

Open Access Article

THE VIEWS OF ORIENTAL SCHOLARS ON SPEECH DEVELOPMENT AND MOTHER TONGUE EDUCATION

Kholbibibi Kirboyevna Kurbonova

Associate Professor of Navoi State Pedagogical Institute, Uzbekistan

Abstract: This article highlights on the development of speech in the process of mother tongue education, the requirements for student's speech, the views of the great scholars of the East on speech development and their great contribution to the development of methods of speech acquisition. In addition, the important pedagogical necessity of studying oral and written speech in the process of mother tongue education and the study of speech in relation to etiquette is considered.

Keywords: speech, speaking activity, text, creativity, thinking, independent thinking, learning objectives, logic, grammar, communication.

摘要: 本文重点介绍了母语教育过程中言语的发展, 对学生言语的要求, 东方大学者对言语发展的看法, 以及他们对言语习得方法发展的巨大贡献。此外, 还考虑了在母语教育过程中学习口语和书面语的重要教学必要性, 以及与礼仪相关的言语研究。

关键词: 演讲、演讲活动、文本、创造力、思考、独立思考、学习目标、逻辑、语法、交流

Introduction

Since language is an important means of communication between members of society, the speech culture of people who are growing in spirituality should also be highly developed. If a student who is able to express himself / herself as much as possible, using the rich expressive potential of the Uzbek literary language, he/she can be considered to have a truly educated, literate and communicative culture.

Materials and Methods

Teaching young people about speech etiquette and the culture of speech has long been at the center of the work of Eastern thinkers. For example, the scholar *Abu Nasr Farobi* encouraged young people to speak correctly, to draw logical conclusions, to have a meaningful and beautiful speech. He also noted the

importance of lexicology, grammar and logic. He stressed, "When it comes to how to teach and learn, how to express, express, ask and answer an idea, the first of these sciences is about bodies, substances and accidents in which I affirm that it is the science of language.

The second science is grammar: it teaches how to arrange the names given to objects and how to construct wise words and speech that express the location of substance and accident and the result. The third science is logic: it teaches us how to place sentences according to logical figures to draw certain conclusions, and with the help of these conclusions we learn what we do not know and judge what is right and what is wrong [Farobi, 1975:54]

In addition to classifying science, Farobi also focuses on "how to teach" them. According to Farobi, every student of science should prepare

Received: September 16, 2021 / Revised: October 11, 2021 / Accepted: October 29, 2021 / Published: November 22, 2021

About the authors: Kholbibibi Kirboyevna Kurbonova

Corresponding author- *Email:

himself for the study of this science, and then seek the truth, paying serious attention to his health and morals. He teaches young people to learn from an early age, to strive for good health, to be moral, to be polite and to avoid bad deeds [Farobi, 1975:43].

In particular, Farobi's exemplary remarks about the responsibility of the teacher cannot be ignored. He advises the student not to be overly strict or overly optimistic. These ideas are still relevant today. The effectiveness of education can be achieved only through the proper organization of teacher-student activities.

The great encyclopedist **Abu Rayhan Beruni** thinks of two different types of speech: prose and poetry, and explains that each of them develops according to certain rules. In his view, content is primary in both the prose and poetic forms of speech. The focus of teaching is on the priority of content [Beruni, 1985:64].

The thinkers of the 11th and 14th centuries expressed instructive ideas about the power of the word, the culture of its use, and the expression of few and many meanings. **Yusuf Khas Hajib** wrote in Kutadgu Bilig: "*Bilib so'zlasa, so'z bilig sanalur*" yoki "*Ugush so'zlama so'z biror so'zla oz: tuman so'z tugunun bu bir so'zla yoz*" (meaning: it is necessary to speak knowingly; do not say the word too much, say more, untie the node of the word in the same word) [Yusuf Khas Hajib, 1971:18].

Yusuf Khas Hajib reflects on the etiquette of teaching in the followings:

Til asli ta'lim bor, bosinma o'qish-

Ara ugdulur til, ara ming sukun

Nega bunday ersa bilib so'zla so'z.

So'zing bo'lsu ko'rsu kerag'uqa ko'z.

(Yusuf Khas Hajib, 1971:104-88)

Meaning: The benefits of language are many, not excessive; sometimes the tongue is praised, sometimes the tongue is cursed; as long as you know the word; let the word be an eye for the blind. He emphasizes that language can both honor and punish a person, and that "happiness comes from language." According to Yusuf Khas Hajib, teaching a language to young people means teaching them manners.

Ahmad Yugnaki, who wrote in the late twelfth and early thirteenth centuries, noted not only about the importance of science, but also about the study of science. He puts forward the idea that science is as an inexhaustible wealth.

Hussein Waz Kashifi also pays great attention to the etiquette of speech. From their teachings on how to speak in public, it is clear that learning the mother tongue in relation to etiquette is an important pedagogical necessity.

The great thinker of the East, **Kaikovus** mentioned of the culture of speech in his book "Qobusnoma": "Let the people know that you have reached a high level by words, because they know a person's rank by words,... everyone's situation is hidden under his word" []

It is obvious that the great thinkers of the East, while thinking about the requirements for human speech, they do not ignore the issues of teaching the etiquette of speech.

Zahriddin Muhammad Babur had a talent of speaking in simplicity and eloquence. In a letter to his son Humayun, Babur noted that a letter to someone should be read by the author by himself several times and be sent after he was convinced of his fluency.

Teaching young people Turkish etiquette reached its peak, especially during the time of the great poet, thinker and scientist **Alisher Navoi**. At the initiative of Alisher Navoi, serious attention was paid to the art of reading in madrassas. Alisher Navoi states in his book "Mahbub-ul Qulub": "... *Xusnavis kotib so'zga oroyish berur va so'zlovchiga osoyish yetkarur*", in this byte, the poet explores the methodology of in-depth study of the language by providing a scientific interpretation of such issues as pronunciation and spelling, their relationship, word power and speech culture, correct use of word meanings, correct speech structure made a huge contribution to the creation.

Thus, the teaching of speech skills to young people is not a modern requirement for the highly cultured Uzbek people, but an ancient tradition. "This practice has always been one of the most important aspects of mother tongue education. After all, for young people who will graduate tomorrow, in addition to being able to use the rules of the native language in the speech process, to express their ideas correctly and fluently in oral and written forms, to have a beautiful Uzbek speech is very important" [Kurbonova, 2015: 10-15].

Results and Discussions

Since the gaining of national independence in Uzbekistan, young people have been tasked with inculcating oral and written speaking skills in the course of mastering the culture of speech. This task was one of the ancient traditions of the highly cultured Uzbek people. Also, one of the main principles of national pedagogy was the formation of written and oral speech. In particular, modern educators are well aware that written speech serves to enhance human thinking. Therefore, their articles and textbooks

focus on developing written speaking skills. Special attention is paid to the texts, content and simplicity of the essays given to students. The scholar **Makhmudkhoja Behbudi** stressed the need to select texts according to the age of the student, based on the best pedagogical practices in other countries. Some essay writing criteria have been reported: "...*mushkul iboratlik uzun insholar, albatta, bola zehnini ochmay, balki fikrini(ng) yo'q bo'lishiga sabab bo'lur. Biljumla mamoliki islomiyaning maktablarindagi bolalar uchun yengil suratda insho tayyorlanibdurki, ibtidoiyya, rushdiyya, e'tidodiyya maktab talablarini(ng) har biriga muvofiq suratda insho ta'lim beriladur.* (Meaning: difficult essays, of course, do not open the child's mind, but cause him to lose his mind. it has prepared an easy-to-write essay for children in Islamic schools in the country, which teaches essays in accordance with each of the requirements of elementary in schools" [Behbudi, 1997:53].

In the context of written speech, the student imagines everything, events, based on his/her own ideas and views, based on his/her life knowledge. During the dictatorship, one's views were also curbed to a certain extent. The freedom that independence brings to the reader is a psychological factor that relies on expression - a comfortable speaking environment.

Spelling literacy and grammatical accuracy of written speech are also important requirements for knowledge of the spelling rules of the Uzbek literary language and the practical application of the acquired theoretical knowledge. The reader is able to grammatically complete the sentence by inserting words, phrases and sentences into the correct relationship, using lexical and speech synonyms appropriately, adapting the possessive, case and complement of the sentence.

Methodological requirements place a need for meaningfulness on the student's speech culture. Content should take into account the requirements of the topic, as well as clarity, effectiveness, and credibility. In addition to clarity, meaningful speech should use figurative expressions, proverbs and sayings, and wise sayings. It is important to keep in mind that clear facts, observations, and impressions, as well as conclusions drawn from what is being said, attract the attention of others. "A vague idea doesn't appeal to the reader or to others" [Gulomov, 1995:125].

The meaning of an idea, especially what is known to the reader, has to be thought about an event. It is a well-known fact that one can say lofty things about unknown things and events, but it is impossible to think meaningfully. Means of ensuring meaning, such as not going beyond the scope of the statement, not constructing ambiguous sentences, and the validity of judgments and conclusions.

Another requirement for student speech is that the idea be logically correct, clear, and consistent. In speech, the choice of each idea logically correct, clear and consistent presentation of the idea increases the effectiveness of the speech. Consistency, in particular, is ensured by a strong focus on expression. Consistency of thought cannot be ensured if the ideas expressed are not properly divided into logical parts. This means that the student must follow the rules of logic when speaking in the native language.

The communicative value of the text is also the most important requirement of speech. Only 5-6 sentences of 30-40 words can contain information. For example, Mir Alisher Navoi, the author of such a great work as "Khamisa", the sultan of Uzbek poetry, the founder of the Uzbek

literary language, was born on February 9, 1441 in the city of Herat. However, this does not mean the rest of the words should not be used. They should also be used sparingly. The words that describe the content of the information should be the focus of the author.

Richness and variety of speech is another important requirement for student speech. This feature is primarily due to the lexical possibilities of the Uzbek language in the expression of ideas: synonyms, synonyms and antonyms, figurative expressions and phrases, as well as means to enhance the artistic value of speech: proverbs, sayings, great poet and to cite literary heroes as examples from the opinions of the writers, to use the means of figurative expressions, rhetorical interrogations of the Uzbek people, such as slang words, phrases, similes, adjectives, animations, metaphors and etc.

If one's speech is simpler and more fluent, the meaning will be clearer and the concise thought. Therefore, another important requirement for mother tongue education is that students learn to speak simply and fluently, to express ideas clearly and concisely, to be acquainted with the elements of public speaking skills, learn the sounds of speech from a communicative point of view and use tone and intonation as well. Teaching them not to use obscure sentences and developing the skills to keep them as concise as possible is important in preventing mistakes.

"The purity of speech also means the prevention of any inappropriate repetition in the text being created. For this reason, textbooks in the native language are used to edit the sketch, to change the form, while preserving the content of the text [Kurbonova, 2005:55].

Conclusion

As we mentioned above, the goals and objectives of teaching the mother tongue took the form of a state order and changed radically in our country since 1991. Teaching young people about the etiquette of speech, the culture of speech has long been reflected in the works of Eastern thinkers, and today, when there are opportunities to study these works, spiritual and educational work again also revived. After all, teaching a language, instilling a culture of fluency in students, is an important aspect of learning a mother tongue, but it is a serious pedagogical problem. Etiquette is judged by the way a person speaks. It is no coincidence that our people say through this proverb: “Don't look at one's face, listen their words.”

The effectiveness of improving students' speaking skills depends on the correct choice of the content and methods of mother tongue education, textbooks with a methodological structure at the level of this content and innovative pedagogical technology, teaching aids. Also, the current content of language teaching, competency-based education based on the requirements of the State Educational Requirements, the role of the National Program in teaching the mother tongue, in which the teachers are to be trained to raise the level of student speech to the required level.

References:

- Abu Nasr Farobi, (1975). Brochures. - Tashkent: p.54
- Abu Rayhan Beruni, (1985). Selected Works, Volume II, p.64
- Gulomov A., Nematov H., (1995). The content of mother tongue education. - Tashkent: Teacher, p.125
- Jumayevna Y. N, (2019). Linguo culture logical features of metaphors in children's literature (On the example of khudayberdi tokhtabayev's creative work) //ACADEMICIA: An International Multidisciplinary Research Journal p. 139-145.
- Jumaevna Y. N, (2020). Occupation of the child's personal mental status in dialogal speech //Asian Journal of Multidimensional Research (AJMR) p. 405-408.
- Kurbanova H, (2015). Problems of speech development in the process of mother tongue education. Language and literature education. (3)10-15
- Kurbanova H, (2005). Linguometical bases of updating the content of mother tongue education. PhD Thesis. Tashkent: p.55
- Mahmudhoja Behbudi, (1997). Address to the youth. Selected works. - Tashkent: Manaviyat, p.153
- Norboyevna Y. R, (2020). Lingvo-Poetic Features of Semantic and Syntactic Redundancy in Uzbek Classic Poetry // Psychology and Education Journal. p. 573-582
- Norboyevna Y. R, (2020). Structural-semantic, national-cultural features of words in Uzbek language // Asian Journal of Multidimensional Research (AJMR) pp. 409-414
- Norboyevna Y. R, (2020). Lingvo-Poetic Features of Semantic and Syntactic Redundancy in Uzbek Classic Poetry //Psychology and Education Journal. Pp.573-582

-
- Norboevna Y. R., Jumaevna Y. N., (2021). Pleonastic Application Of Synonyms In Alisher Navoi's Works // Psychology and Education Journal. Pp. 10-17
 - Yarashova N. Zh, (2019). Manifestation of intonation in children through commission // Traditions and innovations in the professional training and activities of the teacher. Pp.128-130
 - Yarashova N. Zh, (2020). Phonetic and stylistic features of children's speech in the poetic text // Traditions and innovations in the professional training and activities of the teacher. P.129.
 - Yusuf Khos Hajib, (1971). Kutdg'u bilig: - Tashkent: pp.18-88
 - Umurqulov B, (1990). Vocabulary of poetic speech. Tashkent: Science, p.111