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FOUNDATIONS OF ENGLISH TEACHING BASED ON PROVERBS (UZBEK AND AFGAN WORDS)

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Introduction

Language learning is not only about acquiring grammar rules and vocabulary; it also involves understanding the cultural and moral values embedded in a language. Proverbs, as short and meaningful sayings, provide rich insights into the traditions, beliefs, and societal norms of a community. Integrating proverbs into English teaching offers learners an opportunity to develop linguistic competence while simultaneously appreciating cross-cultural wisdom. In particular, Uzbek and Afghan proverbs are rich in moral, philosophical, and practical knowledge, making them valuable resources in the English language classroom.

Using proverbs in language instruction allows teachers to bridge the gap between learners' native languages and English. This approach leverages learners' existing knowledge and cultural backgrounds, creating connections between familiar expressions and their English equivalents. For instance, the Uzbek proverb "**Olma tilim, o'g'il tilimdan qimmat**" ("An apple is dearer than a son's words") can be compared to the English proverb "Actions speak louder than words," providing learners with an opportunity to discuss meaning, context, and usage. Similarly, Afghan proverbs like "**Da har cha sara nawai, da har cha sara dawai**" ("Not everyone has a new way, not everyone has medicine") can be introduced alongside English sayings to stimulate critical thinking and cultural comparison.



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Main Discussion

Proverbs serve multiple pedagogical purposes in English teaching. First, they expand learners' vocabulary and idiomatic understanding. By examining proverbs, learners encounter words and phrases within meaningful contexts, which improves retention and comprehension. For example, the Uzbek proverb **“Har qozon o‘z pishig‘ini kutadi”** (“Every pot waits for its own cooking”) teaches patience and contextually introduces verbs and idiomatic expressions.

Second, proverbs enhance learners' speaking and writing skills. Students can discuss the meanings of proverbs, translate them into English, or create short dialogues incorporating proverbs. This interactive approach encourages active participation and helps learners internalize the language through practical use. English teaching that incorporates proverbs fosters discussion, debate, and storytelling—skills that are essential for communicative competence.

Third, proverbs support intercultural competence. Comparing Uzbek, Afghan, and English proverbs exposes students to similarities and differences in cultural values. For instance, while Uzbek and Afghan proverbs often emphasize family, community, and morality, English proverbs may stress individualism, practicality, or humor. By analyzing these differences, learners gain a broader worldview, which is increasingly important in a globalized society.

Finally, proverbs promote cognitive and ethical development. Many proverbs carry moral lessons that encourage reflection and critical thinking. In language learning, this dual function—linguistic and ethical—creates a richer educational experience. Teachers can design exercises where learners explain, interpret, and apply proverbs, fostering both language proficiency and moral reasoning.



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Conclusion

Incorporating Uzbek and Afghan proverbs into English teaching offers a multidimensional approach to language learning. Proverbs not only enrich vocabulary and idiomatic expression but also strengthen cultural awareness, ethical reasoning, and communicative competence. By linking learners' native cultural knowledge with English language instruction, educators can create a more engaging, meaningful, and effective learning environment. The use of proverbs as pedagogical tools provides a foundation for bridging linguistic and cultural gaps, making English learning more relevant and insightful for Uzbek and Afghan learners.

References

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