

THE PEDAGOGICAL VALUE OF PAREMIAS (PROVERBS) IN INTERCULTURAL COMMUNICATION AND ENGLISH LANGUAGE TEACHING

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*Педагогическая ценность паремий в межкультурной коммуникации и
преподавании английского языка*

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*Паремияларнинг маддҳиялараро коммуникация ва инглиз тилини ўқитишда
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Abstract: *In the era of globalization and increasing intercultural interaction, language education must go beyond teaching grammar and vocabulary to include cultural understanding. This article explores the role of proverbs and sayings (paremias) as effective tools for developing linguistic and sociocultural competence in foreign language learners. Proverbs encapsulate national traditions, values, and mentalities, and their integration into language instruction enhances students' communication skills and cultural awareness. The article analyzes the contributions of scholars from Russia, Uzbekistan, Europe, and other regions to the field of paremiology, highlighting the pedagogical value of paremias in language teaching. It further emphasizes that a comprehensive language education must include cultural elements such as proverbs, which enrich learners' speech, expand vocabulary, and foster intercultural sensitivity and respect for cultural diversity.*

Keywords: *paremiology; proverbs and sayings; linguistic and sociocultural competence; intercultural communication; language teaching; cultural awareness; educational methodology; phraseology; national identity; cultural integration*

Аннотация: *В эпоху глобализации и усиления межкультурного взаимодействия обучение иностранным языкам должно выходить за рамки грамматики и лексики, включая в себя также понимание культуры. В данной статье рассматривается роль пословиц и поговорок (паремий) как эффективного средства формирования*



лингвосоциокультурной компетенции у изучающих иностранные языки. Пословицы отражают национальные традиции, ценности и менталитет, а их использование в образовательном процессе способствует развитию коммуникативных навыков и культурной осведомлённости. В статье анализируются труды исследователей из России, Узбекистана, Европы и других стран в области паремиологии, подчёркивается педагогическая ценность паремий в преподавании языков. Особое внимание уделяется необходимости включения культурных элементов, таких как пословицы и поговорки, в процесс изучения языка, так как они не только обогащают речь и расширяют словарный запас, но и способствуют развитию межкультурной чувствительности и уважения к культурному многообразию.

Ключевые слова: паремиология; пословицы и поговорки; лингвосоциокультурная компетенция; межкультурная коммуникация; преподавание иностранных языков; культурная осведомлённость; образовательная методика; фразеология; национальная идентичность; культурная интеграция

Аннотация: Глобализув ва маданиятлараро алоқаларнинг кучайиб бораётган даврида чет тилларни ўқитиш жараёни фақатгина грамматика ва лўғат билан чекланиб қолмасдан, ушбу тилда сўзлашувчи халқларнинг маданияти ва қадриятларини чуқур тушунишни ҳам ўз ичига олиши лозим. Ушбу мақолада мақол ва маталлар (паремиялар) чет тилини ўрганувчиларда лингвосоциомаданий компетенцияни шакллантириш воситаси сифатида таҳлил қилинади. Мақол ва маталлар халқнинг урф-одатлари, қадриятлари ва дунёқарашини акс эттиради, уларни таълим жараёнига татбиқ этиш эса коммуникатив кўникмалар ва маданий онгни ривожлантиришига хизмат қилади. Мақолада Россия, Ўзбекистон, Европа ва бошқа мамлакатлар олимларининг паремиология соҳасидаги ишлари таҳлил қилинади, мақол ва маталларнинг таълими қиймати кўрсатиб ўтилади. Муаллиф чет тилини ўрганиш жараёнига мақоллар каби маданий элементларни киритиш зарурлигини таъкидлайди, чунки улар нафақат сўз бойлигини кенгайтиради ва нутқни бойитади, балки бошқа халқларнинг қадриятлари, хулқ-атвори ва дунёқарашини чуқурроқ англашга ёрдам беради, шу орқали маданиятлараро бағрикенглик ва ҳурматни шакллантиради.

Калит сўзлар: паремиология; мақол ва маталлар; лингвосоциомаданий компетенция; маданиятлараро коммуникация; чет тилини ўқитиш; маданий онг; таълим методикаси; фразеология; миллий идентификация; маданий интеграция

Introduction

In the context of globalization, which is intensifying intercultural interactions, the education system faces the challenge not only of teaching foreign languages but also of fostering students' understanding of other cultures. In this regard, linguistic and sociocultural competence becomes especially important, as it encompasses not only language proficiency but also the sociocultural dimensions of communication. One of the





most effective tools for developing such competence is the use of proverbs and sayings—concise and expressive forms that reflect a nation's worldview, traditions, values, and historical experience.

The study of paremias (proverbs and sayings) has attracted the attention of scholars in many countries. Researchers have made significant contributions to the development of paremiology as a field of study. Their works have not only systematized the wealth of folk wisdom but also revealed the functions of paremias as instruments for shaping linguistic, cultural, and even moral competence. The richness and complexity of paremias lie in their ability to convey deep meaning through simple linguistic forms, which makes them particularly valuable in educational contexts.

Modern methods of foreign language teaching increasingly demand a shift from purely linguistic approaches to more comprehensive ones that include cultural and communicative components. Incorporating paremias into the learning process not only enriches students' vocabulary and strengthens idiomatic expressions but also helps them understand the mentality of native speakers—an essential aspect of successful intercultural communication.

This article focuses on the role of paremias as a means of developing students' linguistic and sociocultural competence. It analyzes the works of both national and international scholars, highlights the pedagogical value of proverbs and sayings, and examines their place in the modern educational process. A large number of studies have been devoted to the study of proverbs and sayings by scholars from Russia, the Soviet Union, Europe, and beyond. Among Russian and Soviet researchers:

- A.N. Afanasyev – a Russian folklorist, one of the first collectors and systematizers of folk tales and proverbs. His work "Russian Folk Tales" (1855–1863) is considered a classical source of folkloric paremias and traditional wisdom.
- A.A. Potebnya – a philosopher and linguist, author of "Thought and Language" (1862). He was one of the first scholars to establish the link between proverbs, human thinking, world perception, and the linguistic consciousness of a people.
- F.I. Buslaev – a philologist and historian of the Russian language, author of "Historical Sketches of Russian Folk Literature and Art". He viewed proverbs as important elements of folk culture and educational tools.
- K.I. Grigas – a Soviet and Russian linguist, worked on paremiology in the context of sociocultural and semiotic processes. Author of works such as "Proverbs and Sayings: Tradition and Modernity" and "Russian Paremia in the Context of Folk Culture".
- G.L. Permyakov – one of the founders of structural paremiology. He authored the foundational study "Proverbs in Popular Evaluation" and developed a systematic concept of paremias, studying their structure, functions, and classification within Soviet culture.
- V.V. Gvozdev – a linguist and educator, author of works on children's speech development, including the perception and acquisition of proverbs. In his book "The Formation of the Grammatical Structure of the Russian Language in Children", he emphasized the role of phraseology in speech development.





- Y.I. Levin – a philologist and semiotician, author of works on text analysis and the semiotics of proverbs. He explored paremias as complete texts with deep symbolic and cultural meaning.

- V.P. Zhukov – a modern Russian phraseologist, author of textbooks and scientific works on phraseology, including "Russian Language Phraseology". He developed teaching methods for proverbs and classified paremias according to their functions and structures.

Among Western researchers:

- Archer Taylor – a classical paremiologist and author of the seminal book "The Proverb" (1931). He is considered one of the first systematic researchers of proverbs.

- Wolfgang Mieder – an American phraseologist and paremiologist of German origin, author of "Proverbs Are Never Out of Season" and many other works. He is one of the leading contemporary experts in this field.

- Bartlett Jere Whiting – an American researcher and co-author of "A Dictionary of American Proverbs".

- Allan Dundes – a folklorist and anthropologist, known for his work on folklore texts, including proverbs and sayings. In his article "On the Structure of the Proverb", he analyzed universal and culturally specific features of paremias.

- Peter Grzybek – an Austrian scholar who actively studied the structure and functions of paremias, particularly in the context of Slavic languages.

- Shamsuzzaman Khan – a Bengali and English scholar who studied folklore, including proverbs, from the perspective of cultural heritage,

- Matti Kuusi – a Finnish scholar who frequently published in English and worked on the classification and comparative analysis of proverbs.

Uzbek researchers have also made significant contributions to the study of proverbs and sayings:

- Erkin Vohidov – although better known as a poet and translator, in his works he raised questions related to folk wisdom and proverbs.

- Gulom Mirzaev – one of the first researchers to study Uzbek folklore, including proverbs and sayings.

- S. Tursunov – studied Uzbek paremiology within the context of national culture.

- Shoista Saidova – a scholar of linguocultural aspects of Uzbek proverbs, who conducted comparative analyses with the English language.


- Nasrulla Murtazaev – a researcher who wrote about the role of proverbs in intercultural communication.

- B. Matyoqubov – studied the poetics and structure of Uzbek proverbs.

- Saida Rakhimova – examined the pragmatic aspects of Uzbek paremias, including their use in speech and various other contexts.

Until the beginning of the 21st century, attempts to modernize educational programs mainly focused on adding new topics to existing subjects. While this approach contributed to the improvement and development of students' language accuracy and fluency, it often






overlooked the meaning and content of the conveyed information. Over time, it became clear that the primary goal of any communication is to be understood. The linguistic and sociocultural approach to foreign language learning implies not only mastering grammar, vocabulary, and phonetics but also gaining a deep understanding of the culture of native speakers. Thus, this method integrates the structure of the language with its cultural and social dimensions.


The growth of international contacts and interactions in politics, economics, and culture requires that modern methods of foreign language teaching be oriented toward real-life communication contexts [1. Bekarevich T.I., pp. 147–151]. Today, the effectiveness of communication largely depends on the level of communicative competence.

Contemporary methodology defines competence as a set of linguistic knowledge, skills, and abilities. Alongside the term “competence,” the concept of “competency” is also used [2. Litvinko F.M., p. 102]. To differentiate these terms, the following definitions are applied: 1.Competence refers to the body of knowledge, skills, and abilities acquired in the course of education, forming the core of the learning content [3. Chernyshev S.V., p. 142]; 2.Competency, on the other hand, is understood as the personal qualities that determine one’s ability to effectively apply the acquired knowledge and skills in practice [3. Chernyshev S.V., p. 142]. Thus, linguistic and sociocultural competence implies mastery of specific knowledge, skills, and abilities that ensure effective communication. Its formation requires the acquisition of a comprehensive set of competencies, including an expanded body of country-specific knowledge and a deeper understanding of the culture, history, and traditions of a given country.



In communication between representatives of different nationalities, barriers may arise due to cultural norms and customs. These challenges are not solely based on differing interpretations of objects and phenomena but also on divergent attitudes toward them, shaped by sociocultural worldviews. Language and culture are deeply interconnected, forming a unified system of values and perceptions of the world. Country-specific knowledge enhances learners' motivation by stimulating and deepening their interest in foreign language study. Moreover, it helps develop fluent communication skills and encourages independent language learning, including the exploration of authentic sources. The integration of the linguistic and sociocultural approach into the educational process requires the use of appropriate tools tailored to specific communication contexts in order to transmit the cultural-national component. Among these tools, proverbs and sayings hold a special place. Their use in the learning process contributes to solving a wide range of educational, practical, developmental, and moral tasks with greater efficiency.

Thus, it can be concluded that learning a foreign language without familiarizing oneself with the culture and traditions of its native speakers cannot be considered complete. This is due to the fact that even with a high level of proficiency in all aspects of a foreign language, a learner remains a native speaker of their own language, which inevitably influences their perception and use of the foreign one. Expanding knowledge through the study of cultural




and country-specific materials allows for a better understanding of other peoples' cultures and mentalities. Proverbs and sayings have developed over centuries, accumulating the life wisdom of many generations. However, proverbs in different languages often do not have direct equivalents, as they were shaped in varying historical and social contexts, reflecting the unique cultural and mental frameworks of each nation. Differences can also be seen in the ways proverbs are used and in their prevalence across different social groups. These factors explain the partial or complete non-equivalence of many proverbs, though some have functional or conceptual analogues in other languages.

In conclusion, the study of proverbs and sayings is an important aspect not only of linguistics but also of intercultural communication. Numerous studies by both domestic and foreign scholars confirm that proverbs reflect the cultural code of a nation, its mentality, historical context, and worldview. They carry not only linguistic but also significant sociocultural and educational value. In the context of foreign language teaching, the linguistic and sociocultural approach gains special importance, as it combines language proficiency with an understanding of the culture and traditions of the target language community. Within this approach, proverbs and sayings serve as powerful tools for developing linguistic and sociocultural competence - a crucial component for effective intercultural communication.

Therefore, a comprehensive study of a foreign language is impossible without incorporating cultural elements such as proverbs and sayings into the educational process. These elements not only help expand students' vocabulary and enrich their speech, but also deepen their understanding of the values, behaviors, and worldviews of other peoples, contributing to the development of tolerance and respect for cultural diversity.

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