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QUALIFICATION PAPER

ON THE THEME:

**“Effective ways of using proverbs and sayings in
improving listening and speaking”**

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Alijonova Dildora

Scientific supervisor:

D.Zokirova

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INTRUDUCTION

You can the fight and argue about
an idea if you are armed with ideas,
you can fight and argue with athought
or concert, you can fight and argue
against ignorance using only
education and enlightenment.

I.A. Karimov

The main aspect of the development of the national economy should be viewed from both economic and social point of view. The all kinds of reinforcement of material and technical bases of the social sphere is one of the most important problems in transition to market relations. [4, 57]

Special attentions attached to the 5 main principle of the building of the sovereign state advanced by I.A.Karimov that was recognized not only in our country, but also abroad.

These principles are the following: economy should be a priority task over politics.

The state should act as the main reformer; leadership of law should be established in all spheres of life, strong social policy should be implemented in all spheres of life; transition to market economy should be evolutionary .i.e. step by step exactly these 5 principles are at the basis of development of our state and branches of economy.

Only well educated, educated and professional person can be economically free and reliable proponents of the crucial economic transformation. Awarding this truth should like in the bases of the whole development process of spiritual and cultural life of the people, in the renewal of the whole system of education.

We should remember that only that country, that nation can advice great future, prosperity and well-being which would be able to train knowledgeable, professional and energetic persons, true patriot of their country the country which

would provide them with huge spiritual legacy of the great national culture and give them access to the world treasure of science and culture [1, 77].

There is possibility to radically reform the education system, to bring its contents, forms and methods close to the real need of the, to save the high and secondary schools from conservatism and formalities which rooted deeply into the system of education during the former, previous regime.

In order to achieve “Harmoniously developed generation” Educators should use all the suitable aids. There exists a system of people’s education in Uzbekistan. “The law about People’s Education” accepted by government in 1991 is the consolidation of the main principles of people’s education in the republic, the equal rights for all citizens in getting education regardless of racial and notional belonging, sex, religion, property, and social stones, an universal compulsory education for children and teenagers, freedom of choice of the language for learning and free of charge education, upkeep some of part of pupils on a full state maintenances, payment of scholarship of pupils and student’s unity of the system of the people’s education and all types of educational institutions which grants the possibility of transition from lower grades to higher ones; scientific character of education; its constant perfection on the basis of the latest achievements of science, techniques and culture [1, 67].

A proper development of an individual, extending his or her well-being offering him or her of a high quality education, as well as change of absolute stereo types of thinking and social behavior, is the main purpose and driving force of fundamental transformations in Uzbekistan. Early days of Uzbek independence saw the necessary for change in the sphere of education and cadres training, upbringing younger generations, and extending intellectual potential of the country the first president I.A. Karimov personally initiated in the National Program for Cadres Training. The basic principles of the Cadres Training given the new realities is a priority of education that primary envisions its development, new public attitude towards education, knowledge intelligence, modern legal and market relations. Other important parameters include the continuity of education,

which is ensured through constant development and updating of general educational and professional training, continuity of science and production respect for notional history and traditions, as well as preservation and enrichment of culture and so on. Adoption of the National Program for Cadres Training promotes cardinal reforms in the entire system of education [3, 45].

In consistent realization of the Law of the Republic of Uzbekistan “On Education”, National Program of Personnel Training, significant place is reserved for construction of new schools, academic lyceums, vocational colleges, higher education institutions, capital reconstruction and strengthening material-technical base of the existing ones, their provision with modern educational equipment. The resolution of the first President of Uzbekistan “On measures to further improve system of foreign languages teaching” dated from 10 December 2012 is being implemented [2].

Educational establishment of a new type, such as professional colleges, lyceums business schools and academic lyceums are intensively being created.

During the last year the most important document aimed at creation of favorable condition to form a new highly educated generation and to support gifted children and the youth were adopted. Among these important document are: the Law of the Republic of Uzbekistan “On the National program of training specialists” “On education”, the Resolution of the Cabinet of Ministers “On the organization of general secondary education in the Republic of Uzbekistan”, “On measure of organization on special secondary education in the Republic of development and financing the material and technical lyceums and professional colleges for the years of 1999 - 2003”.

“The National program of training specialists” stipulates formation of many-sided individual educated thought the system of continuous education organically connected with intellectual, cultural and moral education of a citizen.

One of the main Constitutional guarantees – the right to receive education, realization of creativity, intellectual development – is realized through this program. The network of educational services is being formed through developing

marketing in the sphere of education, and training qualified specialists, the system of governmental and non-governmental education establishments, paid consulting and educational services is being developed. Market relating in the principles of self-financing, principles of demand and supply [5, 76].

To provide efficient work of educational establishments of a new type and their efficient functioning, the center of the special secondary professional education was formed, as a part of the Ministry of Higher and Secondary Education.

Much work is performed in provisioning the branches of the national economy with educated specialists of various levels.

Much attention is given the problems of the development of scientific and research work because the state will not have its future without all sided elaboration of science. Taking this into account much attention in the Republic is attached to expansion of research work, efficient application of scientific achievements in various spheres of the national economy.

Alongside with numerous fields of science and due to economic reforms such trends of science as economics, history philosophy, law, sociology and other are being developed. Wide and profound research work, both of fundamental and applied nature, is being conducted in subdivisions of the Academy of Sciences and in various educational establishments of Uzbekistan.

Uzbekistan has a huge potential for the establishment and successful development of foreign economic relations for an active participation in global economic relations. One of these potentials lies in the specific geo-strategic situation of our country, which can be a bridge between the West and East. Other potentials are our valuable and needed mineral resources, our agricultural products, and our advanced economic, manufacturing and social infrastructure.

But the principal richness of Uzbekistan is its human potential - our highly educated and industrious people, who bear in themselves both ancient culture and modern knowledge [1, 2]

However, analysis of the current system of organizing language learning shows that learning standards, curricula and textbooks do not fully meet the current requirements, particularly in the use of advanced information and media technologies. Education is mainly conducted in traditional methods. Further development of a continuum of foreign languages learning at all levels of education; improving skills of teachers and provision of modern teaching materials are required. According to the decree, starting from 2013/2014 school year foreign languages, mainly English, gradually throughout the country will be taught from the first year of schooling in the form of lesson-games and speaking games, continuing to learning the alphabet, reading and spelling in the second year (grade). Also it is envisaged that university modules, especially in technical and international areas, will be offered in English and other foreign languages at higher education institutions. The State Testing Centre, along with other relevant agencies, is tasked with preparing draft proposals on introducing foreign languages testing to the entrance examinations for all higher educational institutions.

In order to increase teaching standards in distant rural areas, the higher educational institutions are allowed targeted admission of people living in distant areas to foreign language programs on the condition that they will oblige themselves to work in the acquired specialty at their residence area for at least 5 years after graduation. The decree also envisages 30% salary increase for foreign language teachers in rural areas, 15% increase for those in other areas [3, 57].

The National Teleradio Company, State Committee for communications, informatisation and telecommunication technologies, Agency for Press and Information of the Republic of Uzbekistan are tasked to prepare and broadcast language-learning programs, significantly increase access to international educational resources via “Ziyonet” educational network, promote publication of foreign language textbooks, magazines and other materials.

With these works our first president I.A.Karimov wanted us to study languages very hard and become good specialists of Independent Uzbekistan to contribute to the development of our country.

An infant may be born a citizen in the eyes of the law, but transforming a human being into a citizen who can participate effectively and responsibly in a democratic society is a lengthy and demanding task. That's why the education is in the centre of government attention.

Our country is only 25 years old, but each year of this period, I think, may be compared with the decades just too deeply estimate the ever high growth of my country in every walk of life: spirituality, economy, science, technique and culture, etc.

In this connection the economy of the country deserves special mention, for unlike other countries', it has been developing as to the scientifically well-grounded model, well known throughout the world as the — Uzbek Model of Economic Development that has proved itself right by today, of which we are not only the witnesses, but also the participants and performers of this ongoing national economic processes.

Development of a continuum of foreign languages learning at all levels of education; improving skills of teachers and provision of modern teaching materials are required.

"I believe that our country has a historic chance to occupy a deserved place in world economy, politics and culture in the twenty-first century. We are opening up possibilities for world-wide co-operation for ourselves, and, what is more important, for our children and grandchildren. We are eager to help everybody who genuinely wants to learn in depth about Uzbekistan and its possibilities and to discover for themselves the indisputable benefits that will result from co-operation with us". I.A.Karimov. [1,10]

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An important question for every society—and most particularly for emerging as well as established democracies—is how to educate the young so that they become competent, responsible, and knowledgeable citizens. That is a challenge of overriding importance. Not only does the quality of life in a democracy depend upon how well that challenge is met. So, too, does the stability—indeed, the endurance of democracy itself is contingent on the competence, commitment, and caring of its citizens.

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Raising Uzbekistan's educational system to match the international standards Education at any age is encouraged in Uzbekistan. New methods and technologies are created based on the national needs. The basic principles of Education in Uzbekistan are democratization and humanization. Education of Uzbekistan helps the Government to solve many economical and social problems. The teachers of Uzbekistan have tremendously contributed towards Uzbekistan Education.

The essence of educational reform in Uzbekistan is to preserve the present intellectual potential of the educational system and to modify our goals and activities in order to develop individuals who are capable to build and live in a democratic civil society and a free market economy. These reforms, however, do not only reflect nationalistic aspiration. Since securing independence, the Uzbekistan nation realized its great responsibility as citizens of the international community and as citizens of our planet. Therefore one of our main goals is to

educate a healthy generation, both physically and mentally. The main principals of our new educational policy support this endeavour. Our goals are determined as the following: humanistic, democratic methods of teaching and socialization, priority to human values, national and cultural traditions, and the separation of educational institutions from the influence of political parties and social and political movements.

I am Alijonova Dildora graduating from the Faculty of Foreign Languages, Department of the Phonetics and Lexicology, Andizhan State University named after Zahiriddin Muhammad Bobur. I am a citizen of my beloved country – Independent Uzbekistan, which is a real paradise for a human being just to be born in and enjoy living, studying and working for three further prosperity of the gifted, friendly and laborious multinational Uzbek people who are today equal among equals and continuing to make their worthy contribution to the development of the world civilization.

According to my knowledge which I got here during four years I decided to do my graduating qualification paper in the English language. I studied the language very well, especially lexicology and stylistics. My graduating qualification paper is devoted to the Effective ways of using proverbs and sayings in improving listening and speaking

The novelty and actuality of the theme is that “Effective ways of using proverbs and sayings in improving listening and speaking” is very common theme any research works haven’t been done on it. And I try to give full information about “Proverbs and sayings”. I believe that information I used is new and can be put into discussion.

The task of the theme is that to learn “Effective ways of using proverbs and sayings in improving listening and speaking”. The main task of the qualification graduating work is to describe proverbs and sayings.

The materials of the theme are all manuals and textbooks about effective ways of using proverbs and saying in improving listening and speaking, internet materials which used in stylistics.

The methods and methodology of the research work is comparative analyzing method.

The theoretical and practical value of the research work of this qualification graduating paper's theme is that any reader can find an answer to their question about comparative analysis enumeration and repetition in different languages from this work. Practical value of the research is that lecturers can use it in the lectures and practical lessons as a source material. And I sure that they can find an information belongs to Stylistics. In future this research work can be used in the schools, lyceums, colleges and at the universities.

The structure of the research work consists of introduction, three chapters, conclusion and bibliography.

In the introduction part I gave information about Uzbekistan and language learning, writing research work. Here I put a real task to write qualification graduating paper in future.

In the first chapter I wrote about Lexical Expressive Means and Stylistic Devices.

In the second chapter I gave some information Effective ways of using proverbs and sayings.

And the third chapter I gave information about the usage of proverbs and sayings in improving listening and speaking.

I gave some useful methodical recommendation in teaching literature. At the end of my work I conclude my theme's results clearly and briefly. At the end of the work I listed used literature in the research.

Chapter I. Expressive Means and Stylistic Devices

All stylistic means of the language can be divided into *expressive means* (EM) and *stylistic devices* (SD). "The expressive means of a language are those phonetic, morphological, words building, lexical, phraseological and/or syntactical forms which exist in language of the utterance [6, 117]. These textbooks of lexicology, grammar and various dictionaries.

Among *phonetic EM* we distinguish and other ways of using the voice, emotional strength of the language.

Among *morphological EM* of special importance is the use of Historical Present, the use of "shall" as a model verb [13, 45]. The word-building means are rare in the English language -especially compared with Russian or Uzbek, that's why the use of diminutive suffixes - kin -bootkin, boykin, and ladykin, - ee - shirtee, coatee, and bootee, - y or -ie -birdie, dearie, - let -streamlet, booklet and others brings much emphasis and makes the narration expressive and emotional [10, 147].

Among *lexical EM* we must mention words with emotive meanings, interjections, polysemantic words, vulgar words, slang etc [11,78]. The fact that polysemantic words retain their primary and secondary meanings is of great importance for stylistics [11,27]. It is quite easy to understand the meaning of the following phrases:

He *grasped* the main idea;

a *burning* question;

pity *melted* her heart.

The italicized words are used in their secondary transferred dictionary meanings. But the primary and secondary meanings are realized simultaneously [15, 77]. The expressiveness of these words becomes obvious when compared with neutral equivalents: He understood the main idea; an important question; pity softened her heart. This expressiveness exists in the vocabulary of any language [14, 67]. In most cases we do not need any context to decipher the secondary or emotive meaning of such EM.

1.1. Stylistic use of set expressions.

Alongside with separate words speakers use larger blocks consisting of more than one word - word combinations functioning as a whole. Word combinations similar to words are not created in speech but introduced in to the act of communication ready - made. Such word combinations are called set expressions. Set expressions are contrasted to free phrases and semi-fixed combinations. In free combinations linguistic factors are chiefly connected with grammatical properties of words [8, 124].

A free phrase permits substitution of any of its elements without semantic change:

to cut bread,

to cut cheese,

to eat bread.

In semi-fixed combinations lexico-semantic limits are manifested in restrictions imposed upon types of words which can be used in a given pattern. For example, the pattern consisting of the verb go followed by a preposition and a noun with no article before it is used:

go to school,

go to market,

go to court.

Set expressions have their own specific features, which enhanced their stability [9, 147]. These are their euphonic, imaginative and connotative qualities. Many set expressions are distinctly rhymical, contain alliteration, rhyme, imagery, contrast, are based on puns.

No substitution of any elements is possible in the following stereotyped (unchangeable) set expressions:

the man in the street,

heads or tails,

first night,

*to hope for the best,
busy as a bee,
fair and square,
tit for tit,
to and fro.*

Here no variation and no substitution is possible because it would destroy the meaning or expressive qualities of the whole.

These features have always been treated from the point of view of style and expressiveness:

"Tommy would come back to her safe and sound." (O' Flaherty)

"Safe and sound" is more reassuring than the synonymous word *"uninjured"*, which could have been used.

These euphonic and connotative qualities also prevent substitution for another linguistic reason - any substitution would destroy the emphatic effect.

1.2. Proverbs and sayings.

Proverbs and sayings also serve to make our speech more emphatic. The linguistic analysis of proverbs and sayings show that they have got certain typical features which distinguish them from ordinary phrases and utterances [10, 114]. These features are the following: *brevity, rhythm, rhyme, alliteration, the didactic character* of these utterances. They always express the generalized idea. For example:

Out of sight, out of mind,

First come, first served.

A friend in need is a friend indeed.

Curiosity killed the cat.

In this short survey it is impossible to give a complete analysis of all EM of the language. Our task was to show some EM of the English language.

The boundaries of stylistics are not limited with the study of EM. In most cases we deal with Stylistic Devices (SD). According to Prof. I.R. Galperin's definition "It is a conscious and intentional intensification of some typical

structural and/or semantic property of a language unit (neutral or expressive) promoted to a generalized status and thus becoming a generative model" [6, 176].

SDs must always have some function in the text, besides they bring some additional information. The conception that words possess several meanings gives rise to such SDs as metaphor, metonymy, irony, epithet and others. Thus, a metaphor is a conscious and intentional intensification of typical semantic properties of a word:

"Oh, Rain" —said Mor. He enveloped her in a great embrace (I. Murdoch).

The dictionary meaning of the verb "envelope" is "to wrap up, cover on all sides". The contextual meaning is "to embrace". "He wants his girl friend to mother him". -He wants his girl friend to take care of him, to protect him". "The prices will come down soon" -The prices will be cheaper.

The typical features of proverbs and sayings serve as the foundation for an SD which is called epigram, i. e. brevity, rhythm and other properties of proverbs constitute a generative model into which new content is poured:

A thing of beauty is a joy for ever (J. Keats)

Sweet is pleasure after pain (U. Dryden)

If youth knew, if age could (H. Estienne).

What the eye does not see, the stomach does not get upset. (J. K. Jerome)

These phrases are not proverbs; they are the creations of individual writers and poets. When such phrases are used in the text they accumulate great emotive force and function. They acquire a generalized status and thus easily become an SD while proverbs remain EM of the language.

The same may be said about *syntax*. The typical structural features of oral speech (violation of word order, omission of some parts of the sentence, repetition of certain words etc) may be intensified and promoted to a generalized status [16, 178]. Such SDs as inversion, parallel constructions, chiasmus etc. is the result of these stylistic transformations.

It is important to know that the stylistic use of EM must not necessarily lead to the formation of an SD. For example, repetition is widely used in folk song and

poetry and in oral speech to make our speech emotional and expressive, but we can't say that in such cases we use an SD:

When the weather is wet

We must not fret, -

When the weather is cold

We must not scold.

When the weather is warm

We must not storm...

Thus, we may draw the conclusion that EM is the facts of the language, while SDs is property of the speech. They are the creation of the individuals (writers and poets) and are based on the peculiarities of existing EM of the language. This is in short the difference between EM and SD [21, 125].

While speaking about SD we must always remember: the force of one and the same SD may be different. In some cases the emotive charge may be very strong; in theirs it may be weak. It depends on the use of an SD in one and the same function. Due to the verse of the SD it may become hackneyed, trite and loses its freshness and brightness:

1) the best pens of the world (metonymy), a sweet smile (epithet), sly as a fox (simile)

2) with his mousing walk (epithet), buttoned strictness of his coat (epithet).
In the first case we have trite SD's, in the second – fresh genuine SD.

Speaking about SDs we must mention the cases when two or more EM or SD meet at one point, i.e. in one utterance. Such clusters of SDs are called convergence [22, 156]. "Together, each SD adds its expressivity to that of the others. In general, the effects of these SDs converge into one especially striking emphasis."

For example: When everyone had recovered George said, "She put in her thumb and pulled out a plum". Then away we were into our merciless hacking-hacking laughter again.

Here we find the convergence of several SDs: decomposition of a proverb - to put one's thumb into something, a bright case of onomatopoeia in the function of an epithet -hacking-hacking, inversion -adverbial modifier stands before the subject, and etc.

... and heaved and heaved still unrestingly heaved the black sea as if its vast tides were a conscience. Here the convergence comprises repetition, inversion and simile.

Chapter II. Comparative analysis of proverbs and sayings in different languages.

2.1. Proverbs and sayings in different languages

It is well-known that wisdom and spirit of people are expressed in its proverbs and sayings, and the knowledge of proverbs and sayings of this or that nation promotes not only a better knowledge of the language, but also helps understand views and characters of its people [20, 146]. Our work is devoted to English and Ukrainian proverbs and sayings. The folklore of the Ukrainian and English languages is the object of the work. The objectives of the work are:

- to learn to distinguish proverbs from sayings and idioms;
- to prove the relevance of proverbs;
- to consider the opportunity of using proverbs for training the language;
- to compare English and Ukrainian proverbs.

Working at our topic we used methods of theoretical research such as analysis, synthesis, comparison, generalization and also some methods of empirical knowledge such as study of literature and analysis of information [22, 178]. The purpose of the work is to ascertain the origin of English proverbs and sayings, and to prove the relevance of using proverbs in daily speech. During our research we studied the opinions of linguists and historians from different countries [23, 146]. At various times different people gave explanations of the word "proverb" in their own way. We have studied some of them:

- Proverb is an old and common saying. (Socrates)
- Proverb is a brief saying that presents a truth or some bit of useful wisdom.
- (William Shakespeare) Прислів'я – влучний образний вислів, часто ритмічний за будовою, який
 - у стислій формі узагальнює, типізує різні явища життя. (Г.С. Сковорода)

Proverbs and sayings, being an integral part of the national folklore, and in its turn, being an attribute of culture of the nation, comprise the reflection of the people's life; they reflect people's views and characters [24, 187]. Proverbs: warn, sum up national experience, critically deride people's instincts, maliciously make comments on appearance, give bright and remembered advice, teach wisdom of life, provide humor in a sarcastic way, philosophize and sum up thoughts. "Proverbs are the wisdom of peoples" goes an Italian saying. Analyzing materials on this theme we have sorted out a few sources of origin proverbs: national - ordinary people's statements, literary -intelligent people's statements, adoption - the Bible, proverbs and sayings from other languages [27, 124]. But are proverbs actual nowadays? There are opinions that they are a relic of the past. We claim that proverbs remain actual up to present day. English proverbs and sayings are an inexhaustible source of developing English learners' communication skills and enriching their language as well as social and cultural competences. Using proverbs and sayings makes the process of training the language easier, more interesting and effective. Proverbs can be used for training phonetic skills either while introducing a new phonetic phenomenon or while practicing it. Proverbs and sayings can be used for training grammar. It is possible to use proverbs while presenting and practicing Passive Voice, Imperative Mood degrees of comparison, modal verbs, articles, irregular verbs, prepositions and so on. The lexical and grammatical richness of proverbs allows us to use them not only while presenting and practicing grammar but also for the enrichment of learners' vocabulary [18,174]. For example, proverbs and sayings can appear of great help to remember colours, numbers, names of animals etc. Functioning as incentive motivation proverbs and sayings may be used for developing communicative skills, especially speaking and writing. The same proverb can be interpreted differently by different people so basing on the same proverb students learn to express their own ideas, feelings, emotions as well as to use it appropriately. We have processed more over 500 English and Ukrainian proverbs, have compiled a chart "Comparison of Ukrainian and English proverbs" and have sorted out the basic similarities and

differences between English and Ukrainian proverbs. The poetic style of proverbs and sayings has certain similar features in the English and Ukrainian languages. Proverbs with such stylistic elements as metaphors, comparisons, metonymy, frequent address to antithesis, and contrasting comparison of ideas, objects, features and actions, symmetric construction of proverbs on the principle of the syntactical parallelism is typical for both languages [31, 133]. Most of the proverbs and sayings in both languages concern friendship and animosity, love and hatred, wisdom and stupidity, wealth and misery, home, marriage, family. The most distinctive feature of Ukrainian proverbs is rhymes; however, English proverbs acquired special brightness due to their alliterative repetitions along with rhymes. A specific dominant in the list of English and American proverbs and sayings is themes of medicine, health and success. Dealing with Ukrainian proverbs and sayings we concluded that the main topics include nature, natural phenomena, animals and vegetables, labour activity of people, especially farming, gardening and housekeeping. Although many proverbs have been forgotten there still some that will forever be used. With a new generation, new technologies and a new lingo there will be more proverbs to come and more to be forgotten [30, 367,383]. People will continue to use old and new proverbs, therefore they will never die. They are an important part of learning and life in general. So, results of our work might be used at English lessons and as incipient material for continuation of research on that subject

2.2. Effective ways of using proverbs and sayings.

The second type of set expressions are proverbs and sayings. Proverbs and sayings have linguistic features which distinguish them from ordinary sentences.

Proverbs are brief statement in which show in a condensed form the accumulated life experience of the society [29, 89,92]. They are usually short familiar epigrammatic sayings, expressive and have generalized meaning. They are also image bearing. They express the wisdom of the people and never loose their freshness and vigour:

"Better late than never, "

"Out of sight, out of mind,"

"He laughs best, who laughs last, "

"A great ship asks deep water. "

Proverbs have much in common with set expressions because their lexical components are also constant, their meaning is traditional and mostly figurative, and they are introduced into speech ready-made [27, 122].

Proverbs and sayings may be handled not in their fixed, traditional forms but with some modifications:

"Marriage are made in Heaven" (a fixed or traditional form);

"divorces are made in Heaven" (a modified form);

"If war breaks out " (a traditional form);

"If peace breaks out" (a modified form).

This device is used not only in belles-lettres style. Here is example from newspaper:

"the waters will remain sufficiently troubled for somebody's fishing to profitable." (from "It is good fishing in troubled waters")

A saying is a common phrase differing from proverbs in that the thought is not so completely expressed here:

"To fish in troubled water";

"To kill two birds with one stone ";

"To teach old dogs new tricks ".

Very often English proverbs and sayings are alliterated [24, 127]. Euphony and expressiveness are achieved by the repetition of the same sound in a number of words:

"Cool as a cucumber";

"Good as gold";

"Curiosity killed a cat "

Usually English proverbs and sayings are rhythmically arranged and rhymed:

"Eat at pleasure, drink with measure";

"A friend in need is a friend indeed."

Proverbs and sayings are mostly used by writers in the direct speech of characters to individualize their speech, and also as laconic, expressive and emotional ready - made phrases [32,209]. They are often used in the speech of characters and the author's narrative to clarify and conform the thought:

"In this conflict we are the challengers. You have the choice of weapons. If you choose scandal, we 'll take you on at that. No good will come of washing our dirty linen in public " (B. Shaw).

The efficient use of proverbs and sayings will make both spoken and written language emotional, concrete, figurative and lively:

"Cat was almost out of the bag when I grabbed it by its tail and pulled it back." -the proverb is *"Cat is out of bag"*.

In this chapter we gave information about proverbs and sayings. Besides that we gave information about effective ways of using them.

Chapter III. The usage of proverbs and sayings in improving listening and speaking.

3.1. Using Proverbs in a Writing Class

Speaking about second language learners: Proverbs can help them learn a great deal about the target culture and the norms and values that people in that culture respect and treasure. A writing class is a great venue for incorporating proverbs into teaching [20, 147]. With the effective use of proverbs, a teacher can both help students develop their writing skills and deepen their cultural knowledge [32, 211252]. In other words, the use of proverbs kills two birds with one stone!

I want to share some activities that teachers can do in the writing classroom.

When I was teaching a writing class in an intensive English program, part of my weekly routine was having students write, twice a week, a 10-minute in-class journal. The prompts for these activities were prepared in advance, and were created to help students develop their creativity and analytical thinking. Proverbs seem to make excellent prompts for in-class journals. I suggest, however, that we select the proverbs with transparent rather than metaphorical meanings. Before the actual writing activity, we can also briefly explain the meaning of the proverb to help students move their thoughts in the right direction.

Here are some proverbs that we can use as journal prompts:

- *A friend in need is a friend indeed.*
- *Absence makes the heart grow fonder.*
- *Actions speak louder than words.*
- *A penny saved is a penny earned.*
- *Bad news travels fast.*
- *Better late than never.*
- *Better safe than sorry.*
- *Don't judge a book by its cover.*

- *Honesty is the best policy.*
- *Never too old to learn.*
- *Practice makes perfect.*
- *Practice what you preach.*
- *Two heads are better than one.*
- *Where there's a will, there's a way.*
- *What doesn't kill you makes you stronger.*

Writing a Story That Illustrates a Proverb

For this activity, we need to select several proverbs with metaphorical meanings. After we explain the meanings of those proverbs and briefly discuss them with the students, we should ask them to pick one proverb and write a short story or a passage that would illustrate the meaning of the proverb they picked [33, 204-207]. Then each student will read their story and the rest of the class will try to guess the proverb.

Here are some proverbs that we can use for this activity:

- *A watched pot never boils.*
- *A penny saved is a penny earned.*
- *A stitch in time saves nine.*
- *Curiosity killed the cat.*
- *Don't count your chickens before they hatch.*
- *Don't put all your eggs in one basket.*
- *Easy come, easy go.*
- *Every cloud has a silver lining.*
- *Give someone an inch, he/she will take a mile.*
- *Look before you leap.*
- *Still waters run deep.*
- *The apple doesn't fall far from the tree.*
- *The early bird gets the worm.*
- *There are plenty of other fish in the sea.*
- *There's more than one way to skin a cat.*

- *To kill two birds with one stone.*
- *Too many cooks spoil the broth.*
- *We will cross that bridge when we get to it.*
- *Where there's a will, there's a way.*
- *When it rains, it pours.*
- *You can lead a horse to water, but you can't make it drink.*
- *You can't teach an old dog new tricks.*

Teaching About the Rhetorical Situation

The concept of rhetorical situation is not easy to grasp for second language learners. We can help students gain a better understanding of purpose, audience, and stance by implementing a simple writing activity with the use of proverbs [27, 145]. For this activity, we should choose one proverb and ask the students to write a story or a short passage illustrating the meaning of the proverb -just like in the activity described above. Then each student will read his or her piece and the rest of the class will analyze it in terms of its rhetorical situation. The following questions will help the students analyze the rhetorical situation:

- *What is the writer's purpose?*
- *What is the writer's stance in this piece?*
- *Who is the audience?*
- *What is the basic impression that the author wants to convey?*
- *What do you think the writer wants the audience to do based on this passage?*

To further help students with the concept of rhetorical situation, we can also discuss the differences between the students' passages. The students will be able to see that although they all wrote about the same proverb; their passages/stories are quite different because of the differences in their rhetorical situations.

Practicing Argumentative Skills

Since many proverbs contain arguable points - e.g., *Don't judge a book by its cover*; *Honesty is the best policy*; *Better late than never*, they can also be used to help students develop their argumentative skills. We can simply ask the students to express their agreement or disagreement with the meaning of the

selected proverb and provide convincing pieces of evidence to defend their position.

There are certainly many other stimulating and interactive activities that writing teachers can do to help their students develop their writing skills and learn interesting and useful facts about the target culture [25, 123]. Please feel free to share your ideas with us.

Using English proverbs and sayings in studying the language

“A good expression is always to the point” – speaks an old English proverb.

Proverbs belong to the traditional verbal folklore genres and the wisdom of proverbs has been guidance for people worldwide in their social interaction throughout the ages. Proverbs are concise, easy to remember and useful in every situation in life due to their content of everyday experiences.

Here there is the general description of the proverb:

A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation.

This definition may serve as basis to briefly explain the history, form and function of the proverb. First, proverbs are used from generation to generation; they are traditional. Many proverbs are old and have their origins in classical antiquity and medieval times, and several proverbs are biblical [34]. Yet, it is not only old proverbs that are used and handed down.

Proverbs change with time and culture. Some old proverbs are not in use any longer because they reflect a culture that no longer exists, e.g. *Let the cobbler stick to his last*, which has vanished more or less, because the profession of the cobbler nowadays is rare. However, new proverbs that reflect the contemporary society are created instead, e.g. *Garbage in, garbage out*, a proverb created due to our computerised time. Old proverbs are also used as so called anti-proverbs today, i.e. “parodied, twisted, or fractured proverbs that reveal humorous or satirical speech play with traditional proverbial wisdom”. One example is *Nobody is perfect*, which as an anti-proverb is changed to *No body is perfect*.

A proverb is usually recognised by the fixed, often short form and is therefore quite easy to memorise. Many proverbs also contain metaphors. Proverbs often have multiple meanings and are therefore dependent on context and should be analysed in whatever context they are found [25, 45]. Other proverbial features concern style. Arora[3, 3-29] has defined certain stylistic features that are applicable on proverbs. These include phonic markers such as alliteration, rhyme and meter, e.g. *Practice makes perfect; A little pot is soon hot*, semantic markers such as parallelism, irony, paradox, e.g. *Easy come, easy go; The longest way around is the shortest way home*, and lexical markers like archaic words.

The traditional function of proverbs is didactic, as they contain “wisdom, truth, morals and traditional views” .

Proverbs are basically conversational, but occur commonly in both spoken and written communication, e.g. lectures, newspapers, speeches, books, fables and poetry. Proverbs are used in a wide range of situations and according to Mieder there are no limits to the use of the proverb [26,45]. They can be used to:

- “strengthen our arguments, express certain generalizations, influence or manipulate other people, rationalize our own shortcomings, question certain behavioral patterns, satirize social ills, poke fun at ridiculous situations”
- “advise, console, inspire, comment on events, interpret behavior and foster attitudes, such as optimism, pessimism and humility”

Durbin Rowland points at some arguments pro the use of proverbs in language studying. Rowland says that proverbs “stick in the mind”, “build up vocabulary”, “illustrate admirably the phraseology and idiomatic expressions of the foreign tongue”, “contribute gradually to a surer feeling for the foreign tongue” and proverbs “consume very little time” [27, 89-90]. Joseph Raymond states his arguments for proverbs as a teaching device. Proverbs are not only melodic and witty, possessed with rhythm and imagery; proverbs also reflect “patterns of thought” [28, 522]. As proverbs are universal, there are analogous proverbs in different nations that have related cultural patterns. Proverbs are therefore useful in the students’ discussions of cultural ideas when they compare the proverbs’

equivalents in different languages. Raymond exhorts: “Let each student seek and discover meanings, beauty or wit or culture in his own manner by suggestion and inference in accordance with his background” [28, 523].

The incorporation of proverbs in the foreign language classroom is rare. The suitability of proverbs in studying is due to their form; they are pithy and easy to learn, they often rhyme and contain repetition figures like alliteration and assonance, and “they contain frequently used vocabulary and exemplify the entire gamut of grammatical and syntactic structures”.

Also proverbs, besides being an important part of culture, are an important tool for effective communication and for the comprehension of different spoken and written discourses. The person who does not acquire competence in using proverbs will be limited in conversation, will have difficulty comprehending a wide variety of printed matter, radio, television, songs etc., and will not understand proverb parodies which presuppose a familiarity with a stock proverb.

Work with proverbs and sayings at the lessons not only helps to diversify educational process and to make it brighter and interesting. Moreover it helps to solve a number of very important educational problems: proverbs in the classroom can improve students’ learning experiences, their language skills, and their understanding of themselves and the world. This happens because:

- Proverbs provide an opportunity for students to be knowledgeable experts as well as learners.
- Proverbs provide an opportunity for students to learn about each other and their shared values.
- Proverbs provide an opportunity for students to gain insight as they discuss their experiences and work out their understanding of proverb meanings.
- Proverbs provide an opportunity for students to use their home culture as a stepping stone into school culture.
- Proverbs provide an opportunity to improve thinking and writing as students both provide and receive information.

Examples of using proverbs in studying the language [36].

Phonetic. “Th” sound .

Nothing seek, nothing find. – Не поищешь – не найдешь.-Изламаган - топмайди.

He that will thrive, must rise at five. – Кто рано встает, тому Бог дает.-Эрта турганга оллох ризк, барака беради.

What is worth doing is worth doing well. – Если уж делать что-то, то делать хорошо.-Бир иш қилиш керак бўлса, яхшилик қилгин.

Modal verbs.

All men can't be first. – Не всем дано быть первыми

Beggar can never be bankrupt. – Бедняк никогда не обанкротится.

Fair face may hide a foul heart. – Лицом хорош, да душой непригож.

Cracked bell can never sound well. – Треснутый колокол уже никогда хорошо звенеть не будет.

3.2. Listening with understanding and empathy

This chapter is a prescriptive one. It offers practical suggestions on how to be a better listener.

While there are many ways to construct a list of suggestions [35], we will consider them in terms of what works best in three major categories:

1. What you *think* about listening.
2. What you *feel* about listening.
3. What you *do* about listening.

You can learn to listen effectively; look now at the components of that learning: thinking, feeling, doing.

What You *Think* about Listening

Although thinking, feeling, and doing go hand in hand, the thinking (or cognitive) domain of learning is perhaps the best place to begin. After all, effective listening takes effort—it requires maximum thinking power. Here are six suggestions.

1. *Understand the complexities of listening.* Most of us take good listening for granted. Therefore, we don't work very hard at improving. But listening is a

complex activity, and its complexity explains the emphasis given in previous chapters to understanding the fallacies, processes, and types of listening.

Knowing the fallacies about listening can keep you from being trapped by them. Knowing that the process involves more than just receiving messages will help you focus on not just receiving, but the other components as well. Recognizing the five major types of listening will help you to consciously direct your energies toward the type of listening required for the circumstance of the moment [31, 522-523].

Listening requires an active response, not a passive one. Effective listening doesn't just happen; it takes thought—and thinking can be hard work. But there is no other way to become an effective listener. Think about the complexities of listening, and work to understand them.

2. *Prepare to Listen.* Preparation consists of three phases—long-term, mid-term, and short-term. We said earlier that becoming an effective listener is a lifetime endeavor; in other words, expanding your listening ability will be an ongoing task. But there are two things you can do to improve your listening skills for the long term:

- (a) practice listening to difficult material and
- (b) build your vocabulary.

Too many people simply do not challenge their listening ability. Since most of today's radio and television programs do not require concentrated or careful listening, your listening skills do not improve through continued exposure to them. And you have to stretch if you want to grow. Force yourself to listen carefully to congressional debates, lectures, sermons, or other material that requires concentration [24, 124].

Building your vocabulary will improve your conversational skills and your reading skills as well as your listening skills. And the more words you learn, the better listener you will become.

Mid-term preparation for listening requires that you do the necessary background study before the listening begins. Background papers, prebriefs, and an

advance look at a hard copy (or an electronic display) of briefing slides or charts will assist you in being ready to listen.

Short-term preparation may be defined as an immediate readiness to listen. When the speaker's mouth opens, you should open your ears. That is not the time to be hunting for a pen, reading a letter from home, or thinking about some unrelated subject. Good listeners—really good listeners—are in the “spring-loaded position to listen.” It is important to *prepare* to listen.

3. *Adjust to the situation.* No listening situation is exactly the same as another. The time, the speaker, the message—all change. But many other variables also affect listening, though less obviously so: physiological variables such as rest, hunger, comfort, endurance; psychological variables such as emotional stability, rapport with the speaker, knowledge of the subject; and physical factors such as size and color of the room. Obviously, some of these things will have a positive effect on your listening while others will have a negative effect [30, 367-383].

A thick foreign accent, poor grammar, a room with poor acoustics, and the subject of the previous speaker—all may present special barriers to effective listening. However, being aware of the barriers and thinking about how to overcome them can help you improve the situation [39].

Good listeners are never trapped into thinking that any communication transaction or listening situation is exactly like any other. The Grecian philosopher Heraclitus said it well: “You can't step into the same stream twice.” Things change. By thinking about the unique factors of the situation, you can do your most effective job as a listener. Adjust to the situation!

4. *Focus on ideas or key points.* At times, you may understand the process, you may have prepared well, and you may be able to adjust to the situation—yet you fail as a listener. This failure results because you didn't listen to the right things. For example, you may remember a funny story the speaker told to make a point; but you missed the point.

Others boast, “I listen only for the facts.” By concentrating exclusively on individual supporting facts, they may actually miss the main ideas. Facts A, B, and

C may be interesting in their own right, but the speaker's reason for offering them is usually to develop a generalization from them. Generalizations, not facts, are usually most important [37].

In studies conducted some years ago at the University of New Mexico, I discovered that students who did best on all but rote memory examinations were those who listened for key points and ideas. Interestingly, those who attempted to memorize minute details did only slightly better on low-level rote memory exams than the individuals who focused on ideas—and they did much worse when long-term retention was the criterion. While there are some exceptions, as when listening for directions to someone's house or memorizing a mathematical formula, it is usually best to focus on ideas or key points [24, 145].

5. *Capitalize on the speed differential.* Thought can operate much faster than speech. An average person may speak two or three words a second—120 to 180 words a minute. In bursts of enthusiasm, we may even speak a little faster. Most public speakers speak somewhat slower, especially to large audiences. Yet most listeners can process up to 500 words per minute, depending on the nature and difficulty of the material.

I have a machine that compresses speech on tape, but without the distortions normally associated with fast forwarding a tape or simply playing a tape or record at a faster speed. Compression is accomplished through systematic removal of small segments—so small that distortion is not noticed by listeners. Experiments in which listening time is cut in half—an hour lecture is listened to in half the time—reveal little, if any, significant loss in listening and learning. Admittedly, listeners are ready for a break because there is no time for their minds to wander. Effective listening requires hard thinking, especially if the material is challenging [29, 89-92].

The results of these experiments point to the possibility of capitalizing on the speed differential. Unfortunately, the differential between speed of thought and speed of speech promotes daydreaming or concentrating on something other than what is being said. This is not the case with good listeners, however; they use the

time differential to good advantage. They summarize, anticipate, and formulate questions based on the speaker's message. This type of time usage may explain why top listeners at the Air War College recently reported that they learned more from lectures than from any other method of instruction. They have learned to capitalize on the speed differential.

6. *Organize material for learning.* Obviously, speakers can enhance listening through careful organization and presentation of ideas. And if questions are appropriate, you can seek clarification of any points you fail to understand [38]. Often, however, questioning is not permitted or, perhaps due to time constraints or the size of the audience, is inappropriate. What can you do?

Remembering that the speed differential exists, you can arrange the material in your mind or in your notes as it's being presented. This will help you understand and remember it later. You can prepare yourself to retain the information to be presented by asking these questions: What point is the speaker trying to make? What main ideas should I remember? How does this information relate to what I already know?

Reorganizing the material you need to learn, and seeking relationships between the new material and what you already know, requires concentrated thinking. It is easier to simply "tune out." There was a time in my early college years when I could not, "for the life of me," see the relevance of some required classes to my course of study. A professor for whom I had great respect explained it to me this way: "John, someday you will come to understand that all information is part of a large mosaic or universe of knowledge. When that happens, you will value all learning [35]. Always look for how the information relates to what you already know and what you need to know, and you will always find something." You know what? He was right!

What You *Feel* about Listening

We began by discussing what you think about listening because effective listening requires rigorous cognitive processing, or thought. But possession of the sharpest mind will not make you a good listener if your feelings are wrong. In

other words, what you feel about listening is important. Here are six suggestions for improving your “feel” for listening.

1. *Want to listen.* This suggestion is basic to all others, for it simply says that you must have an intent to listen. We can all recall having been forced to listen to a speech or a briefing that we didn’t really want to listen to. And listening under duress seldom results in understanding or enjoyment, although there are exceptions. Perhaps you have attended a meeting or a social event out of a sense of duty, yet found it to have been profitable. The reason? Probably, since you were there, you decided to make the best of the situation; that is, you made up your mind to listen [22, 77-94].

Sometimes you don’t want to listen. At other times, your actions may indicate that you don’t want to listen when you really do. And at still other times, you may be unaware that you don’t want to listen. All three of these situations are affective or attitudinal; that is, they involve your feelings about listening.

Individuals often stop by my office and ask if they can talk for a few minutes. Perhaps they are seeking advice, telling about a project, or seeking clarification on a directive. Whatever the case, if I am not meeting with someone else or working against a deadline, I invite them in. But I must honestly admit that my mind sometimes wanders and I find myself looking at phone messages, fiddling with a paper clip, or looking at my guest with a blank stare. The visitor usually becomes uneasy, hurries the discussion, and offers to come back another time. I protest that I am really listening, but my actions betray me. It is difficult—indeed, nearly impossible—to really listen if you don’t have a mind to. You must *want* to listen.

2. *Delay judgment.* There are times when you must be a critical or judgmental listener. You must weigh the merits of what the speaker is saying. At times, you must make crucial decisions based on what you hear. There are also times when you must judge the speaker. Job interviews, campaign promises, speech contests—all are examples of where judgment of the speaker is important. The problem is, though, that you may be judgmental when you shouldn’t be. You

may judge the speaker instead of the content, or you may form judgments before the speaker has finished [32, 308].

A boy who was one month shy of being 16 decided to confess to his father that he had driven the family car on the previous night. His younger sister's promised ride to gymnastics class hadn't arrived, and it was the night of her final rehearsal before a performance. So he made the decision to take her even though he did not yet have a driver's license. He was also quite sure that he hadn't been seen and would never be found out. Still, his conscience was bothering him and his family had stressed honesty and openness. He decided to tell his father.

Upon hearing that the boy had taken the car, his father became furious. He scarcely heard the reason, and he failed to consider that the boy had taken it upon himself to confess. He told the boy that the act would delay his getting a driver's license by two months.

Then the father rethought the situation and said, "Son, I acted hastily. My emotions got the best of me. You were wrong to drive the car because you broke the law. But, frankly, I am proud of you for three reasons: you got your sister to gymnastics rehearsal, you were honest about it, and you are my son."

Supervisors often wonder why people in their organization won't level with them. They need only to consider the messenger in ancient Rome who paid with his life for bringing bad news. An ancient Turkish proverb says, "messenger with bad news should keep one foot in the stirrup." Delaying judgment and judging the content rather than the speaker will lead to better listening and more honest communication [24, 121].

3. *Admit your biases.* Let's face it: Everyone is human! We all have likes and dislikes; some things turn us on, others turn us off. These characteristics are natural and to be expected. The problem comes when we let our biases—our likes and dislikes—get in the way of understanding the speaker's message.

For example, suppose you have had three bad experiences with people from Chicago and you learn that the speaker you have come to hear is from Chicago. You may have a tendency to immediately distrust him, or to discredit whatever he

has to say. Only by admitting your prejudice against people from Chicago will you be able to think beyond your past experience and listen effectively to what this speaker has to say.

Before you reject the above example as irrelevant, consider a time in your past when you got sick after eating a certain food. You knew the sickness was caused by a virus and not the food, but it was quite a while before that food again tasted good to you. In a similar way, bias from past experience can influence what you hear and the meaning you derive from it. If you want to be an effective listener, you must know and admit your biases [33, 312].

4. *Don't tune out "dry" subjects.* Whenever you are tempted to "tune out" something because you think it will be boring or useless, remember that you cannot evaluate the importance of the message until you have heard it. By then, it is probably too late to ask the speaker to repeat everything that was said; the opportunity to listen effectively will have passed. As was stated earlier, you must *intend* to listen [23, 312].

Here are several things you can do to stay focused, even if the subject seems dry.

- a. Put yourself in the speaker's place. Try to see the speaker's point of view, and try to understand the speaker's attitude toward the subject.
- b. Review frequently what the speaker has said. Try to summarize the message as the speaker would summarize it.
- c. Constantly ask yourself positive questions about what the speaker is saying: How can I use this information? How can I share this information with others? What else could be said about this subject?
- d. Ask yourself, "What does the speaker know that I don't?"
- e. Find at least one major application or conclusion from every message you hear. In other words, ask "what's in this message for me?" Then find the answer.
- f. Listen as though you are going to be required to present the same message to a different audience later.

Effective listeners have discovered the value of listening to messages they might have initially considered to be “dry.” Sometimes the messages aren’t so dry after all. And even when they are, there still may be something of value in them.

5. *Accept responsibility for understanding.* Don’t assume this attitude: “Here I am! Teach me—if you can.” Such listeners believe knowledge can be poured into them as water is poured into a jug. And they believe the responsibility rests with the one doing the pouring; that is, they believe it is the speaker’s fault if effective listening does not occur.

Admittedly, the basic assumption in *Speaking Effectively: A Guide for Air Force Speakers* is that the speaker bears a large responsibility for how well the audience listens. And the speaker’s clear organization, engaging support materials, and appropriate delivery do in fact aid listening. But good listeners *are* good because they accept the responsibility for listening and understanding [37].

6. *Encourage others to talk.* This point applies to those situations in which you find yourself “one-on-one,” in a small group discussion, or any other setting that requires exchanges of vocal communication. But you can’t listen if no one is talking. The first two guidelines of this section (communicating that you want to listen and being willing to delay judgment) are sources of encouragement to speakers. The discussion below covers several other things you can do.

- a. Stop talking. You can’t listen if you’re talking.
- b. Give positive feedback. Look and act interested. Positive head nods, alertness, and smiles—all offer encouragement to the speaker.
- c. Ask questions. Questions that show interest and attention encourage both speaker and listener. Show your interest.
- d. Empathize with the speaker. Put yourself in the speaker’s place; this will help you understand the message.
- e. Keep confidences. If the information is sensitive, don’t share it with others.

f. Share information. We tend to tell things to those who tell us things. So if you want the speaker to share information with you, share information with the speaker.

What You *Do* about Listening

What we think about listening and what we feel about listening are both fundamental to skillful listening. But the skills themselves are *crucial*. Skills form the psychomotor—the “doing”—element of listening. Here are six crucial skills.

1. *Establish eye contact with the speaker.* Studies show that listening has a positive relationship with eye contact. In other words, the better eye contact you have with the speaker, the better you will listen. And while eye contact is especially important in relationship listening, it is also important for the other kinds of listening: informative, appreciative, critical, discriminative [21, 76].

There are several things you can do to establish positive eye contact with the speaker:

a. In one-on-one or small group settings, sit or stand where you can look directly at the person doing the speaking.

b. In large groups, sit to the front and center of the audience. You can more easily establish eye contact with the speaker from this vantage point.

c. Don't get so involved in taking notes that you fail to look often at the speaker. The speaker's gestures, movements, and facial expression are often an important part of the message.

d. Resist the temptation to let something about the room, or objects within and around the room, distract you. Focus on the speaker and the message.

e. Don't look at others who enter or leave while the speaker is speaking. This practice not only interrupts your train of thought—it adds to the distraction of the speaker.

f. Speakers sometimes exhibit a visual aid too soon, or neglect to remove it when they have finished using it. Focus on the visual aid only when it is an asset to the point being discussed.

A final point deserves discussion: Never sleep when someone is talking to you! This point may seem self-evident. But let's face it—in the “busyness” of our lives, we tend to become passive whenever we listen. Passivity promotes reduced attention, which in turn allows drowsiness to occur. In most cases, it is better to stand up, or even to leave the room, rather than fall asleep [23, 609].

2. *Take notes effectively.* Some people recommend that you not take notes so you can focus your attention wholly on what the speaker is saying. This practice works well for listeners who are blessed with a great memory; most of us aren't. Taking notes will not only help you remember, it will help you organize what the speaker is saying. And it may even aid your understanding and retention—after all, effective note taking will require you to think.

There are many different ways to take notes; for example, linear outlining, mind mapping, and key word methodology. Ask different people what method they use, and then find what works best for you. Whatever method you select or devise, several things are worth considering.

a. Don't attempt to write everything down. As mentioned earlier, effective listeners focus on the key ideas or main points.

b. Write clearly enough that you can understand your writing later. If not, make certain that you allow time to decipher your notes before they grow “cold.” It's disheartening to review your notes two weeks later only to find that they make no sense.

c. Don't rely on listening later to a tape of the speech. Think! Will you have the time? Looking at your notes for five minutes is generally sufficient, and is much more time-efficient than listening to the entire speech again.

d. Circle or highlight the most important points.

3. *Be a physically involved listener.* Just what does this statement mean? As you have already seen, listening requires more than just hearing. You have also seen that making eye contact and taking notes will help to keep you from becoming passive. But there is more: Active listening takes energy and involvement.

Here are some physical behaviors that will ensure your involvement and help your listening [22, 77-94].

- a. Use good posture. Sit up straight, yet comfortably. Good posture aids breathing and alertness. It also communicates positive interest to the speaker.

- b. Follow the speaker. If the speaker moves, turn your head or rotate in your chair to maintain eye contact and attention. This movement also aids in keeping you alert.

- c. Don't be a deadpan. Facial expressions, head nods, and tilts of the head show your involvement and provide positive feedback to the speaker.

- d. Use your hands not only to take notes, but to show approval by applause when appropriate.

- e. Participate when audience involvement is encouraged. Ask questions. Respond when a show of hands is called for. Be an active listener.

- f. Smile.

4. *Avoid negative mannerisms.* Everyone has mannerisms. Watch anyone for a period of time and you will be convinced of this fact. If your mannerisms do not cause a negative reaction, don't worry about them. If a mannerism is positive or encouraging and brings a positive response, make a mental note to do it more often. Unfortunately, some mannerisms are negative or distracting. These should be avoided.

Here are some examples of listener mannerisms that either hinder listening or have a negative impact—on the speaker or on other listeners. Avoid these mannerisms [30, 367-383].

- a. Fidgeting, tapping a pencil, or playing with a rubber band or some other object. The effect on you may be neutral, but such things distract other listeners and are an annoyance to the speaker.

- b. Continually looking at the clock or your watch.

- c. Reading a paper, balancing a checkbook, rearranging items in your wallet, or engaging in other behavior which takes focus away from the speaker.

d. Displays of arrogance, superiority, or lack of interest in the speaker and message.

In short, any mannerism or behavior that detracts from the speaker or the message should be avoided. Such things hinder the speaker, divert the attention of other listeners, and prevent you from being the best listener you can be.

5. *Exercise your listening muscles.* Actually, there are no muscles technically involved with listening—but this thought reminds us that listening takes practice. Just as an athlete must work out regularly and a musician must practice daily, so you must work consistently to be an effective listener.

But consistent practice in itself is not enough. The difficulty of the message is also important. Exposure to challenging material and difficult listening situations will stretch your ability and build your listening muscles. For example, suppose you knew that you would be required to carry a 50-pound weight one hundred yards in less than a minute. You wouldn't practice by carrying a 30-pound weight. You would practice by carrying at least a 50-pound weight, and you probably would condition yourself to carry it more than 100 yards in less than a minute. With this kind of practice, you would be more than equal to the task. And so it is with listening: Practice to *at least* the level you will be required to perform—perhaps a bit above [35].

Finally, “s-t-r-e-t-c-h” your vocabulary. We’ve said this before, but nothing will pay greater listening dividends. Learn the meanings of new words and acronyms. Listen to and read material that contains challenging words. Keep a dictionary nearby. Look up new words as you read them, or jot them down as you listen so you can look up the meanings later.

6. *Follow the Golden Rule.* Do unto others as you would have them do unto you. The central focus of all effective communication is “other directedness.” There are exceptions to most other listening rules. For example, there are times when a listener shouldn't prepare; preparation may prevent openness to new ideas. There are times when the objective is not to focus on key points, but to listen for subordinate ideas or supporting material. There are times when we should not

delay judgment—we must act! But while these and other rules have exceptions, not so for the Golden Rule. The effective listener is *always* other directed, focused on the other person.

Be the kind of listener you want others to be when you are talking. Ask “How would I want others to listen to me?” That’s how to be an effective listener.

3.3. Top 10 Tips To Improve Spoken English

If you study individual English words in isolation, this is what happens:
When you need to speak, you have to think a lot in order to combine the individual words in the right order, using the right grammar, and in a way that makes sense [35].

That’s way too much work!

If you focus on learning phrases instead, then you will have ready answers and responses for any situation – no need to over-think. Focusing on phrases will help you speak English in complete sentences more naturally.

Spoken English Tip #2: Listen to more English

Listening to more English will improve your speaking

Most English learners read too much and listen too little.

But when babies and children learn English, they listen first – then speak – and later learn to read and write.

Half of a conversation is hearing the other person – and if you don’t understand what they’re saying, how can you respond correctly? So if you want to improve your English speaking, spend more time listening!

Bonus: Listening more will also help you naturally improve your pronunciation and reduce your accent.

Spoken English Tip #3: Practice speaking by yourself (both reading aloud and speaking spontaneously)

When you speak English, there are two main difficulties:

- The mental difficulty of thinking of the English words to say
- The physical difficulty of pronouncing the English words correctly

Speaking English by yourself helps train your ability to put your ideas into words.

Reading English texts out loud will help you with the second part without having to worry about the first part. It will train your mouth and lips to pronounce English words more easily [39].

Speaking English spontaneously by yourself is also extremely helpful in developing your ability to put your ideas into words... *without* the pressure of a real conversation. You can look at a list of discussion questions and respond out loud in English – speaking alone.

It might feel a little silly, but remember – this is great training for your spoken English, and there's nobody to hear your mistakes!

Spoken English Tip #4: Practice thinking in English

Do you think in your native language and then translate it into English in your head before speaking?

Don't do this! It often results in sentences that don't sound natural in English, because the sentence structure is often different in English and your native language.

Practice thinking in English to improve your fluency

Also, it takes way too much time to think and translate when you're in a conversation.

One of the biggest secrets to speaking English fast and fluently is to learn to think directly in English. The great news is that this is a skill you can develop with practice, and you can practice anytime – while taking the bus, while waiting in line, while sitting at home [35].

Try thinking in English for a few minutes today, to start building this habit!

Spoken English Tip #5: Get an online conversation partner

“How can I practice speaking English if I have nobody to talk with?”

You can find a speaking partner on “conversation exchange” websites

There are “conversation exchange” websites where you can find a partner who speaks English, but wants to learn your native language.

You can then schedule a conversation session and speak half in English, half in your native language so that both of you can practice.

It's also good to have someone help correct any errors in a relaxed, low-pressure situation.

Here are some examples of conversation exchange websites:

- [Top 10 websites for English language exchange](#)
- [conversationexchange.com](#)
- [easylanguageexchange.com](#)
- [mylanguageexchange.com](#)
- [englishbaby.com](#)
- [Speaking24.com](#)

So if you don't have a conversation partner, get one today – it will really help you practice your speaking.

Spoken English Tip #6: Remember that communication is more important than grammar

Don't worry too much about grammar when speaking

Do you get nervous when speaking because you're afraid of making a mistake?

Remember that the #1 goal of speaking English is to *communicate*. Although grammar is important, it is less important than communication when speaking English.

Here's a simple example – if you say:

“Yesterday I go to party on beach.”

The sentence isn't grammatically correct, but it DOES successfully communicate your message, and an English speaker will understand you. It's better to say something “wrong” and still communicate successfully than to say nothing! Also, the grammar of spoken English is more flexible than the grammar of written English – so don't worry too much about grammar when speaking [36].

Spoken English Tip #7: Speak slowly

Sloooooow down when speaking English – don't “try” to speak too fast.

Trying to speak English too fast won't make you sound like a native speaker. Instead, it can actually make it more difficult for the other person to understand you.

Speaking English slowly has two advantages:

- It gives you more time to think of what to say
- It makes your speech clearer so the other person can understand

Over time and with practice, your spoken English will get faster naturally.

Spoken English Tip #8: If you forget a word, use other words

It's very common for English learners to stop a sentence in the middle because they've forgotten the word they want to use – but try to be creative. The other person can help you if you describe the word you want by using other English words [28, 67].

Be creative – use other words when you can't remember the word you want. For example, one of my students was describing a recipe, and he didn't know the word for one of the vegetables. So he said "It's white, and like a ball, and when you cut it, you cry."

I said, "It's an onion."

So you can see that my student communicated successfully by using different words, even though he didn't know the word he wanted to use.

Spoken English Tip #9: Relax & have a positive, confident attitude

If you make a mistake or forget a word when you are speaking English – it's ok! Don't be nervous or afraid.

The person who you're talking to will understand and be patient with you. If you are insecure when speaking English, it will be even more difficult to speak.

Relax & think positive!

So don't say "My English is terrible" or "Sorry for my bad English." These are negative comments and they're not helpful.

Instead, think "I *can* speak English!" before every conversation in order to give yourself more confidence and help you speak better!

Spoken English Tip #10: Learn real English phrases for everyday life

Today, you have the opportunity to take an English course that focuses on useful English in the context of conversations.

The Everyday English Speaking Course teaches you phrases from conversations

The Everyday English Speaking Course is a simple, fun, and effective way to learn new phrases and expressions – and improve your speaking ability.

Each lesson is based on conversations, and reading and listening to the dialogues will help you improve your understanding.

The next part of the lesson explains and expands upon the vocabulary you heard in the conversations, teaching you new expressions and showing you how to use them.

There are lots of practice phrases which you can listen to and repeat to improve your English speaking [21, 77].

Finally, each lesson has quizzes to help you test yourself and remember the new phrases – and opportunities for you to send speaking samples and get feedback from me on your spoken English.

Learn English for Daily Life

In this course, you'll learn how to speak English in the typical situations of daily life:

Learn English for daily life

Talking on the phone

- Going to restaurants & going shopping
- Traveling: airport, hotel, & sightseeing
- Talking about hobbies & entertainment

Learn Social English

You'll also learn important phrases for social English, so that you can interact with other English speakers successfully and confidently.

Learn social English

Agreeing & disagreeing

- Giving opinions & advice
- Asking & interrupting politely
- Expressing thoughts & feelings

Learn Practical English

The course also covers practical vocabulary for talking about:

Learn practical vocabulary

Information

- Similarities & differences
- Certainty & probability
- Hypothetical situations

Interesting Topics in English

And finally, there are lessons on topics you don't often find in textbooks:

Learn slang, interjections, and other interesting expressions

Slang & euphemisms

- Interjections & swearing
- Discourse markers
- Using vague language

Student Comments

More than 100 students have taken this course and enjoyed it.

They describe the course as...

“Very good with clear explanations”

“Useful for daily life”

“Brilliant, warm, nice, and concrete”

“Totally worth it!”

In this chapter we learned how to use proverbs and sayings in writing, reading and listening in order to improve our writing, reading and listening skills

Methodological recommendation.

The stylistic method primarily means way or manner of doing something. It is a style of international currency, syntactical expressive means into all European languages through the Latin methods from the Greek methods, which had already the meaning of the modern style.

While linguistics is a science, language as a subject of instruction is not a science, but an activity. Accordingly, whereas teaching mathematics, history, etc., is teaching definite sciences, teaching a foreign language is, for the most part, like physical training or singing, teaching an activity; and in schools, whereas at the lesson in mathematics, history, etc., these science are not applied, but taught, at the lessons in the native language and in foreign languages linguistics is not so much taught as applied [14, p77].

Methods of teaching the native language and methods of teaching foreign languages are special fields of applied linguistics. Other fields of applied linguistics are the theory of translation, in part stylistics, and in part literary criticism.

Stylistics can already also in some measure contribute to the rational teaching of foreign languages, and the contribution of these branches of linguistic study will doubtless become greater in proportion as they shall be more completely worked out. The chief task of descriptive semantics of a given language is the elaboration of a general semantic classification of the sense units (words and phrases) of that language.

A given language, as distinct from speech in that language, is the common property of all the members of the community of native speakers, and the creation of past generations of that community. Speech is language in actual use, language as used by each individual speaker, and, in each case of its use, the creation and property of the individual speaker.

Syntactical relations can be studied in isolation from semantic content. In this case they are viewed as constituents of the whole and assume their independent grammatical meaning. This is most apparent in forms embodying

nonsense lexical units, as in Lewis Carroll's famous lines, so often quoted by linguists.

Foreign language method cannot be based solely on linguistics, to the exclusion of other related sciences, in particular, of pedagogic and psychology. The specialist in methods should not seek in linguistics alone the solutions to all his problems. While those principles of foreign language method which relate to knowledge are more especially based on linguistics, those which refer to habits and skills are more especially grounded on general didactics and psychology.

We can teach the students who studies at lyceums, colleges, institutes and universities to stylistics. While teaching syntactical expressive means and stylistic devices to the students we can use different methods even we can give them different tasks.

Technological Model of the Lesson

Topic	Naming and describing
Time – 2 hours	Number of participants: 26
<i>Lesson type</i>	Practical
<i>Outline of the lesson</i>	<ol style="list-style-type: none"> 1. Led in activity 2. Brainstorming 3. Guess proverbs and sayings. 4. Sharing the ideas of proverbs and sayings 5. Exploring the main features of proverbs and sayings. 6. Using proverbs and sayings in context 7. Mini lectures 8. Summarizing
<i>Aim of the lesson:</i> to introduce proverbs and sayings; to be acquainted with their specific features.	
<i>Objectives:</i>	<i>Outcomes:</i>

<p><i>Participants will</i></p> <ul style="list-style-type: none"> • <i>Be able to distinguish</i> proverbs and sayings • <i>Be able to use</i> proverbs and sayings in context 	<p><i>By the end of the course Participants will</i></p> <ul style="list-style-type: none"> • <i>Aware about</i> proverbs and sayings • Have clear understanding about their differences according to the classification
<i>Teaching model</i>	concept attainment; cooperative learning; direct instruction; presentation;
<i>Interaction pattern</i>	Plenary; individually, pair , group works and whole class
<i>Used materials and equipments</i>	Handouts; board and markers of different colors
<i>Teaching conditions</i>	Teaching room should include white board and separated to 4 faced sittings suited for group works.
<i>Assessment</i>	ongoing assessment; participation

Detailed process of the lesson

Steps and Time	PROCEDURE	
	Teacher activities	Student activities
1-step Preparation	1.1. T prepares to the lesson 1.2. T prepares handouts. 1.3. T prepares a list of literature required for the course	

2-step. Introduction: lead in activity 15- minutes	<u>Brainstorming.</u> 2.1. T asks Ss to present their opinions about proverbs and sayings. 2.2 T asks the following questions: - What are proverbs and sayings? - How can you explain proverbs and sayings?	2.1. Ss share with ideas. 2.2 Ss try to answer and share the ideas.
3-step Main part: introducing course syllabus (50- minutes)	3.1 Teacher introduces the new topic, distributes Handouts 1, 2 and asks Ss to read it individually for 15 minutes. 3.2 after reading T asks them to reflect on it with whole class for 15 minutes 3.3. T divides into two groups, distributes Handouts 3,4 and asks to give the correct explanation of the phrases	3.1Ss read and take notes 3.2Ss take part in the discussion. 3.3 Ss are divided, and do the group activity
4- step Closure: summarizing activity (15-minutes)	4.1T summarizes the lesson and gives home task: make 10 minutes presentation about proverbs and sayings. (individually)	4.1. Ss take notes

Visual materials

Handout 1

Proverbs are brief statement in which show in a condensed form the accumulated life experience of the society. They are usually short familiar epigrammatic sayings, expressive and have generalized meaning. They are also image bearing. They express the wisdom of the people and never loose their freshness and vigour:

"Better late than never, "

"Out of sight, out of mind,"

"He laughs best, who laughs last, "

"A great ship asks deep water. "

Proverbs have much in common with set expressions because their lexical components are also constant, their meaning is traditional and mostly figurative, and they are introduced into speech ready-made.

Proverbs and sayings may be handled not in their fixed, traditional forms but with some modifications:

"Marriage are made in Heaven" (a fixed or traditional form);

"divorces are made in Heaven" (a modified form);

"If war breaks out " (a traditional form);

"If peace breaks out" (a modified form).

This device is used not only in belles-lettres style.

Here is example from newspaper:

"the waters will remain sufficiently troubled for somebody's fishing to profitable." (from "It is good fishing in troubled waters")

Handout 2

A saying is a common phrase differing from proverbs in that the thought is not so completely expressed here:

"To fish in troubled water";

"To kill two birds with one stone ";

"To teach old dogs new tricks ".

Very often English proverbs and sayings are alliterated. Euphony and expressiveness are achieved by the repetition of the same sound in a number of words:

"Cool as a cucumber";

"Good as gold";

"Curiosity killed a cat "

Usually English proverbs and sayings are rhythmically arranged and rhymed:

"Eat at pleasure, drink with measure";

"A friend in need is a friend indeed."

Proverbs and sayings are mostly used by writers in the direct speech of characters to individualize their speech, and also as laconic, expressive and emotional ready - made phrases. They are often used in the speech of characters and the author's narrative to clarify and conform the thought:

"In this conflict we are the challengers. You have the choice of weapons. If you choose scandal, we 'll take you on at that. No good will come of washing our dirty linen in public " (B. Shaw).

The efficient use of proverbs and sayings will make both spoken and written language emotional, concrete, figurative and lively:

"Cat was almost out of the bag when I grabbed it by its tail and pulled it back." (the proverb is *"Cat is out of bag"*)

Handout 3

"Better late than never, "

"Out of sight, out of mind,"

"He laughs best, who laughs last, "

"A great ship asks deep water. "

Handout 4

"To fish in troubled water";

"To kill two birds with one stone ";

"To teach old dogs new tricks "

Case study 1

Title	Jamila and Sojida's discourse
Focus of the CS	Necessity of the Stylistics course during the studies at the University
	Individually, after working over the scenario and supporting

Task	<p>material, prepare handouts on how the stylistics course can assist Jamila and Sojida to comprehend the necessity of it.</p> <p>Consider the following questions:</p> <ol style="list-style-type: none"> 1. What are the main aims and objectives of the course? 2. How does each girls' style can help them to learn the course? 3. Why do they need this kind of course?
Resources	<p>Syllabus of Stylistics Year 3</p> <p>2-3 hours</p>
Scenario	<p>Jamila and Sojida are the third year student of the Andizhan State University. Within the first week of their studies they got acquainted with the syllabus of lexicology course. After the lessons they were discussing this course, and Jamila said it is not so important because she knows proverbs and sayings very well. Meanwhile Sojida said that with the help of this course she will be able to improve her speaking and listening skills.</p>

Case study 2

Title	The correct way
Focus of the CS	Learning proverbs and sayings
Task	<p>In pairs, after working over the scenario and supporting material, prepare notes to debate on correct ways of learning the structures of nouns.</p> <p>Consider the following questions:</p> <p>What are the objectives of the theme?</p> <p>Why it is necessary to know about proverbs and sayings?</p> <p>Which of the boy's view is right?</p>

Resources	<p>Syllabus of Stylistics 3</p> <p>Visual aids</p> <p>2-3 hours</p>
Scenario	<p>Asror and Javlon are coursemates. They always try to learn something new and interesting that can help them in their future career. But once they were looking through Stylistic books and come across to proverbs and sayings. Asror said that both of them the same one, but Javlon was disagree with it and said that proverbs is much more colourful than the sayings.</p>

Conclusion.

Here I'd like to conclude my qualification paper under the theme "Effective ways of using proverbs and sayings in improving listening and speaking skills". The structure of the research work consists of introduction, two chapters, conclusion and bibliography. In the introduction part I gave information about Uzbekistan and language learning, writing research work. Here I put a real task to write qualification graduating paper in future.

In the first chapter I wrote main remarks about Lexical Expressive Means and Stylistic Devices.

All stylistic means of the language can be divided into *expressive means* (EM) and *stylistic devices* (SD). "The expressive means of a language are those phonetic, morphological, words building, lexical, phraseological and/or syntactical forms which exist in language of the utterance (I. R. Galperin). These textbooks of lexicology, grammar and various dictionaries.

Among *phonetic EM* we distinguish and other ways of using the voice, emotional strength of the language.

Among *morphological EM* of special importance is the use of Historical Present, the use of "shall" as a model verb. The word-building means are rare in the English language (especially compared with Russian or Uzbek), that's why the use of diminutive suffixes - kin (bootkin, boykin, and ladykin), - ee (shirtee, coatee, and bootee), - y (ie) (birdie, dearie), - let (streamlet, booklet) and others brings much emphasis and makes the narration expressive and emotional.

Among *lexical EM* we must mention words with emotive meanings, interjections, polysemantic words, vulgar words, slang etc. The fact that polysemantic words retain their primary and secondary meanings is of great importance for stylistics. It is quite easy to understand the meaning of the following phrases: He *grasped* the main idea; *a* burning question; pity melted her heart. The italicized words are used in their secondary transferred dictionary meanings. But the primary and secondary meanings are realized simultaneously.

The expressiveness of these words becomes obvious when compared with

neutral equivalents: He understood the main idea; an important question; pity softened her heart. This expressiveness exists in the vocabulary of any language. In most cases we do not need any context to decipher the secondary or emotive meaning of such EM.

In the second chapter I gave the main information about Comparative analysis of proverbs and sayings in different languages.

It is well-known that wisdom and spirit of people are expressed in its proverbs and sayings, and the knowledge of proverbs and sayings of this or that nation promotes not only a better knowledge of the language, but also helps understand views and characters of its people. Our work is devoted to English and Ukrainian proverbs and sayings. The folklore of the Ukrainian and English languages is the object of the work. The objectives of the work are:

- to learn to distinguish proverbs from sayings and idioms;
- to prove the relevance of proverbs;
- to consider the opportunity of using proverbs for training the language;
- to compare English and Ukrainian proverbs.

Working at our topic we used methods of theoretical research such as analysis, synthesis, comparison, generalization and also some methods of empirical knowledge such as study of literature and analysis of information. The purpose of the work is to ascertain the origin of English proverbs and sayings, and to prove the relevance of using proverbs in daily speech. During our research we studied the opinions of linguists and historians from different countries. At various times different people gave explanations of the word "proverb" in their own way. We have studied some of them:

- Proverb is an old and common saying. (Socrates)
- Proverb is a brief saying that presents a truth or some bit of useful wisdom.
- (William Shakespeare) Прислів'я – влучний образний вислів, часто ритмічний за будовою, який

- у стислій формі узагальнює, типізує різні явища життя. (Г.С. Сковорода)

Proverbs and sayings, being an integral part of the national folklore, and in its turn, being an attribute of culture of the nation, comprise the reflection of the people's life; they reflect people's views and characters. Proverbs: warn, sum up national experience, critically deride people's instincts, maliciously make comments on appearance, give bright and remembered advice, teach wisdom of life, provide humor in a sarcastic way, philosophize and sum up thoughts. "Proverbs are the wisdom of peoples" goes an Italian saying. Analyzing materials on this theme we have sorted out a few sources of origin proverbs: national (ordinary people's statements), literary (intelligent people's statements), adoption (the Bible, proverbs and sayings from other languages). But are proverbs actual nowadays? There are opinions that they are a relic of the past. We claim that proverbs remain actual up to present day. English proverbs and sayings are an inexhaustible source of developing English learners' communication skills and enriching their language as well as social and cultural competences. Using proverbs and sayings makes the process of training the language easier, more interesting and effective. Proverbs can be used for training phonetic skills either while introducing a new phonetic phenomenon or while practicing it. Proverbs and sayings can be used for training grammar. It is possible to use proverbs while presenting and practicing Passive Voice, Imperative Mood degrees of comparison, modal verbs, articles, irregular verbs, prepositions and so on. The lexical and grammatical richness of proverbs allows us to use them not only while presenting and practicing grammar but also for the enrichment of learners' vocabulary. For example, proverbs and sayings can appear of great help to remember colours, numbers, names of animals etc. Functioning as incentive motivation proverbs and sayings may be used for developing communicative skills, especially speaking and writing. The same proverb can be interpreted differently by different people so basing on the same proverb students learn to express their own ideas, feelings, emotions as well as to use it appropriately. We have processed more over 500

English and Ukrainian proverbs, have compiled a chart “Comparison of Ukrainian and English proverbs” and have sorted out the basic similarities and differences between English and Ukrainian proverbs. The poetic style of proverbs and sayings has certain similar features in the English and Ukrainian languages. Proverbs with such stylistic elements as metaphors, comparisons, metonymy, frequent address to antithesis, and contrasting comparison of ideas, objects, features and actions, symmetric construction of proverbs on the principle of the syntactical parallelism is typical for both languages. Most of the proverbs and sayings in both languages concern friendship and animosity, love and hatred, wisdom and stupidity, wealth and misery, home, marriage, family. The most distinctive feature of Ukrainian proverbs is rhymes; however, English proverbs acquired special brightness due to their alliterative repetitions along with rhymes. A specific dominant in the list of English and American proverbs and sayings is themes of medicine, health and success. Dealing with Ukrainian proverbs and sayings we concluded that the main topics include nature, natural phenomena, animals and vegetables, labour activity of people, especially farming, gardening and housekeeping. Although many proverbs have been forgotten there still some that will forever be used. With a new generation, new technologies and a new lingo there will be more proverbs to come and more to be forgotten. People will continue to use old and new proverbs, therefore they will never die. They are an important part of learning and life in general. So, results of our work might be used at English lessons and as incipient material for continuation of research on that subject

In the third chapter I gave the information about the usage of proverbs and sayings in improving listening and speaking.

Speaking about second language learners: Proverbs can help them learn a great deal about the target culture and the norms and values that people in that culture respect and treasure. A writing class, a listening class and a speaking class is a great venue for incorporating proverbs into teaching. With the effective use of proverbs, a teacher can both help students develop their writing, listening and speaking skills and deepen their cultural knowledge. In other words, the use of proverbs kills two birds with one stone!

I want to share some activities that teachers can do in the writing classroom. Hopefully, they can inspire you to further ideas.

Using Proverbs as In-Class Journal Prompts.

When I was teaching a writing class in an intensive English program, part of my weekly routine was having students write, twice a week, a 10-minute in-class journal. The prompts for these activities were prepared in advance, and were created to help students develop their creativity and analytical thinking. Proverbs seem to make excellent prompts for in-class journals. I suggest, however, that you select the proverbs with transparent rather than metaphorical meanings. Before the actual writing activity, you can also briefly explain the meaning of the proverb to help students move their thoughts in the right direction.

At the end of my work I conclude my theme's results clearly and briefly. Besides I gave some useful internet materials, methodical recommendation in teaching literature and I listed used literature in the research.

Internet sources.

Proverb: ‘a short saying in general use, held to embody a general truth’

Idiom: ‘a group of words established by usage and having a meaning not deducible from those of the individual words’ [33,102].

(Definitions from the Oxford Concise Dictionary)

Before deciding to teach your students proverbs or idioms it may be worth considering the following:

- How often do I actually use proverbs and idioms?
- Are my students going to use their English mainly to communicate with native speakers or other non-native speakers?
- Do my students need to be able to produce idioms and proverbs or only recognise them and understand them?
- Have students asked me to teach them some proverbs and idioms or am I forcing it on them because I think it will be fun?
- Are my students ever likely to spend time in an English speaking country?

The reason I suggest you ask yourself these questions before embarking on any teaching of proverbs or idioms is probably obvious. However, picture the scene: a group of businesspeople in a meeting in Hong Kong [39]. They communicate in English but none of them are native English speakers.

Businessperson 1: *"I can't believe the weather. It's raining cats and dogs!"*

Businessperson 2: *"Oh yes, but I think it will improve. However, we shouldn't count our chickens before they've hatched. I saw the forecast and it may well continue raining until the weekend."*

Although this is an exaggerated scenario, it seems almost farcical for non-native speakers to use these expressions amongst themselves. There are so many of these expressions in the English language that it's highly unlikely they'll all have learnt the same ones so it is probable that their usage will lead to confusion and misunderstanding. It is probably more plausible that they may one day have to understand them, but they may not ever have to use them [34].

However, after considering the needs of your students and deciding they do need to learn some proverbs here are a few ideas to help you on your way. It can be a lot of fun to work with proverbs and idioms, but just try to ensure that the time you invest in teaching them will be worth it for your students.

Tips for using proverbs and idioms in class:

- Deal with proverbs and idioms as and when they crop up in their contexts, such as in reading and listening tasks or when you use one naturally in class.
- Group the sayings by topic and introduce in conjunction with other activities around the topic. For example, teach several 'body idioms' together. E.g. to be head and shoulders above the rest, to be long in the tooth, to shoot yourself in the foot etc. It will be easier for students to remember some of them if they're in groups [36].
- Use visuals and pictures to help learners remember them. For example, draw a bird in the hand and two in the bush.
- Do some matching activities. For example, give students five proverbs that have been cut in half and get them to match them up.
- Ask students if any of the proverbs translate directly into their own language. Most of the time students will know a similar expression in their language and it can help them to remember them if they compare the differences between English and their language.

- Put them into context. Try to use situations when people actually use the expressions and get students to create dialogues or role-play and to use a few of the proverbs to reinforce the meaning [39].
- Explain to students that it may be more useful for them to be able to understand the expressions when they hear them than to be able to produce them. Ask them how they would react if you used this type of expression in their language. Would they find it a bit strange?
- Don't overload students with too many at a time. Five is probably a good number for one class.

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