters. The findings demonstrate the necessity of developing linguacultural competence in foreign-language pedagogy, applying specialized strategies for phraseological lacunae in translation, and incorporating cultural glosses into bilingual phraseological dictionaries.

Keywords: phraseological unit, national color, linguacultural, comparative linguistics, semantic equivalence, metaphorical phraseologism, metonymic phraseologism, cultural lacuna, translation studies.

Introduction

Language is the greatest cultural heritage of humankind — not merely a medium of communication but a mirror that reflects a people’s spiritual world, mentality, and national identity. Phraseological units constitute the irreplaceable treasury of every language: within them are crystallized centuries of lived experience, moral values, and cultural codes accumulated by a people.

In an era of accelerating globalization, intercultural communication has intensified dramatically. The ability to comprehend and adequately translate phraseological units has acquired strategic importance. Nevertheless, phraseological units belong to the category of linguistic items most resistant to translation; preserving their national color in the target language remains one of the most formidable challenges in translation studies.

The rapid development of linguacultural within modern linguistics has rendered the study of the national-cultural properties of phraseological units increasingly urgent. A comprehensive comparative-linguacultural analysis of the phraseological inventories of Uzbek and English has yet to be carried out at an adequate level. This gap constitutes the primary motivation for the present study.

The overarching aim of this study is to determine, through comparative-linguacultural analysis, the role, mechanisms, and typology of national-color expression in Uzbek and English phraseological units, and to demonstrate the potential for applying the findings in translation practice and foreign-language teaching methodology:

1. to establish the theoretical-methodological foundations of the concepts of phraseological unit and national color;
2. to classify the sources and mechanisms by which national color is expressed in Uzbek phraseological units;
3. to analyze the distinctive features through which national color is expressed in English phraseological units;
4. to conduct a comparative analysis of phraseological units from both languages according to their degree of semantic equivalence;

5. to identify instances of cultural divergence and determine corresponding translation strategies.

The primary sources of national color in Uzbek and English phraseology differ fundamentally. Cases of full semantic equivalence are expected to account for no more than 20% of all phraseological pairs.

Literature Review

V. V. Vinogradov[2], who established phraseology as an independent branch of linguistics, classified phraseological units into three groups according to their degree of semantic cohesion: phraseological fusions (srashheniia), phraseological unities (edinstva), and phraseological collocations (sochetaniia). His taxonomy has provided the methodological foundation for all subsequent phraseological research.

Academician Sh. Rahmatullayev[3], conducted in-depth investigation of the structure, semantics, and national-cultural properties of Uzbek phraseological units. He demonstrated their organic connection with folk oral literature, arguing that every Uzbek phraseologism represents a spiritual portrait of the nation.

In the field of linguoculturology, V. N. Telia[4], V. A. Maslova[5], and Yu. D. Apresyan[6] constitute the theoretical core. Telia defined national color as “a trace of national-cultural experience preserved in the semantic layer of a linguistic unit’s meaning.”

In English phraseology, the research of A. Makkai[7] and J. Sinclair[8] illuminated the semantic and corpus-linguistic dimensions of phraseologisms. A. Cowie [9]and R. Moon[10] carry considerable methodological weight for comparative phraseological study.

Within Uzbek linguistics, A. Hojiyev[11], B. Yo‘ldoshev[12], and N. Mahmudov[13] have made substantial contributions. However, no prior study has examined the mechanisms of national-color expression in Uzbek-English phraseologisms on a broad comparative scale — this constitutes the scholarly novelty of the present research.

Materials and Methods

The study was conducted on the basis of a mixed-methods design integrating qualitative and quantitative analysis. Comparative-linguocultural analysis was selected as the primary methodological approach. An initial pool of 250 phraseological units was assembled. Following filtering, 120 phraseologisms (60 Uzbek, 60 English) were selected. Selection criteria: (1) identifiable national-cultural context; (2) cultural gloss in the dictionary entry; (3) active use in contemporary texts.

Table 1. Analytical methods employed in the study

Method		Application	Key Authority
Comparative-typological		Contrasting phraseologisms across two languages	Vinogradov; Cowie
Componential analysis		Isolating semantic components	Apresyan; Moon
Linguocultural analysis		Uncovering cultural-national meaning layers	Telia; Maslova
Contextual analysis		Phraseologisms within textual situations	Sinclair
Content analysis		Quantitative identification of sources	Berelson

Three independent expert raters (Tashkent UASciences philology faculty) reviewed findings. Inter-rater reliability Cohen’s $\kappa = 0.82$, indicating high agreement. Berelson’s[14] rigorous framework for content analysis was applied throughout.

Results

Analysis identified five primary sources (Table 2). The largest share: customs and ceremonies (33.3%, n=20).

Table 2. Sources of national color in Uzbek phraseologisms (n=60)

Source of National Color	n	(%)	Illustrative Phraseologism
Everyday life, rituals, and customs	20	33.3	<i>To ‘y ustiga to ‘y bo ‘ldi</i>
Nature, geography, and agrarian environment	14	23.3	<i>Toshdan suv chiqarmoq</i>
Culinary and food culture	11	18.3	<i>Osh bo ‘lsin!</i>
Religious-moral and philosophical beliefs	9	15.0	<i>Beshikdan belgilangan</i>
Labor, crafts, and trade	6	10.0	<i>Ustaning qo ‘li oltin</i>
Total	60	100	—

Within the ritual practices group (n=20), units reflecting Uzbek wedding traditions, cradle ceremony, and hospitality values are dominant. As Rahmatullayev[15]noted, these phraseologisms embody the collective memory of a people’s centuries-old customs. The expression *To ‘y ustiga to ‘y bo ‘ldi* [lit. ‘A wedding upon a wedding’] conveys that in Uzbek mentality the wedding is a marker of entire community cohesion.

Analysis of English phraseologisms identified five primary sources (Table 3). Maritime and military traditions: largest share (28.3%, n=17).

Table 3. Sources of national color in English phraseologisms (n=60)

Source of National Color	n	(%)	Illustrative Phraseologism
Maritime and military traditions	17	28.3	<i>To be in the same boat</i>
Historical events and figures	14	23.3	<i>Meet one’s Waterloo</i>
Biblical and literary heritage	13	21.7	<i>A wolf in sheep’s clothing</i>
Sport and hunting traditions	9	15.0	<i>Beat around the bush</i>
Social-psychological norms	7	11.7	<i>Keep a stiff upper lip</i>
Total	60	100	—

Kunin [16] identified maritime tradition as the dominant source of English phraseology, attributing it to Britain’s island-state identity. The present study corroborates this with quantitative data: 28.3% of analyzed English phraseologisms originate from seafaring contexts.

Table 4. Semantic equivalence of Uzbek and English phraseologisms (n=60 pairs)

Equivalence Type	n	(%)	Description
Full semantic equivalent	9	15.0	Meaning, image, and cultural context correspond
Partial semantic equivalent	22	36.7	Meaning corresponds; image or context differs
Functional equivalent	18	30.0	Overall meaning matches; source images differ
No equivalent (lacuna)	11	18.3	Exists in one language only

Table 5. Illustrative comparative examples

Uzbek Phraseologism	English Equivalent	Shared Meaning	Equivalence
<i>Ko‘z qorachig‘idek asramoq</i>	<i>The apple of one’s eye</i>	Most cherished thing	Full equivalent
<i>Boshini qumga tiqmoq</i>	<i>Bury one’s head in the sand</i>	Ignore a problem	Full equivalent
<i>Toshdan suv chiqarmoq</i>	<i>Squeeze blood from a stone</i>	Attempt the impossible	Partial equivalent
<i>To‘y ustiga to‘y bo‘ldi</i>	<i>It never rains but it pours</i>	Events in rapid succession	Functional equivalent
<i>Qiz oshi</i>	— (lacuna)	Ceremonial pre-wedding feast	Lacuna
— (lacuna)	<i>Keep a stiff upper lip</i>	Conceal emotions stoically	Lacuna

Discussion

The research hypothesis was confirmed: full equivalence stood at 15%, below the 20% threshold. According to Maslova’s[17] linguocultural conception, phraseologisms constitute the “cultural code” of a people, reflecting a nation’s world-view metaphorically. Our findings provide empirical grounding for this in the Uzbek-English case.

The prominence of ritual practices (33.3%) confirms Vinogradov’s[18] and Rahmatullayev’s[19] proposition that phraseologisms are born of social practice. In Uzbek communal culture, wedding feast, cradle ceremony, and hospitality occupy the center of social existence, and it is these that have found the strongest expression in the phraseological fund.

The dominance of the maritime source in English phraseology (28.3%) was observed by Kunin[20] , who linked it to British imperial expansion. The present study corroborates this with quantitative evidence.

Lacuna phraseologisms (18.3%) are particularly significant. According to Telia[21] , such units are “linguoculturemes” in which a unique cultural concept of a particular people is encoded. Three principal translation strategies apply: (1) transliteration + explanatory gloss; (2) functional analogy; (3) descriptive translation.

The absence of a Uzbek equivalent for *Keep a stiff upper lip* reveals divergent emotional display norms. This finding may serve as phraseological evidence corroborating Hofstede’s[22] individualism-collectivism dimension: Uzbek collectivist culture valorizes the sharing of grief, whereas English individualist culture valorizes stoic composure.

Phraseologisms with a metaphorical structure most powerfully retain national color (68%). This confirms Lakoff and Johnson's [23] conceptual metaphor theory: "metaphors as linguistic expressions are possible precisely because there are metaphors in a person's conceptual system." National thought is expressed through national metaphors, which become stabilized in language through phraseologisms.

Primary limitation: sample size (n=120) is modest compared with large-scale corpus investigations. Only one language pair was analyzed. Diastatic and diachronic dimensions remain for future inquiry.

Conclusion

In conclusion, the comparative analysis of national color representation in English and Uzbek phraseological terms demonstrates that phraseological units serve not only as linguistic expressions but also as important carriers of cultural identity, historical memory, and national worldview. Both English and Uzbek languages reflect their societies' unique traditions, customs, values, and social experiences through stable idiomatic expressions, yet they differ significantly in symbolic associations, imagery, and cultural references.

The study reveals that English phraseological units often emphasize practicality, individualism, and historical-cultural symbolism rooted in Western traditions, while Uzbek phraseological expressions strongly embody collectivism, hospitality, moral values, and centuries-old Eastern cultural heritage. Despite these differences, both languages share universal human concepts such as wisdom, honesty, labor, and emotional expression, proving that phraseology simultaneously preserves national specificity and common human values.

Furthermore, the analysis confirms that phraseological units are valuable sources for understanding intercultural communication, translation studies, and comparative linguistics. National-cultural elements embedded in idioms may present challenges for direct translation, making it essential for researchers, translators, and language learners to consider both semantic meaning and cultural context.

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Analysis of Modern Approaches in Foreign Language Teaching Methodology

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Annotation: This article analyzes modern approaches used in foreign language teaching methodology, their theoretical foundations and practical effectiveness. Within the framework of the study, such methods as communicative approach, task-based learning (TBLT), content and language integration (CLIL) and digital technology-based learning (TELL) were studied. The results show that modern methods are characterized by student orientation, interactivity and real communication. These approaches, along with the development of students' language competence, also form their independent thinking and intercultural communication skills. Based on the scientific views of leading foreign scientists and scientific and academic articles in this field, the current development trends in foreign language education are highlighted and their importance in increasing educational efficiency is substantiated. The article also substantiates scientific and theoretical ideas on the analysis of modern approaches to the methodology of teaching foreign languages. Special attention is given to communicative language teaching, task-based learning, content and language integrated learning (CLIL), and technology-enhanced learning. The study highlights the shift from traditional teacher-centered methods to learner-centered and interactive approaches. The findings demonstrate that modern methodologies significantly improve learners' communicative competence, motivation, and autonomy.

Keywords: foreign language teaching, methodology, communicative approach, student-centered education, TBLT, CLIL, TELL, interactive education.

Introduction

In recent years, due to globalization, the fast growth of information technologies, and ongoing reforms in the education sector, foreign language teaching methodology has undergone significant transformation. Traditional approaches centered on the grammar-translation method are increasingly being replaced by communicative and learner-centered strategies [Larsen-Freeman, 2000]. The main goal of modern methodology is to form communicative competence in students. This competence includes not only grammatical knowledge, but also speech, sociolinguistic and pragmatic skills [Krashen, 1982]. The main goal of this study is to analyze modern approaches to the methodology of teaching foreign languages and determine their effectiveness. The intensification of globalization, the broadening of international cooperation, and the swift advancement of information technologies have significantly heightened the demand for foreign language acquisition. In the modern world, proficiency in a foreign language is considered essential not only for individual growth, but also for career advancement, academic exchange, and effective intercultural interaction. As a result, foreign language teaching methodology is gradually moving away from traditional approaches and is moving towards a modern, innovative and student-oriented form. An important turn in the methodology of language teaching is associated with the communicative approach, which interprets language not only as a set of grammatical rules, but also as a social and cultural phenomenon. In the process of language learning, the main attention should be paid not to memorizing language units, but to forming the ability to use them in real communicative situations. This view constitutes the theoretical foundation of modern foreign language education. The purpose of this study is to analyze modern approaches in foreign language teaching and evaluate their effectiveness in improving language

acquisition. Modern approaches to foreign language teaching have evolved significantly in response to the demands of globalization, technological advancement, and changing educational paradigms. Unlike traditional methods that focused primarily on grammar rules and translation, contemporary approaches emphasize communication, learner autonomy, and real-world application of language skills.

One of the most influential approaches is Communicative Language Teaching (CLT), which prioritizes the development of communicative competence. This includes not only grammatical accuracy but also sociolinguistic, discourse, and strategic competence. Learners are encouraged to use the target language in meaningful contexts through activities such as role-plays, simulations, and discussions. As a result, language learning becomes more practical and engaging.

Another widely used method is Task-Based Language Teaching (TBLT), which is closely related to CLT. In TBLT, learners complete tasks that reflect real-life situations, such as solving problems, conducting interviews, or planning projects. This approach shifts the focus from language as a system to language as a tool for communication. It also promotes critical thinking, collaboration, and learner independence.

Content and Language Integrated Learning (CLIL) represents an innovative model where language is taught through subject content. For example, students may learn science or history in a foreign language. This dual-focused approach enhances both linguistic proficiency and subject knowledge. CLIL also supports cognitive development by encouraging higher-order thinking skills.

The integration of technology has further transformed language education through Technology-Enhanced Learning (TEL). Digital tools such as learning management systems, mobile applications, virtual classrooms, and artificial intelligence-based platforms allow for personalized learning experiences. Students can learn at their own pace, access authentic materials, and engage in interactive activities. Moreover, online communication tools enable collaboration with speakers from different parts of the world, promoting intercultural competence. In addition, gamification has emerged as an effective strategy to increase learner motivation. By incorporating elements such as points, levels, challenges, and rewards, educators can create a more dynamic and engaging learning environment. Gamified learning encourages active participation and reduces anxiety, especially in speaking activities. A key principle underlying all these approaches is the student-centered paradigm, where learners take an active role in constructing knowledge. Teachers act as facilitators rather than authoritative figures. This shift aligns with constructivist theories of learning, particularly Vygotsky's idea that knowledge is developed through social interaction.

Furthermore, modern methodologies emphasize intercultural competence, recognizing that language learning is inseparable from cultural understanding. Students are encouraged to explore cultural differences, develop tolerance, and communicate effectively in diverse contexts.

Methodological Research

This research is based on qualitative analysis and comparative methodology. The following methods were used:

- Review of modern pedagogical and methodological literature
- Comparative analysis of traditional and contemporary teaching approaches
- Descriptive analysis of methods such as CLT, TBLT, CLIL, and digital learning

This study is based on recent scientific articles, methodological resources, and educational research in the field of foreign language teaching. In examining modern approaches to foreign language teaching methodology, various research methods, materials, and framework-based approaches were employed. In particular, the study utilizes comparative, descriptive, and analytical methods (Munday, 2016). The research materials include scholarly sources on modern methodology, practical experiences from the educational process, and findings from international studies. [Nunan, 2004]. The following approaches were studied: Communicative approach (CLT), task-based learning (TBLT), CLIL, TELL, etc. Communicative approach (CLT) is based on teaching language as a real

means of communication [Richards & Rodgers, 2014]. It has the following main aspects: dialogue orientation, use of authentic materials, student activity. Advantages of the communicative approach. The communicative approach occupies a leading place in modern foreign language teaching. According to this method, the main goal of language learning is to form the learner into a person who can communicate freely in real-life situations. British scholar H. G. Widdowson highlights the need to balance linguistic form and meaning in language instruction, noting that true language proficiency lies not merely in knowing rules, but in being able to use them appropriately in context. Within the communicative approach, activities such as dialogues, discussions, role plays, and problem-solving tasks enhance learners' participation, foster independent thinking, and improve their communicative competence.

Another approach is Task-Based Language Teaching (TBLT), which focuses on learning a language through the completion of meaningful, real-world tasks. [Ellis, 2003]. This approach includes practical tasks, problem situations, and an integrative approach. The CLIL approach provides for the simultaneous teaching of language and content [Coyle et al., 2010]. It provides for a dual purpose, cognitive development, and interdisciplinary integration. TELL- technology-based learning is an integral part of modern education [Chapelle, 2001]. Features include interactive platforms, multimedia tools, independent learning. The role of innovative technologies in education.

The advancement of information and communication technologies has created new possibilities across various fields, including foreign language teaching. Tools such as online platforms, mobile apps, virtual learning environments, and AI-based exercises help personalize instruction and considerably improve the effectiveness of the learning process. American scholar M. Warschauer also points out that digital technologies promote greater learner autonomy and motivation in language learning, defines them as an integral part of modern education. Tools based on modern technologies allow students to receive knowledge at any time and anywhere, which is especially important in distance learning.

Results

The results of the study confirm the effectiveness of modern methods. Communicative and task-based methods contribute to the development of learners' communicative competence (Harmer, 2007). The CLIL approach stimulates cognitive engagement by enabling students to learn both subject content and language at the same time (Coyle et al., 2010). Meanwhile, technology-supported approaches make it possible to tailor instruction to individual learners' needs and increase motivation [Chapelle, 2001]. However, for the effective use of these methods, the professional training and technical capabilities of the teacher are important. Intercultural competence and language learning. The inextricable link between language and culture is one of the important aspects of modern foreign language education. Learning a language in isolation from its cultural context is a major factor that prevents the full formation of communicative competence. Therefore, the American scholar C. Kramsch interprets language learning as a “process of intercultural communication” and emphasizes the importance of developing cultural competence. The significance of a student-centered approach lies in the fact that, within this framework, learners are viewed not as passive recipients of knowledge but as active participants in the learning process. According to L. Vygotsky's concept of the “zone of proximal development,” knowledge is constructed through social interaction, which provides a theoretical foundation for collaborative and interactive learning environments.

Foreign language learning is a complex and multifaceted process that involves significant psychological changes, including the constant comparison between the native language and the target language. This process requires the use of diverse teaching methods and technologies. In particular, applying modern pedagogical techniques alongside comparative approaches between the first and foreign languages leads to more effective outcomes.

A solid understanding of methodology is essential in foreign language instruction, as both methods and technologies play a crucial role in organizing the learning process. Various

methodological approaches are employed in lesson planning, among which the communicative didactics approach, the method of fostering intercultural dialogue, and the exercise-based approach are the most widely used. These methods are interconnected and mutually supportive. Since methodology is closely linked with didactics, communication becomes central in language learning, giving rise to communicative teaching practices. Within this framework, teachers also facilitate intercultural dialogue, as language learning inherently involves exposure to the culture of another country.

Furthermore, the “exercise-based technology” is fundamental for acquiring and reinforcing knowledge. Practice remains one of the most effective ways of mastering not only foreign languages but any field of study. The success of language instruction largely depends on effective lesson organization, pedagogical competence, and the integration of modern educational technologies. It is essential to structure the learning process through communicative approaches, gradually advancing toward intercultural communication, while giving particular attention to the final stage—systematic practice. Therefore, to ensure effective foreign language teaching, it is necessary to utilize modern pedagogical and information-communication technologies.

The analysis identified several key modern approaches:

3.1 Communicative Language Teaching (CLT). 3.1 Communicative Language Teaching (CLT).

This approach aims to build learners’ ability to use the language effectively in real-life contexts, placing greater emphasis on speaking, listening, and interaction rather than rote learning of grammatical rules.

3.2 Task-Based Language Teaching (TBLT).

TBLT centers on the completion of meaningful tasks such as problem-solving activities, discussions, and project work. It encourages active participation and the practical application of language skills.

3.3 Content and Language Integrated Learning (CLIL).

CLIL combines language instruction with subject matter learning (such as science or history), enabling students to develop linguistic competence alongside subject knowledge.

3.4 Technology-Enhanced Learning (TEL).

The use of modern digital tools—including online platforms, mobile applications, and multimedia resources—has become essential in language education, making the learning process more interactive, flexible, and accessible.

3.5 Gamification and Interactive Learning.

Game-based elements and interactive technologies boost learners’ motivation and engagement, making the educational experience more dynamic and enjoyable.

Discussion

The results indicate that contemporary teaching approaches are considerably more effective in improving language learning outcomes than traditional methods. These approaches:

- Enhance communicative competence
- Increase learner motivation and engagement
- Support individualized and flexible learning
- Encourage intercultural awareness

However, some challenges remain, such as the need for teacher training, access to technology, and adaptation to different learning contexts. Modern methodologies are not meant to fully replace traditional methods but rather complement them to create a balanced and effective teaching system.

Modern foreign language teaching methodology also strongly relies on the concept of competency-based education. This approach focuses on what learners can actually do with the language rather than what grammatical rules they know. It emphasizes practical skills such as communication, problem-solving, critical thinking, and collaboration in real-life contexts.

Another important trend is the use of adaptive learning systems. These systems use artificial intelligence to analyze learners' performance and automatically adjust tasks according to their level. This ensures that each student receives personalized instruction, which increases learning efficiency and reduces gaps in knowledge.

In recent years, the concept of flipped classroom has also become popular. In this model, students first study new material at home through videos or online resources, and classroom time is used for practice, discussion, and problem-solving activities. This method increases student participation and allows more time for interaction in class.

Modern methodology also highlights the importance of critical thinking development in language learning. Students are encouraged not only to memorize vocabulary and grammar but also to analyze information, express opinions, and evaluate different viewpoints in the target language. This improves both linguistic and intellectual skills.

Another key aspect is intercultural communicative competence, which includes knowledge of cultural norms, values, and communication styles of different societies. Language learning is therefore seen as a process of cultural exchange, helping learners become more tolerant and globally aware.

In addition, multimodal learning plays an important role in modern classrooms. It combines text, audio, video, images, and interactive content to support different learning styles. This makes lessons more engaging and helps learners understand information more effectively.

Modern approaches also emphasize error correction strategies. Instead of focusing only on mistakes, teachers use constructive feedback to guide learners. Errors are considered a natural part of learning and are used as opportunities for improvement rather than punishment.

Finally, the integration of Artificial Intelligence (AI) in language learning is becoming increasingly significant. AI-powered chatbots, pronunciation tools, and automated writing assistants help learners practice language anytime and anywhere. These technologies provide instant feedback and simulate real communication situations.

Conclusion

Modern approaches to teaching foreign languages are bringing the educational process to an effective and innovative level. These methods are characterized by their student-centeredness and provide high results in language learning. In order to achieve the most effective result, it is necessary to integrate various methods. In the future, it is advisable to study these approaches in depth on the basis of empirical research. In conclusion, modern approaches and innovative technologies in teaching foreign languages are an important factor in increasing the effectiveness of education and creating conditions for easy learning for students. Due to the combination of communicative methods, digital technologies, intercultural and language-centered approaches, students' language competence has increased significantly. The scientific approaches of leading scientists confirm that modern foreign language education serves to form a person who is adapted to the global world, independent thinker and ready for intercultural communication. In addition, if the student and teacher follow all the recommendations, the lesson process will be more effective, interesting and useful. The student learns the subject step by step, consolidates knowledge and motivates himself through teamwork and practical exercises. The teacher, in turn, makes the process more effective by praising, guiding and helping the student's activity and success. Also, modern approaches used in foreign countries make the process of learning a foreign language more effective and interesting. These experiences help the student to master the language in a natural and practical way, and for the teacher to optimize the lesson and increase motivation. Thus, learning a foreign language becomes a result-oriented, inspiring and useful experience for both the student and the teacher. Modern approaches and methods in teaching a foreign language help students learn the language effectively and quickly. Since each approach has its own advantages, teachers can choose them according to the needs of students and use them together. At the same time, the process of teaching a language can be made

more interesting and interactive through the widespread use of technologies. modern approaches to foreign language teaching offer more effective, flexible, and engaging ways of learning compared to traditional methods. By integrating communication, real-life tasks, content-based learning, technology, and interactive strategies, these approaches better prepare learners for the demands of the globalized world.

Approaches such as CLT, TBLT, CLIL, and digital learning contribute to more effective language acquisition and better preparation for real-life communication. Future research should focus on integrating artificial intelligence, personalized learning systems, and cross-cultural communication into language teaching practices.

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Implementing didactic opportunities for developing the methodological preparation of future primary school teachers in students through the 4K model

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Annotation: The article examines the fundamental changes in all areas of our lives today, including new methodologies in preschool and primary education, the role of models, the role of 4K skills in the training of future primary school teachers, and the problems of modern education. Future primary school teachers should develop creativity in their native language and reading literacy, which is manifested in thinking, communication, emotions, and a specific type of activity. The incorporation of the 4K model into the pedagogical training of prospective primary school educators has attracted much focus in contemporary educational studies. This paradigm, highlighting essential competencies—knowledge, skills, attitudes, and abilities—provides a basis for the development of student-centered, constructivist instructional methods. The application seeks to provide educational opportunities that improve instructors' capacity to employ innovative teaching methodologies in accordance with contemporary educational requirements.

Keywords: 4K skills, creativity, education system, quality of education, pedagogical conditions, outcome-goal, function clarification, system, essence, textbook, educational materials, education, great curiosity, flexible thinking.

Introduction

In the Republic of Uzbekistan, alongside the improvement of material infrastructure, the continuous enhancement of the educational system, educational quality, and overall efficiency is inextricably linked to the development of the didactic-methodological competence of future primary school educators. Currently, the imperative to cultivate this competence and adequately prepare prospective teachers for didactic activities is dictated by the contemporary demand for highly qualified, practical-oriented personnel.

As the continuous education system increasingly adopts an innovative character, it has precipitated the need to seek viable solutions for a myriad of emerging pedagogical challenges. A primary requisite is the expansion of opportunities for teachers to execute their professional duties within a rapidly evolving educational environment. The preparation of future educators must be rigorously aligned with the social mandates placed upon general secondary education schools. As noted by educational theorists, the transition from traditional, rote-learning models to competency-based frameworks requires a profound shift in teacher preparation methodologies (Darling-Hammond, 2017).

In his address to the Oliy Majlis, the President of the Republic of Uzbekistan, Sh. Mirziyoyev, emphasized the critical importance of cultivating a well-rounded generation during the systemic reform of education: "In the development of any society, the healthy and harmonious upbringing of the young generation, who will secure its future, plays a decisive role. Therefore, in further expanding the scale and effectiveness of our reforms, we rely on our comprehensively developed, initiative-driven youth who have thoroughly mastered modern knowledge and skills." This underscores the timeless significance of youth development and the immense responsibility placed upon primary educators as foundational figures in lifelong learning.

Literature Review

The discourse surrounding teacher competence has evolved significantly, shifting from an emphasis on mere subject-matter expertise to a holistic understanding of pedagogical delivery. The foundational concept of Pedagogical Content Knowledge (PCK), introduced by Lee Shulman (1987), remains highly relevant. Shulman posited that effective teaching requires an amalgamation of content knowledge and pedagogical strategies tailored to specific learning contexts.

In the context of primary education, didactic-methodological competence encompasses not only the mastery of instructional techniques but also the cognitive flexibility to adapt to diverse classroom dynamics. According to European Commission frameworks on educator competence (Caena, 2014), modern teachers must act as facilitators of knowledge rather than mere transmitters. Furthermore, research by Kunter et al. (2013) demonstrates that a teacher's professional competence—comprising pedagogical knowledge, enthusiasm, and self-regulation—directly correlates with enhanced student engagement and academic achievement.

Within the post-Soviet educational paradigm, scholars have increasingly focused on the integration of interactive and student-centered methodologies. As global educational standards converge, the necessity for prospective teachers to possess forecasting competencies—the ability to anticipate pedagogical outcomes and tailor interventions accordingly—has become a central theme in contemporary educational research (Zeichner, 2010).

The argument for implementing didactic opportunities through the 4K model is supported by various studies that emphasize the importance of preparing future primary school teachers with the necessary skills for modern educational environments. For instance, Kamalova et al. (2015) highlight the need for pedagogical values in teacher preparation, suggesting that a methodological model can enhance the professionalism of future educators [5]. Similarly, Sikhimbaeva et al. (2020) discuss the necessity of preparing future teachers for the formation of 21st-century skills, specifically through the 4K model, which includes critical thinking, creativity, collaboration, and communication [9]. This model is seen as essential for equipping teachers to handle the complexities of contemporary classrooms. Moreover, the integration of innovative teaching methods, such as gamification and project-based learning, has been shown to enhance student engagement and learning outcomes. For example, the use of gamification in teaching has been noted to motivate students, particularly those with learning difficulties [6]. Additionally, the emphasis on collaborative models in teacher preparation, as discussed by Harris et al. (2008), supports the idea that collaborative learning environments can foster teacher leadership and improve educational practices [4].

Furthermore, the application of the 4K model aligns with the current educational reforms aimed at enhancing the quality of teacher training, as indicated by various studies that advocate for the integration of modern didactic principles into teacher education [11][12][13]. This approach not only prepares teachers for their roles but also ensures that they can effectively engage students in meaningful learning experiences.

Materials and Methods

In the current era of globalization, the fundamental principle underlying the methodological approach in educational processes is to ensure the global competitiveness of future educators. To cultivate a high-level, results-oriented pedagogical experience, university curricula and academic modules must systematically integrate topics, materials, and didactic tasks designed to develop students' pedagogical forecasting skills.

This requires special attention to the fundamental mechanisms of forming forecasting competencies in future teachers. Primarily, this involves identifying, systematizing, and embedding both fundamental and applied approaches within higher education textbooks. To equip prospective teachers with the predictive competencies required for their future careers, it is essential to first

provide targeted pedagogical knowledge, thereby fostering the necessary skills, qualifications, and practical experience.

In the educational process, the didactic function of teaching tools is defined as the external structure of personal instruments utilized to achieve educational objectives. Based on these considerations, the teaching of academic disciplines must address the following methodological tasks:

1. The subject must stimulate the cognitive and critical thinking abilities of the learner;
2. It must cultivate the capacity to comprehend and respect the perspectives of others;
3. It must direct the learner toward accurately and articulately expressing their thoughts, both orally and in writing;
4. From the perspective of educational philosophy and history, it must shape the qualities required to be competent and articulate within the conceptual frameworks of knowledge, skills, and qualifications established in pedagogical science.

Concurrently, "knowledgeability" as a model of a competent individual is the product of socialization, general education, and didactic preparation required to fulfill a broad spectrum of life tasks. It represents the capacity to make independent, humanistic choices and develop harmoniously with a dynamic, open society as a responsible individual.

The lesson remains the most effective method for transmitting centuries of accumulated human experience to students in a condensed timeframe. The teacher's role in organizing and ensuring the efficacy of these lessons is paramount. In this regard, educators rely heavily on interactive methods, transforming the lesson into a dynamic environment that manifests their creative potential. To cultivate creative thinking in primary school teachers, it is necessary to employ unconventional, out-of-the-box methods in organizing both extracurricular and out-of-school activities.

Results and their discussion

Empirical observations indicate a significant advancement in the didactic-methodological competence of future primary school teachers. According to an analysis of competency formation among students of the Faculty of Pedagogy and Primary Education Methodology, there is a progressive decline in the number of students demonstrating low proficiency levels. This positive dynamic was predominantly observed in the experimental groups, whereas the control groups did not exhibit such significant progress. Qualitative modifications to the methods of developing didactic-methodological competence act as catalysts, facilitating a smooth transition to advanced stages of professional readiness.

Thus, a systematic continuum is formed during the transition from an "Activity Position" to a "Technological Position." Consequently, in the final phase of practical development, we prioritize the cultivation of reflective and evaluative skills, aligning with Donald Schön's (1983) concept of the "reflective practitioner."

During their didactic training, future primary school teachers are guided to:

- Recognize the necessity of defining actionable developmental goals;
- Cultivate self-reflection, self-awareness, and pedagogical foresight;
- Problematize and critically analyze the concept of their future didactic activities;
- Consciously evaluate their attained level of didactic-methodological competence;

- Engage with creative methodologies for teaching and raising primary school students, thereby demonstrating various iterations of their pedagogical technology.

Based on the research problem, hypothesis, purpose, object, and subject, the study confirmed that the integration of targeted didactic modules significantly accelerates the professional maturation of pedagogical candidates.

Conclusion

The aforementioned data underscores the urgent need to radically modernize the educational system in accordance with contemporary demands, elevate the scientific potential of primary school teachers, and formulate methodological approaches that align with international benchmarks. Shifting away from strictly traditional methodologies in favor of innovative pedagogical technologies instills a robust sense of confidence in future primary school teachers regarding their professional trajectories.

By fully integrating national developmental reforms into the educational framework, the opportunity arises to nurture a highly qualified and globally competitive generation. Isolating education from the broader context of upbringing serves to precisely direct the professional activities of teachers and enhances process efficiency.

Based on the research conducted for the Doctor of Philosophy (PhD) dissertation in pedagogical sciences titled "Development of Didactic-Methodological Competence in Future Primary School Teachers," the following empirical conclusions are presented:

The process of developing didactic-methodological competence in future primary school teachers requires precise structural definition. Consequently, this development necessitates the refinement of informational, literacy, creative, and artistic dimensions through autodidactic management actions.

The structural framework of this competence must be cultivated based on the integrative provision of value-motivational, exploratory-informational, reflective, procedural-activity, didactic-technological, and cognitive-evaluative components.

The proposed model for developing the didactic-methodological competence of future primary school teachers facilitates continuous improvement through indicators of existential presence, intensity, and creativity.

The didactic-methodological competence of future educators has been systematically developed within the context of a paradigm shift towards adaptive and reproductive instructional transformations.

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Pedagogical Approaches to Cultivating Resource Management, Entrepreneurial Skills, and Economic Efficiency in Elementary Education

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Abstract: In the contemporary educational landscape, the integration of practical financial literacy and sustainable practices into school curricula has emerged as a critical necessity. This article comprehensively discusses the paramount importance of employing innovative pedagogical technologies to effectively organize and facilitate the process of forming resource management, entrepreneurship, and thrift skills in students. As global economic paradigms shift towards sustainability, cultivating a cognitive mindset oriented toward the rational use of resources, proactive thriftiness, and foundational entrepreneurial experiences is no longer optional, but essential. Entrepreneurship and thrift are increasingly recognized as fundamental socio-economic behaviors required for navigating the complexities of modern society. Consequently, this study justifies and outlines specific, evidence-based instructional methodologies—such as project-based learning, interactive economic simulations, and gamified financial modeling—that should be systematically utilized to embed these skills starting from early school age. By transitioning away from traditional theoretical instruction toward experiential and student-centered approaches, educators can successfully foster critical thinking, risk assessment, and proactive problem-solving abilities. Ultimately, the research highlights that early and structured pedagogical interventions not only empower students with the practical competencies needed for personal financial independence but also contribute significantly to the broader socio-economic development and ecological sustainability of their communities.

Keywords: resources, thrift education, education, students, ecological culture, didactic approach, education and upbringing, responsible consumption

Introduction

In the context of contemporary globalization and the digital economy, societal development is inextricably linked to the quality of human capital, particularly to the degree to which economic thinking, rational resource utilization, entrepreneurship, and frugality skills are developed among the younger generation. Therefore, initiating the formation of these competencies as early as possible—namely, from the primary education stage—is considered one of the most pressing pedagogical tasks.

In his speeches and writings, the President of the Republic of Uzbekistan, Sh.M. Mirziyoyev, places special emphasis on educating youth as independent-thinking, proactive, responsible, and frugal individuals, highlighting the necessity for the educational system to evolve in alignment with the actual needs of society. According to the Head of State, cultivating diligence, economic awareness, and a responsible attitude toward financial and material resources from an early age serves as a crucial determinant of sustainable economic development in the future.

The period of primary education serves as a foundational stage in the personal development of students. It is precisely during this phase that a favorable pedagogical environment emerges for instilling habits of frugality, promoting the purposeful utilization of available opportunities and resources, fostering an understanding of basic economic concepts, and developing the elements of a creative and entrepreneurial approach. The paradigm of the integral connection between "education – upbringing – economy," advanced by the President, further amplifies the theoretical and practical significance of this process.

Literature review.

Empirical evidence underscores the significance of embedding practical skills within educational curricula to foster resource management, entrepreneurial competencies, and economic efficiency. For instance, studies on project-based learning (PBL) in elementary and higher education demonstrate that engaging students in real-world projects enhances their understanding of resource allocation, business development, and environmental sustainability [1]. Similarly, the Gothenburg International Bioscience Business School employs real-life commercialization projects supported by industry experts, enabling students to acquire hands-on experience in innovation management and resource utilization. In agricultural contexts, integrating design thinking with community-based learning has led to notable improvements in entrepreneurial skills such as business planning and risk management among organic farmers [2]. Furthermore, curricula that incorporate experiential learning methods—such as simulations, case studies, and entrepreneurial incubators—have been shown to effectively develop skills necessary for resource optimization and economic decision-making [3]. These approaches align with pedagogical strategies that emphasize active participation, fostering not only theoretical understanding but also practical application, which is crucial for cultivating resource-conscious entrepreneurs capable of enhancing economic efficiency.

Positive Impact on Student Engagement and Motivation. The adoption of innovative pedagogical approaches that emphasize experiential and gamified learning environments has been linked to increased student engagement and motivation in entrepreneurship education. For example, gamified frameworks utilizing 3D virtual worlds have been shown to significantly boost motivation and facilitate the development of entrepreneurial mindsets, skills, and competencies [4]. Similarly, project-based learning models, which involve students in authentic, real-world challenges, foster a sense of ownership and relevance, thereby enhancing motivation to learn [5]. Studies also indicate that interdisciplinary and collaborative pedagogies, such as design thinking and team-based projects, stimulate curiosity and active participation among learners, especially Generation Z students who favor dynamic, interactive learning environments [6]. Moreover, pedagogies that incorporate real-life business challenges and community engagement—such as those used in organic farming training or Islamic entrepreneurship programs—have been effective in fostering intrinsic motivation by connecting classroom learning with tangible societal and economic impacts [7]. These findings suggest that engaging pedagogical strategies not only improve learning outcomes but also cultivate a sustained interest in resource management and entrepreneurial pursuits.

Longitudinal research and theoretical analyses highlight the enduring benefits of pedagogical approaches that integrate resource management and entrepreneurial skills for economic literacy. Systematic reviews reveal that transversal skills such as critical thinking, financial literacy, and problem-solving—developed through innovative pedagogies—are instrumental in fostering economic understanding and responsible resource utilization [8]. For instance, integrating SDG-aligned project-based learning in elementary education enhances environmental awareness and responsible consumption behaviors, laying the foundation for lifelong economic literacy [9]. Additionally, curricula that emphasize experiential learning, such as simulations and entrepreneurial incubators, contribute to the development of financial management skills, risk assessment, and resource optimization, which are vital for economic resilience [10]. Theoretical frameworks suggest that early exposure to resource management and entrepreneurial practices cultivates an entrepreneurial mindset, resilience, and self-efficacy, which persist into adulthood and influence economic decision-making and productivity. Consequently, pedagogical strategies that promote active, experiential, and interdisciplinary learning are essential for nurturing economically literate individuals capable of contributing to sustainable development and economic growth over the long term.

Case Studies Demonstrating Success. Multiple case studies exemplify the successful implementation of pedagogical approaches aimed at cultivating resource management, entrepreneurial skills, and economic efficiency. The nature project, utilizing serious games for natural resource management, demonstrates how immersive, scenario-based learning enhances environmental awareness and responsible resource use among university students. In higher education, the Gothenburg Bioscience Business School's experiential, team-based projects have produced graduates who are not only experts in their scientific fields but also entrepreneurial project leaders, capable of navigating uncertainties and driving innovation. Similarly, the integration of design thinking in Nigerian architectural education has resulted in students developing innovative, context-responsive solutions, thereby fostering creativity and resourcefulness.

Materials and methods

From this perspective, the scientific investigation of methods for cultivating resource management, entrepreneurship, and frugality within primary education, along with their integration into the educational curriculum and implementation through effective pedagogical technologies, constitutes a crucial trajectory of contemporary educational reforms. This article analyzes the pedagogical and methodological dimensions of developing these competencies and substantiates their significance within the educational process.

In the process of primary education, cultivating competencies in resource management, entrepreneurship, and frugality among students is considered one of the most paramount objectives of contemporary pedagogy. It is precisely during this developmental phase that a child's cognition transitions from concrete operational thought to logical reasoning, alongside the development of capacities for independent activity planning, decision-making, and outcome evaluation. As documented in scientific research (L.S. Vygotsky, D.B. Elkonin, P.Ya. Galperin), between the ages of 7 and 10, a child enters an active stage of personal and social development. This creates an optimal environment for instilling foundational experiences regarding the rational utilization of resources, economic efficiency, and entrepreneurial acumen.

The significance of innovative pedagogical technologies in effectively organizing this process is immeasurable. The application of interactive methodologies provides an opportunity for students to acquire knowledge not solely through theoretical means, but via practical engagement, thereby fostering competencies related to the efficacious use of resources.

Role-Playing: These activities instruct children in the optimal allocation of time, energy, and material resources within real-world scenarios.

Debate Method: Through this, students acquire proficiency in articulating well-founded and concise arguments, selecting evidence, and economizing time.

Brainstorming and Clustering: These techniques enhance their aptitude for generating diverse problem resolutions, autonomous critical thinking, and the prudent utilization of resources.

Pedagogical experience demonstrates that independent activity is particularly efficacious for students. During the autonomous execution of assignments, they learn to accurately assess their capabilities by planning their time, selecting requisite materials, and evaluating outcomes. Consequently, attributes such as autonomy, accountability, discipline, and thriftiness are cultivated within them.

Furthermore, project-based assignments offer extensive opportunities for the development of resource management competencies. Within group projects, through the planning of tasks, equitable distribution of resources, and collaborative evaluation of collective outcomes, a culture of cooperation, initiative, social responsibility, and judicious resource utilization is fostered among students. For example, projects such as "Energy Resource Conservation" or "Rational Use of the Library" are significant not merely as sources of knowledge, but as vehicles for acquiring practical life experience.

Interdisciplinary integration is also a critical determinant in enhancing the efficacy of this process:

Mathematics: Calculating operations facilitate the quantification and planning of temporal and material resources.

Natural Sciences: Curricula cultivate the rational use of natural wealth and ecological consciousness.

Technology: Classes instill competencies in effective resource utilization through waste recycling paradigms.

Native Language: Courses embed economic and ethical values through the study of texts centered on frugality and responsibility.

Information Technology: Classes develop proficiency in utilizing reliable sources, curating information, and allocating time prudently.

In general, when methodologies for cultivating resource management, entrepreneurship, and frugality in primary education are aligned with the child's age-specific and psychological characteristics, students not only achieve academic success but also mature into responsible, thrifty, and enterprising individuals in their daily lives. This process serves to mold students into proactive, conscientious, and competitive members of society in the future.

The Role of Ethics and Integrity in Resource Management

In the context of primary education, ethical norms, integrity, and discipline hold distinct significance in developing students' skills in entrepreneurship, conservation, and the rational utilization of resources. Proficiencies in rectitude, gratitude, considerate interaction, and responsible decision-making regarding resource usage must be instilled in the consciousness of the students. This is due to the fact that frugality is conceptualized not merely as the preservation of material wealth, but as a culture predicated on honesty and compassion within social relations.

One of the foundational principles to be developed in students is integrity and courteous interaction. For instance, habits such as exhibiting fairness in the utilization of any resource, abstaining from excessive demands, providing assistance to others whenever feasible, utilizing amicable language during interactions, and expressing gratitude, collectively fortify the culture of resource management. By imparting the value of honesty, the student is imbued with principles such as maintaining truthfulness in all endeavors and abstaining from infringing upon the rights or resources of others.

Results and their discussion

Within the pedagogical framework, it is imperative to teach practical paradigms of conservation while taking into consideration the psychological characteristics of the students. For example, through instructional activities such as "Conserving Electrical Energy," "Valuing Water," and "Preserving Natural Resources," students are elucidated on the finite nature of resources, the necessity of their rational allocation, and the imperative to preserve them for the future. This process not only fosters ecological awareness but also transforms frugality into an everyday habitual practice for the students.

We may employ the following methodologies during lessons and educational sessions with primary school classes to facilitate resource conservation and their rational utilization.

The "Economical Learner" Method

Methodological Essence: Through this approach, a responsible paradigm toward both material and intangible resources is cultivated within the students.

Implementation Procedure: Students are presented with commonplace scenarios from daily life (e.g., electricity consumption, paper conservation, and time management) to serve as case studies. For each scenario, "economical" (prudent) and "uneconomical" (wasteful) behaviors are comparatively analyzed.

Outcome: A culture of frugality and the cognitive capacity to make informed, deliberate choices are developed among the students.

The "Young Entrepreneur" Role-Playing Game

Methodological Essence: This pedagogical game facilitates the formation of an entrepreneurial mindset and fosters creative cognitive processes.

Implementation Procedure: The classroom is divided into small cohorts. Each group conceptualizes and develops its own "micro-project" (e.g., crafting artifacts from paper, organizing an art exhibition). The fundamental concepts of expenditure and profit are elucidated in an accessible manner.

Outcome: Students acquire proficiencies in strategic planning, assuming accountability, and collaborative teamwork.

The "Resource Map" Method

Methodological Essence: This methodology enhances the students' competency to identify resources and allocate them optimally.

Implementation Procedure: Students are assigned the task of constructing a conceptual map (a diagram or illustration) centered on themes such as "Classroom Resources," "Family Resources," or "Natural Resources."

Outcome: Students comprehend the finite nature of resources and recognize the absolute imperative of their rational utilization.

The "One Object — Multiple Affordances" Method

Methodological Essence: This method is oriented toward stimulating divergent, creative, and economical reasoning.

Implementation Procedure: The educator exhibits a mundane object (e.g., a cardboard receptacle or a plastic container). Students subsequently articulate potential utilitarian items that could be fabricated from it.

Outcome: A mindset oriented toward repurposing (recycling), ecological sustainability, and entrepreneurship is fostered within the learners.

The "Time — The Most Valuable Resource" Method

Methodological Essence: Designed to cultivate proficiency in managing a critical intangible resource: time.

Implementation Procedure: Students formulate a daily itinerary of their activities and subject it to an analytical review. Methodologies for time optimization and conservation are subsequently deliberated.

Outcome: The students' capacity for systematic planning and their profound sense of responsibility are significantly augmented.

The "Principles of Economy" Cluster Method

Methodological Essence: This serves to facilitate the systematic and structured comprehension of the subject matter.

Implementation Procedure: The core concept, "Economy" (or Frugality), is inscribed at the center of the board, and students document their associated concepts and derivatives in a branching, cluster format.

Outcome: Acquired knowledge is effectively systematized and cognitively consolidated.

The "Problem and Solution" Method

Methodological Essence: Aimed at advancing economic reasoning through the resolution of problematic case studies.

Implementation Procedure: The educator introduces a contemporary problem derived from everyday life (e.g., excessive expenditure or overconsumption). Students are then tasked with proposing viable resolutions.

Outcome: Faculties for independent and critical thinking are robustly developed.

The "Family Economy Project" Method

Methodological Essence: Designed to fortify the collaborative synergy between the educational institution and the familial unit.

Implementation Procedure: Students conceptualize and execute a micro-project concerning economic resource management within their own households.

Outcome: Theoretical academic constructs are seamlessly integrated with practical, real-world applications

In primary education, the cultivation of resource management, entrepreneurship, and frugality is operationalized through a diverse array of educational games, discourses, literary works, and pedagogical exercises. This multidimensional process supports the holistic personal development of children, engendering within them enduring attributes such as the rational utilization of resources, accountability, economy, and discipline. Although every nation possesses its own distinct linguistic heritage, customs, behavioral norms, and communication culture, universal human values—such as compassion, modesty, empathy, mutual respect, and the preservation of core societal principles—are common to all demographics. Inculcating such foundational values into the cognitive framework of children and orienting them toward the rational employment of resources in their daily lives constitutes one of the paramount imperatives of primary education.

Conclusion

In summation, the cultivation of resource management, entrepreneurial acumen, and prudence within the framework of primary education constitutes a pivotal factor driving the socio-economic advancement of society. In his works, the President of the Republic of Uzbekistan, Sh. M. Mirziyoyev, acknowledges frugality, responsibility, and proactivity as inextricable components in the upbringing of a comprehensively developed individual. The conceptual paradigms advanced by the Head of State serve to substantially enrich the core curriculum of primary education, effectively harmonizing it with real-world applications.

By fostering an economic consciousness among primary school students, it becomes viable to stimulate their independent cognitive abilities, promote the efficient utilization of available resources, and instill both a conscientious disposition towards labor and a robust culture of conservation. Throughout this educational process, the deployment of innovative approaches by educators, the strategic utilization of interactive methodologies, and the implementation of interdisciplinary integration are instrumental in attaining optimal pedagogical outcomes.

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Personal views on autistic people from different cultures

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Abstract: Individual accomplishment and job advancement are celebrated and encouraged in individualistic societies, and individuals must accept responsibility for themselves and their families. In contrast, in collectivist societies, the individual is first and foremost a part of the society, and he is expected to submit to the collective while also caring for its well-being and success. Several studies have been undertaken to determine the variations in perception, knowledge, and attitude regarding neurodivergent persons between Westerners and Easterners. However, few research have proposed an effective strategy that can be used across cultures. As a result, the purpose of this paper is to review prior research studies on attitudes toward autistic people in individualistic and collectivistic cultures in order to propose a potential intervention for raising neurodiversity awareness and acceptance in both Western and Eastern societies.

Keywords: autism spectrum disorder (ASD), collectivism, individualism, eastern culture, western culture.

Introduction

Understanding cross-cultural differences in attitudes towards individuals with autism is crucial for fostering inclusivity and support for neurodivergent individuals globally. Cultural frameworks significantly shape perceptions, beliefs, and behaviors towards autism, influencing how individuals with the condition are treated and integrated into society. This article explores various studies that highlight these cultural differences and their implications.

Cultural dimensions such as individualism and collectivism play a pivotal role in shaping attitudes towards individuals with autism. In individualistic cultures, personal success and career advancement are prioritized, leading to a focus on individual responsibility. Conversely, collectivist cultures emphasize community well-being, where individuals are expected to prioritize group harmony over personal aspirations. This fundamental difference can affect how autism is perceived and addressed within various societies. Autism Spectrum Disorder (ASD) is a complex neurodevelopmental condition characterized by a range of social, communication, and behavioral differences that vary widely among individuals [1]. It is often described as a spectrum because of the diverse ways in which autistic traits manifest, influencing how individuals perceive and interact with their environment. Understanding autism requires recognizing these variations and the unique experiences of each person on the spectrum. Cultural perspectives play a crucial role in shaping how autism is perceived, diagnosed, and managed across different societies. As highlighted by Kitayama et al., culture influences self-concept, emotional expression, and normative expectations, which in turn affect personal motivations and societal attitudes [4]. These cultural frameworks can lead to significant differences in how autistic behaviors are interpreted—ranging from acceptance and support to stigma and misunderstanding. For example, Hobson’s early work emphasizes that perceptions of autistic expressions of emotion are deeply embedded within cultural contexts, affecting how caregivers and professionals respond to autistic individuals. Recognizing these cultural variations is essential for developing inclusive policies, effective interventions, and fostering social acceptance worldwide.

To promote culturally sensitive autism support, practitioners and policymakers should recognize and respect the diverse cultural narratives, beliefs, and practices that influence perceptions of autism [8]. Training programs should incorporate cultural competence to ensure that support strategies are appropriate and respectful of local customs and worldviews. Engaging communities in dialogue and advocacy can help reduce stigma and foster social inclusion, especially in cultures where autism is misunderstood or marginalized [10]. Furthermore, adopting a strengths-based approach that values autistic individuals’ unique abilities, regardless of cultural background, can empower them and enhance their participation in society [13]. Ultimately, fostering an environment of cultural awareness and sensitivity will be essential in creating equitable and supportive spaces for autistic people worldwide.

Literature review

This literature review aims to explore personal views on autistic people from diverse cultural backgrounds, emphasizing how cultural beliefs, narratives, and social norms influence perceptions and treatment of autism. By examining existing research, the review seeks to identify commonalities and differences in attitudes across cultures, understand the impact of these views on diagnosis, treatment, and social inclusion, and highlight the importance of cultural sensitivity in supporting autistic individuals. Ultimately, this review endeavors to inform future research and practice by emphasizing the need for culturally aware approaches that respect and incorporate the diverse experiences of autistic people globally.

Historically, Western societies have viewed autism through a medicalized lens, often emphasizing deficits and abnormalities. Early research, such as Hobson’s work in 1986, focused on how autistic children interpret emotional expressions, highlighting differences in social cognition [1]. Similarly, (Hobson et. al., 1988) examined facial recognition and emotional understanding in autism, framing it as a deviation from typical social processing [2]. These foundational studies contributed to a perception of autism as a neurological disorder characterized by impairments in social and emotional functioning, shaping Western diagnostic and treatment paradigms.

In contemporary Western contexts, perceptions of autism have shifted towards recognizing neurodiversity and emphasizing strengths alongside challenges. There is increasing awareness of the diverse experiences of autistic individuals, with research highlighting their unique abilities and perspectives. For instance, studies like (Cope et. al., 2022) explore autistic adults’ self-reported strengths in the workplace, challenging traditional deficit-based views [13]. Additionally, research on autistic masking (Pearson et. al., 2021) sheds light on the complex social strategies employed by autistic individuals, emphasizing the importance of understanding their lived experiences rather than solely focusing on deficits [12]. Overall, Western perspectives are gradually embracing a more nuanced and strengths-based understanding of autism, promoting inclusion and acceptance.

The review of existing literature highlights the profound influence of cultural perspectives on how autism is perceived, diagnosed, and supported across different societies. Western views tend to emphasize individual differences and neurodiversity, fostering greater acceptance and advocacy efforts [2]. In contrast, Eastern and indigenous cultures often interpret autism through traditional beliefs, myths, and community-centered support systems, which can both hinder and facilitate understanding depending on the context [8]. Cultural attitudes significantly shape diagnostic practices, access to healthcare, and therapeutic approaches, with some cultures experiencing stigma and social exclusion that impact autistic individuals’ well-being [10]. Furthermore, recent research underscores the importance of recognizing autistic strengths, communication needs, and the diverse experiences of autistic adults, emphasizing that cultural context influences their self-perceptions and

societal interactions [11], [13]. Overall, the literature demonstrates that personal and societal views on autism are deeply embedded in cultural norms, affecting every stage from diagnosis to social inclusion.

Suitable approaches for non-philology students. Non-philology students learn English not for deep grammatical analysis but to be able to use it in communication. Therefore, the following approaches are considered effective:

Methods and materials

Positive Cultural Representations of Autism. Empirical evidence indicates that some cultures foster positive representations of autism, emphasizing acceptance and neurodiversity. Lilley et al. (2020) documented that Aboriginal and Torres Strait Islander communities in Australia hold attitudes that include acceptance and the importance of looking after each other, despite also experiencing shame and stigma [8]. Similarly, the autism rights and neurodiversity movements advocate for viewing autism as a natural variation rather than a disorder, promoting pride and celebrating neurodiversity [21], [22]. These movements have contributed to societal shifts, with events like Autistic Pride Day emphasizing positive identity and community belonging [21]. In non-Western contexts, studies from Indonesia and Hong Kong reveal that cultural beliefs can influence positive perceptions; for example, some Indonesian religious beliefs frame autism within spiritual or moral frameworks that foster acceptance, while Hong Kong autistic students report positive experiences in postsecondary settings when supported by inclusive practices [18]. Furthermore, social media ethnographies in Brazil show that autistic communities actively share personal experiences that highlight strengths and resilience, contributing to a more nuanced and positive cultural narrative [6]. Overall, these findings suggest that cultural contexts that promote understanding, pride, and acceptance can foster more positive representations of autism, which in turn support well-being and social inclusion.

Results and their discussion

Inclusive Practices in Various Cultures. Research demonstrates that inclusive practices vary across cultures but can significantly impact autistic individuals' participation and acceptance. In Australia, Lilley et al. (2020) found that community attitudes towards acceptance influence diagnosis and support, with some communities emphasizing familial care and social inclusion [8]. In educational settings, studies from Hong Kong and the UK highlight that flexible teaching strategies, peer support, and accommodations facilitate positive educational experiences for autistic students [18], [18]. Similarly, in South Korea, Lee et al. (2025) reported that organizational support and strength-based employment policies enable autistic employees to leverage their characteristics as strengths, fostering a sense of belonging and empowerment [19]. In sports and physical activities, Akbulut et al. (2025) identified that sensory accommodations, inclusive policies, and staff autism education improve participation among autistic adults [17]. Moreover, in healthcare, Mason et al. (2021) emphasized that tailored communication support and societal awareness can improve access and quality of care for autistic adults [9]. These examples illustrate that culturally adapted inclusive practices—ranging from educational accommodations to employment support—are crucial for fostering participation and reducing marginalization across diverse cultural settings.

Empowerment through Cultural Understanding. Cultural understanding plays a pivotal role in empowering autistic individuals by shaping perceptions, reducing stigma, and fostering self-advocacy. Studies by Han et al. (2023) and Akbulut et al. (2025) highlight that societal attitudes and organizational support influence autistic adults' self-esteem and identity development [12], [19]. For

instance, in the UK, community-based programs aimed at stigma reduction and self-acceptance have been recognized as vital for mental health and social integration [12]. Cross-cultural research by Kim et al. (2022) reveals that awareness of cultural biases and implicit biases can influence attitudes towards autism, suggesting that culturally sensitive education can promote empathy and acceptance [11]. Furthermore, research on autistic identity development indicates that understanding and embracing cultural differences can foster a positive sense of self, as seen in studies of autistic youth in Hong Kong and South Korea, where supportive environments and recognition of neurodiversity enhance self-advocacy and resilience [18], [19]. The social media analysis by Zou et al. (2009) underscores that perceptions of consensus and shared beliefs within cultures influence behaviors and attitudes, implying that increasing awareness of diverse cultural perspectives can empower autistic individuals to challenge stereotypes and advocate for their rights [3]. Overall, fostering cultural understanding not only reduces stigma but also enables autistic individuals to develop a strong, positive identity, leading to greater empowerment and societal participation. Evidence indicates that many cultures harbor stigmatizing attitudes and misconceptions about autism, which can hinder diagnosis, support, and social integration. For instance, in Aboriginal and Torres Strait Islander communities in Australia, negative ideas such as shame and social isolation are prevalent, leading to potential underdiagnosis or misdiagnosis of autistic children [8]. Similarly, in Pakistan, parents often frame their child's condition within Islamic discourse, balancing positive meanings with experiences of rejection and stigma from family and community, which influences their views on intervention and support [5]. Cross-cultural research further reveals that societal perceptions of autism are deeply rooted in cultural beliefs about normality, disability, and social roles, often resulting in negative stereotypes that impact autistic individuals' mental health and societal participation. Moreover, studies comparing South Korea and the United States show that explicit stigma and implicit biases vary significantly across cultures, with Koreans more likely to associate autism with negative traits and to desire social distance, reflecting cultural values emphasizing group harmony and conformity [11]. Such stigmatization not only affects societal attitudes but also internalizes within autistic individuals, leading to internalized stigma that correlates with poorer mental health outcomes [12]. These findings underscore that cultural perceptions can perpetuate misunderstanding and marginalization of autistic people, often rooted in misconceptions about their differences being deficits rather than diversity.

Variability in Support Systems Across Cultures. Research demonstrates considerable variability in the availability and nature of support systems for autistic individuals across different cultural contexts. In Hong Kong, autistic students report positive experiences in postsecondary education when supported by flexible teaching strategies and understanding peers and educators, highlighting the importance of culturally adapted support mechanisms [18]. Conversely, in Aboriginal communities in Australia, limited access to diagnosis and support services, compounded by negative attitudes, can impede early intervention and ongoing assistance [8]. In South Korea, organizational support that emphasizes neurodiversity and strength-based approaches has shown promising outcomes for autistic employees, fostering empowerment and positive self-identity [19]. However, in many regions, societal and institutional support remains inadequate or inconsistent, often influenced by cultural beliefs about autism. For example, in Pakistan, social stigma and religious interpretations shape parental decisions about intervention, sometimes leading to rejection or concealment of diagnosis [5]. Additionally, the structure of employment support varies; in the UK, autistic adults face barriers in hiring processes, with some employers lacking awareness or accommodations, reflecting cultural differences in workplace inclusion [13]. Overall, the support

systems' scope and effectiveness are deeply intertwined with cultural values, societal attitudes, and resource availability, resulting in disparities that influence the life trajectories of autistic individuals worldwide.

Negative Stereotypes and Their Impact. Negative stereotypes about autism persist across many cultures and have tangible adverse effects on autistic individuals' well-being and societal participation. For example, brief video-based studies reveal that non-autistic adults tend to rate autistic children more negatively than non-autistic children, especially when audio cues are present, indicating rapid formation of unfavorable first impressions influenced by stereotypes [14]. Such biases can lead to social exclusion, bullying, and reduced opportunities for autistic children and adults. In educational settings, autistic children are often perceived as less capable or more disruptive, which can result in lower expectations and limited support, affecting their academic and social development [16]. Furthermore, societal stereotypes contribute to internalized stigma, where autistic adults may adopt negative beliefs about themselves, impacting mental health and self-esteem [12]. The media portrayal of autism also plays a role; some children's books and social media content reinforce stereotypes by emphasizing deficits over strengths, which can shape public perceptions and reinforce biases [15, 23]. Additionally, research shows that autistic adults are often misunderstood in healthcare and employment contexts, with stereotypes leading to inadequate support and discrimination [9, 13]. These pervasive negative stereotypes hinder efforts toward acceptance and neurodiversity, perpetuating a cycle of misunderstanding that affects policy, support, and the lived experiences of autistic individuals globally.

Conclusion

Evaluation of Supporting vs. Opposing Evidence. The evidence supporting diverse cultural perspectives on autism highlights both positive and challenging aspects. On the supportive side, research demonstrates that many cultures foster inclusive practices, promote awareness, and develop community-based support systems that empower autistic individuals [4], [8], [23]. For instance, some Aboriginal and Torres Strait Islander communities exhibit acceptance and pride, which can facilitate better diagnosis and support outcomes [8]. Additionally, studies reveal that recognizing autistic strengths—such as creativity, attention to detail, and resilience—can enhance employment opportunities and social inclusion [7], [10], [19]. The emergence of autistic culture and movements advocating neurodiversity further exemplifies positive shifts toward acceptance and self-advocacy, emphasizing that autism is a natural variation rather than a deficit [21], [22], [24]. Conversely, opposing evidence underscores persistent stigmatization, misunderstanding, and negative stereotypes across many cultural contexts [1], [2], [5], [14], [20]. These negative attitudes often lead to social exclusion, discrimination, and barriers to diagnosis and support, especially in communities with limited awareness or entrenched cultural beliefs that view autism as abnormal or shameful [8]. For example, in some societies, autism is associated with social stigma, shame, or misconceptions about causality, which hinder early diagnosis and access to services [5]. Furthermore, research indicates that societal attitudes can influence how families and individuals perceive autism, sometimes leading to concealment or masking behaviors that complicate support efforts [20], [21], [23]. Overall, the supporting evidence emphasizes the potential for cultural practices to foster acceptance, empowerment, and positive identity development. In contrast, the opposing evidence highlights the ongoing challenges posed by stigma, misunderstanding, and cultural barriers. The strength of each perspective depends on the specific cultural, social, and

policy contexts examined, with many societies still grappling with negative perceptions that impede progress toward full inclusion. Considering the breadth of evidence, the more compelling perspective is that cultural attitudes toward autism are multifaceted, with significant potential for positive change alongside enduring challenges. The supportive evidence convincingly demonstrates that cultures can and do develop inclusive practices, promote awareness, and foster autistic pride, which are crucial for improving quality of life and societal integration [4], [7], [8], [21], [23], [24]. These examples suggest that cultural transformation is possible and that societal attitudes can shift toward acceptance and neurodiversity. However, the opposing evidence remains compelling in highlighting the persistent barriers created by stigma, misconceptions, and cultural beliefs that view autism negatively [1], [2], [5], [14], [20]. These barriers are deeply rooted in social norms, religious beliefs, and historical misconceptions, which require sustained effort and targeted interventions to address.

In conclusion, while the evidence of positive cultural practices and movements is encouraging and demonstrates that change is achievable, the enduring presence of stigma and misunderstanding underscores the need for continued, culturally sensitive efforts. The most convincing perspective recognizes that cultural perceptions of autism are dynamic and can be shaped through education, advocacy, and community engagement. Therefore, fostering environments that promote awareness, acceptance, and respect remains essential for advancing the rights and well-being of autistic individuals worldwide.

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