

**EDUCATION AND LANGUAGE (RESULTS AND ANALYSIS)**

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This article discusses the problem of education and language in preparing the younger generations for life, and also talks about the role of the native language as one of the main factors in the education and development of the individual.

Keywords: education, language, communication, pedagogical process, improvement, similarity, society.

Education should not only develop a person's mind and give him a certain amount of information, but should kindle in him a thirst for serious work, without which his life cannot be either worthy or happy.

K.D. Ushinsky

As a social phenomenon, education is a complex and contradictory socio-historical process of entry, inclusion of the younger generations in the life of society.

It is difficult to name two other social phenomena that would play such a great role in the life of society, would have so much in common and at the same time different, specific, like education and language. Both phenomena ensure the historical process and the very existence of social life, both are categories that exist only together with human society, both change and improve along with the change and development of society, remaining unchanged in their main functions, such as being a means of communication between people and a means of ensuring the social continuity of generations. Education and language contribute to the implementation of communication and preparation of the younger generations for life. It is in this that the organic interconnection, similarity and interconnection of language and education is manifested in the first place:

The language largely provides the pedagogical process, the mastery of the experience of mankind by children; education, in turn, ensures the continuity of the language, the process of mastering it and improving a person in its application.

Education in the broadest sense of the word is the transfer of social heredity to the older generations, the core of which is production experience, the experience of ensuring the material life of society and the development of human needs, the development of man himself.

K. D. Ushinsky highly appreciated the role of the native language in the spiritual and moral development of a person. Using the language as a means of communication, the child absorbs the culture of generations, learns the world around him and himself, learns the norms of social



interaction. Possession of a culture of speech, the ability to express meaningfully and logically one's thoughts are necessary conditions for the formation of an intellectually and spiritually developed, socially active personality. That is why, in Ushinsky's theory, the native language acts as one of the main factors in the upbringing and development of the individual. He pointed out the immeasurable importance of the native language in the formation of the younger generations, who, together with the language, assimilate the products of the spiritual development that the people went through in its "thousand-year historical movement". "Take everything away from the people and they can return everything, but take away the language and they will never create it again"

Of great interest to the theory of pedagogy and the practice of education is the problem of the role and place of language in the pedagogical process. Here are some pedagogical functions of the language.

1. Language as a means of pedagogical communication.
2. Language as a means of the pedagogical process of cognition and development.
3. Language as a means of pedagogical expression and self-expression, pedagogical organization, influence and interaction.
4. Language as an act and a means of studying children.

The function of pedagogical communication is the most important and extensive. The need for communication is one of the deepest spiritual human needs. Children who do not have the necessary life experience, striving for knowledge of the world, especially strive for communication. Through activity and communication, children gradually form their social essence. Therefore, education is to a large extent a culture of communication. A person achieves the highest spiritual development when he is interested in himself, when a great spiritual work takes place in him. But he can come to this only through communication, receiving spiritual wealth from others, and he can rejoice in his spiritual wealth only by sharing his wealth with others through communication.

If in ordinary communication each person does not necessarily control every word, then a teacher of any specialty, like an educator, is responsible for every word as for a misconduct. At the same time, it should be borne in mind that children of different ages have different attitudes to the word of the teacher and his language as a whole.

The second most important pedagogical function of the language is the organization of the educational and cognitive developmental process. The role of language in the learning process as a subject of knowledge and a means of obtaining knowledge can hardly be overestimated. In the educational cognition of the child, especially at its initial stage, a deep mastery of the concept in the form of a word is the foundation of all further cognitive and creative activity.

Not only the teacher of the language, but also the teacher of any subject should consciously work on the assimilation of the language. If a language teacher works mainly on the assimilation of its laws and rules by children, then the teacher of any other subject, in addition to mastering the basic concepts of his subject and in order to deeply assimilate them, must also work on the language. If the student claims that he understands everything, but cannot express it in words, it means that the assimilation of concepts has not yet happened. Therefore, it is very important with the help of special exercises to train children in the ability to use the word



as a tool for learning and transmitting information. One of the tasks of the intellectual development of children is to teach them to independently describe an object orally or in writing, talk about its essential aspects and features, link phenomena into a chain of events and coherently tell about them. At the same time, it is very important that children perceive these exercises not just as work, but also as creativity. It is important that they learn to see an image behind every word and learn, by combining words into sentences, to independently create a picture of life, to see the beauty of life. This will not only contribute to the general and aesthetic development of the child, but also stimulate all his educational activities.

The third important pedagogical function of the language is the expression by the teacher of the educational principle and self-expression by him of his pedagogical essence, the implementation of the pedagogical organization with the help of the language.

To carry out education in the process of learning means to influence the worldview, motives and incentives for behavior, to connect knowledge with personal aspirations and experiences, to touch the thinnest, emotionally sounding strings of the soul. And this can be done only under two conditions: with an indifferent, deeply moral and emotional attitude of the teacher himself to the material being studied and with command of the language, the ability to express one's own state, personal attitude, to penetrate with the help of the word into the innermost thoughts of the children and confidentially touch the spiritual strings. Then not only the organization of the educational process is carried out, not even only the influence of the teacher on children, but a complex pedagogical sacrament of the interaction of individuals takes place, which cannot be directly taken into account, as a result of which upbringing and training are organically combined.

The most important pedagogical function of the language is its use by the teacher as a means of their own spiritual enrichment and, at the same time, as a means of influence, organization and interaction.

The fourth pedagogical function can be considered from the point of view of dependence: language - deed. In other words, consider the language manifestation of the child as his activity, as a reflection of a certain inner spiritual work, as a motivated act. This approach makes it possible, through the word of the child as an act, to study his character, motives and incentives for behavior, the manifestation of the personality as a whole.

Feeling the desire to educate himself, a young man or woman gives a word to themselves and keeps it. It is here, in adolescence, that a conscious attitude to the word as an act, a moral position and the responsibility of choice are formed. From the point of view of linguistic manifestation, this period of development of a child's personality can be called a period of conscious mediated attitude to the word, a conscious attitude to moral choice, the problem of the unity of word and deed. Thus, the fourth pedagogical function of language as a form of manifestation of a child's act is an important basis for effective influence.

Education and language are two of the most important social phenomena that, constantly interacting with each other, help to achieve the main task: the education and comprehensive development of the younger generation.



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