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ТИЛ ЎРГАТИШ ЖАРАЁНИДА ИНГЛИЗ МАҚОЛ ВА МАТАЛЛАРНИ ЎҚИТИШ
МУАММОЛАРИ

ПРОБЛЕМА ОБУЧЕНИЯ АНГЛИЙСКИМ ПОСЛОВИЦАМ И ПОГОВОРКАМ В
ПРОЦЕССЕ ПРЕПОДАВАНИЯ ЯЗЫКА

PROBLEM OF TEACHING ENGLISH PROVERBS AND SAYINGS IN LANGUAGE
LEARNING

N.Abbasova

Аннотация

Мақолада инглиз тилидаги мақоллар ва маталларни ўқитиш муҳокама қилинади. Мақола муаллифининг фикрига кўра, сўнги йилларда умумтаълим мактабларида чет тилларни ўқитишнинг замонавий усулларида фойдаланиш ва ўқувчиларга чет тилларни ўқитиш сифатини ошириш, уларнинг коммуникатив маданиятини шакллантириш ва ривожлантиришда самарали фойдаланиш тўғрисидаги масала тез-тез кўтарилмоқда.

Annotation

The article under discussion deals with the issues of teaching proverbs and sayings of English language. In recent years the issue of applying modern methods of teaching foreign languages in general education schools and their effective use for improving the quality of teaching foreign languages to students, forming and developing their communicative culture has been raised more often.

Аннотация

В статье рассматривает вопросы обучения пословицам и поговоркам английского языка. Автор статьи считает, что в последние годы всё чаще поднимается вопрос о применении современных методов преподавания иностранных языков в общеобразовательной школе и их эффективном использовании для повышения качества обучения иностранным языком учащихся, формирования и развития их коммуникативной культуры.

Таянч сўз ва иборалар: мақоллар, маталлар, ўқитиш усуллари, талабалар, ўзига хос, ўқув, материал, коммуникатив, чет тили, ишлаб чиқиш, фойдаланиш, ҳисса қўиши.

Ключевые слова и выражения: пословицы, поговорки, методика преподавания, учащиеся, своеобразный, учебный, материал, коммуникативный, иностранный язык, разработка, использование, вклад.

Keywords and expressions: proverbs, sayings, teaching methods, students, certain, educational, material, communicative, foreign language, development, use, promote.

Proverbs and sayings like folklore genres have a number of distinctive features.

The Literary Encyclopedic Dictionary gives the following definition of the proverb "The proverb is a short, rhythmically organized, steady in speech, figurative folk saying. Using in the meaning of figurative - on the principle of analogy - to its literal meaning ("You reap what you sow") (Что посеешь то и пожнешь) the proverb encapsulates an aphoristically concise expression of any facet of popular experience; the subject of the statement is considered in the light of the accepted truth expressed by the proverb. The compositional structure of judgment in the proverb is usually two-part, often reinforced by rhythm, rhyme, assonans, alliterations, coincides with syntax. (LitEs, p.291)

The definition of a saying in the same source has the following form: "The saying is a figurative expression that

aptly defines and evaluates any phenomenon of life. The proverb is often based on metaphor, comparison, hyperbole, idiomatic expression, paradox («Семь пятниц на неделе», «Положить зубы на полку»). In contrast to the proverb, the proverb is always single-member, is part of the judgment and is usually devoid of generalizing instructive meaning." (LitEs, p.293)

It should be emphasized that in most of the philological traditions of the world, including in Anglicanism and Americanism, there is no opposition to proverbs and sayings. This is due to the fact that not all researchers recognize the criteria by which they differ, for example, in Russian and Uzbek philology (different degree of logical completeness, differences in syntax structure, etc.).

S.V. Ptushko writes about it: "The volume of the concept of "proverb" in Anglicanism often

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does not coincide with the volume of the concept of "proverb" in Russian linguistics. The English language does not differentiate the concepts of "proverb" and "saying" and there are no clear principles of distinguishing proverbs from aphorisms, maxims, epigrams, and therefore, the proverb is often interpreted through these concepts. The linguistic status of a proverb, like any unit of a language, is determined by its relationship with other similar units. As you know, in the composition of phraseology emitted a large discharge of whole-predictive stable units, partially coinciding with the structural and semantic properties of proverbs. It is not possible to combine proverbs, maxims, references, quotations, winged expressions and sayings into one significative area, as they are different in origin, form and rhythmic organization of language constructs and differ from the proverbs in many respects, covering, among other things, the nature of the content, the possibilities of application, the presence or absence of authorship, the rhythm and the euphony" (Ptushko, 2006, p. 9-10).

In our opinion, in Russistics, the main reason for the often occurring mixing of the concepts of "proverb" and "saying" is their genetic connection. First, both forms are a small genre form of folklore and both serve to enhance the expressiveness of speech. Secondly, many proverbs are truncated proverbs, as reflected, for example, in the collection of V.I. Dahl, where in some cases in brackets placed the supposed continuations of sayings, once proverbs, we:

"Красна речь слушаньем (а беседа смиреньем)" [1, 118-119].

In addition, proverbs and sayings are the subject of the study of special science - paremiology, which explores along with them almost all stable expressions in the language - phraseologies, well-meanings, slogans, aphorisms, maxims, riddles, omens, etc. The term "paremia" will apply to all of these units, but in modern science there is no unity of opinion on this issue: "In a general theoretical sense, we define paremia as follows: 1) proverb; utterance, saying, judgment pertaining to the proverb; 2) A short figurative, steady statement

(often used figuratively), syntactically framed as a simple or complex sentence (sometimes may consist of several sentences), reflecting a generalized formally enshrined a situation constructed in a formula that sets out an important truth, instruction, rules or principles of conduct, moral laws formulated on the basis of life experience." In this study, we use the term "paremiya" exclusively in the meaning of "proverbs and sayings."

An important milestone in the history of the study of proverbs and the history of their delisting from sayings is the typological classification made by G.A. Permyakov. The proverb is defined as "a grammatically complete (having a kind of sentence) a saying with a figurative motivation of general meaning, i.e. requiring an expansive interpretation" (Permyakov, 1970, p. 150). "The saying is a grammatically unfinished (non-sentence) saying with a figurative motivation of general significance. It is no coincidence that the saying can be replaced in a speech in one word. For example, in Russian proverb «До города – семь верст до небес и все лесом» a full-fledged replacement is possible: «До города далеко».

In light of what has been said, it is necessary to refer to the concept of "people's pedagogy", on which M.I. Bogomolov rightly notes the following: "In modern historical and educational literature there are basically four different from each other interpretations of the concept of "people's pedagogy": first, as a spiritual phenomenon inherent in the consciousness of the masses (empirical knowledge, information, ideals, ideas, views, representations, attitudes of educational actions, and so on); Secondly, as a pedagogical practice of different peoples; thirdly, as the unity of pedagogical thought and pedagogical activity of the masses and, fourthly, as the science of popular education. At present, in the conditions of democratization, moral purification of society, the central problem is ethno-pedagogical understanding of the process of forming the moral image of children, giving it a holistic character. It can help to learn to see the facets of the universal in the national. Without it, a high culture of inter-ethnic communication is impossible." The concept of folk pedagogy is genetically connected with the equally important concept of "ethno-pedagogy."

¹ Здесь и далее русские пословицы приводятся по источнику: Даль В.И. Пословицы русского народа [Электронный ресурс] – URL: <http://vdahl.ru> (дата обращения 27.11.2019)

For ethno-pedagogy G.N.Volkov proposed the following definition: "Ethnopedagogy - the science of the empirical experience of ethnic groups in the education and education of children, about moral, ethical and aesthetic views on the ancestral values of the family, family, tribe, nation, nation. Ethnopedagogy explains popular pedagogy and proposes ways to use it in modern conditions, collects and explores the experience of ethnic groups, based on a centuries-old, naturally developing mix of folk traditions. The subject area of ethno-education does not remain unchanged: tasks are formed and clarified depending on changes in the social order associated with the movement of social consciousness." In our opinion, the problem of this science is extremely relevant in the modern era - the era of globalization, i.e. the era of ethnocultural boundaries and the erosion of national values, due to the process of political, economic, political and religious integration and unification of the peoples of the modern world. This process, along with the apparently positive effects, has a rather negative impact on the state of national identities.

On this occasion, L.P.Gadzaova rightly notes the following: "The main criterion for the cultural development of society, as you know, is the availability of the necessary conditions for the development of higher education and science, support for culture. Unconceived and homeless commercialization reduces their level and with it - the educational and cultural level of the people, slows or stops cultural progress both individual peoples and our society, because of the ethnic culture is cultivated collectively and for a long time. To date, there is a contradiction between the great educational capacity of the means of influencing national cultures, in particular popular pedagogy, and their underestimation due to the lack of evidence-based practical development and recommendations" (Gadzaova, 2017, p. 155-156).

In this sense, the appeal to the traditions of popular pedagogy is recognized as an urgent need in many regions of the world, including our country. In our opinion, folklore, first of all, its small genres is the most accessible for study and application in the conditions of the secondary school of Uzbekistan. Along with the national language, folklore is a direct product of the activity of spontaneous national

consciousness, which has in its subject the accumulation of life experience and its subsequent transfer to younger generations. In other words, oral folk art in the light of the said proverb and sayings appear as an effective means of influencing the consciousness of the individual, on the formation of its values and guidelines. These small genres of folklore, despite their extraordinary compression, are able to express the quintessence of folk thought, generalize and accumulate in themselves the spiritual and practical experience of the people in order to present them in an easy-to-remember and just as easy reproducible form.

Thus, the English proverb "It's better to be safe than sorry" (literally: "It is better to be careful than sorry"), as well as its Russian counterpart "Так гни, чтоб гнулось, а не так, чтоб лопнуло" teaches caution, delicacy in relations with people, in everyday life, at work and The didactic installation here is dressed in a capacious, complete and well-remembered form.

E.M.Sozinova, comparing among themselves common and specific in equivalent proverbs and sayings of Bashkir, Russian and English languages, comes to the following conclusion: "In the paremic fund of languages comparisons there are both universal and unique images, represented by internal forms of proverbs and sayings. At the heart of the proverbial picture of the world of all languages is a man that is, its spiritual potential, metaphorically meaningful through images related to the environment (animal and plant world)" (Sosinova, 2006, p. 6). The last observation seems to us extremely deep and interesting, because nothing but the question that there is a person, invariably excites the spontaneous people's consciousness. The most important tool for educating young people about humanistic ideals. For example, the English proverb "It's better to light a candle than curse the darkness" (literally: It is better to light a candle than to curse the darkness) unequivocally requires a person to act actively to affirm the ideals of goodness, humanism and enlightenment.

As such, the problem of teaching English proverbs, unfortunately, is quite rare. As a rule, English proverbs are considered either from a purely linguistic point of view or from the point of view of linguistculture. In studies of the methodical orientation of the proverb are

considered either as part of the idiomatics of language (i.e. along with phraseologies), or as an additional didactic material when studying other levels and units of English (lexicon, morphology, syntax, etc.).

As we can see, the study of English proverbs in the last decade and a half has been devoted to a lot of deep and interesting research work. However, according to our observations, most of them have a purely philological orientation and do not offer any methodical recommendations for their development by certain contingents of

students. However, this does not in any way detract from the need to study them in English classes.

On the contrary, we believe that the modern theory and practice of teaching English in the secondary school of Uzbekistan with the Russian language of instruction should be given the task of teaching English parimiology as concretely as possible. The reason for this is that a deep knowledge of its pragmatic, linguistic and linguistic aspects can be the key to linguistic and speech competence in the English language as a whole.

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