
The Issue of Language and Culture in Educational Language

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Abstract: *The features of using proverbs in the process of teaching foreign languages and their pre-eminence in this process are discussed in the present article. The author of the article discusses the role of proverbs in people's lives and methods of teaching proverbs which are peculiar to a specific nation. The notion of paremiological minimum is also discussed in the article.*

Key words: *proverbs, paremiology, paremiologist, equivalent, folklore, national-cultural features, paremiological minimum.*

At present, foreign language teaching is becoming increasingly popular in our country as it is in the whole world. The Resolution of the President of the Republic of Uzbekistan № 1875 "On Measures to Further Improve the Foreign Language Learning System" in 2012 serves as a

specific impetus for further improvement in this area. It should also be noted that the importance of awareness of the culture of linguists, who are learning foreign languages in the world, is emphasized. In this article, we want to focus on the role of language and culture in the process of teaching foreign languages.

It is natural that each nation has its own culture, and the peculiarities of this culture are evident in the language. It is clear that some or some of the cultures of a given culture are not only seen in the culture of the nation, but also in the process of communication. Here are many examples. For example, many of my Russian friends living in Uzbekistan say that they are from Uzbekistan when they visit Russia. The main reason for this is that they see Russians with Russians saying "Zdravstvuyte" and then put their hands on their chest. For people who are familiar with Uzbek and

Russian culture, it's all clear here - when the Russians see it, they do not put their hands on their chest, but are siphoned off. It is more Uzbek ethnicity to put the hand on his chest. The majority of Russian-speaking people living in Uzbekistan with the local people have adopted this aspect, and the locals living in the Russian Federation, in their own words, recognize the "Russians of Uzbekistan" in that sense. It is natural that this situation is not only associated with Uzbeks, but also by means of communication in that language.

The national language determines its lifestyle, traditions, culture, and influences its thinking style. Nor does anyone deny that the language is a mirror of the nation. It follows that learning any foreign language requires a joint study of folklore that speaks the same language. This is because in some cases even the meaning of one word, the concepts related to it vary from one language to another. Speaking about this, the well-known scholar M. Iriskulov says: "For example, the word" tea "applies to all peoples of the world.

But the concept of "tea" in the tradition of nations is not the same. For some nationals, "tea" is a drink throughout the day, usually in the morning, usually in the morning, and others do not drink tea without milk, and the third does not drink tea without sugar and so on. "[1, 72]

It is also important to study the culture of speaking folk in the language studied in the Foreign Language Teaching Methodology [3, 17]. It is also important that when speaking with the owner of a foreign language, they do not fall into the "culture shock" of their own "misunderstanding." For example, when many students meet with British English, they can ask for their monthly salary as they ask for it, because this is a culture of the Uzbek people, and it can tell the Uzbek listeners how much they get about a month without any problems. For the British, this is part of the personal information, and they may be inclined to ask such questions and apologize to the interlocutor that this question may be related to his personality. In order to

avoid such a situation, it is important to be aware of the culture of the speaking nation as well as the language studied.

It is natural for foreign language learners to learn to communicate. At the same time, it should be noted that the place where the language is taught is not an unknown vacuum, but "a specific environment in which learning is studied in the language of speaking people" [2, 34]. In this context, foreign language educators should strive to ensure that their students have access to such information. To do so, one must pay close attention to the choice of language materials. In this case, it is necessary to pay attention to the fact that the selected language material is as fresh as possible, as well as some aspects of culture of the nation spoken in it.

We have already learned from the influence of one aspect of the Uzbek nation on the outlook of another nationality. We now need to briefly dwell on the impact of an English culture on the Uzbek language. We all know that Uzbeks have two words, such

as parents and sisters. In almost all of these cases, we can see that words representing a male gender come as the first element in such a pair of words. Looking at the expression "ladies and gentlemen" in the English equivalent of "ladies and gentlemen", the expression "ladies and gentlemen" means the above-mentioned phenomenon: the word representing a woman's gender here comes first. This is usually the case for Uzbek-educated students who are just learning English.

Speaking about the harmony of language and culture, we need to mention another important aspect. Speaking about students who speak English directly to the English language, they must understand that English culture is unique to western culture and that all aspects of it do not conform to the culture of the Oriental culture. In some cases, young students are encouraged to hear "Oh Jesus," like Englishmen. Many of them say that if you ask them for this, they will use the phrase without understanding it.

Another aspect of the interconfessionality of cultures and cultures is that it is unreasonable to translate the same language into a second language. For example, the Uzbek woman who cares for her child may use all the words "honey, my lover, my eyes, my dove, my sweetheart" in one sentence. For English speaking, this is a mystery. They just have to do their own children using one or two menstruation words. The first thing to do is to conclude that "English women are less able to control their children than Uzbek women." With the following examples, we can see that a single-language native language does not necessarily reflect the language of the second language: It's free, so raise it. Erkinzhon, raise this. What is the main difference between translating these sentences into English? What is the main difference between them? In this case, we are talking about the special form of the Uzbek language. You will be able to translate the first sentence into English as "Erkin, can you help lift

it?" And the second phrase "Free, could you help me lift it?"

Another aspect of English culture is that when applying to a stranger, it is possible to refer to women as "misses" or "misses", and "men" to men. There are also cases when some students who have recently started learning English have called on English-speaking individuals as "brothers" and "sister"

It is natural for a reader to ask, "What type of material is best for the teacher to take into account the culture of language learners when teaching foreign languages?" In our opinion, it is important to be more attentive in teaching basic linguistic culture in the mainstream literature. It is also desirable to provide such words in the distribution material in more detail. Another important aspect is the wide use of the writers' works in the learning process. Neologisms of any language and expressions of national culture originate in the works of art and appear first. If we take into account the fact that every way we speak is reflected in the locale of the people speaking the

language, and this is mainly reflected in fiction literature, we understand how important this is.

In summary, it should be noted that foreign language teachers should be able to inform their pupils of the culture of the language they speak and thus ensure the harmony of language and culture.

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