



THEORETICAL BASES OF METHODS OF DEVELOPMENT OF CHILDREN'S SPEECH

Mamatmuminova Muhabbat Gaffarovna

Teacher of Termez branch of Tashkent State Pedagogical University named after Nizami

Annotation

When teaching children to understand words, it is important not only to name the things they are looking at and the actions they are taking, but also to show the children these things on purpose and to keep them interested. This method is called "pointing and naming".

Keywords; fluent speech, dialogue, communication, interpersonal, internal individual, universal, acoustic and articulatory, imitation method

Often, when encouraging a child to understand the name of something, an adult asks him: "Where is such and such a thing?", But if we do not reinforce it with practical work, that is, "if we do not show and say the name", the child he cannot establish the conditional connection we need between the name, he does not understand the meaning of the word. The question "Where is something?" Can be used to reinforce words that the child can understand. For example, when we say "clock", if the child begins to look for the clock with his eyes, it is necessary to ask him often where the clock is. However, it is not a question of seeing and hearing the clock, but of matching the times.

But it is not enough for an adult to understand the essence of this method alone. It is also necessary to learn how to use it in a fun way for a child in different life situations: in this case, the speech of an adult will be a little more unique. When an adult is talking to a child, he or she should also say phrases without repeating the word that encourages the child to understand. The word that should be associated with what is being shown should be pronounced several times, using a separate tone, short but significant pauses before and after the word. Using this method ("pointing and naming"), an adult should teach a child to understand the names of certain toys, personal hygiene items, and food items. The more interesting the child is shown, the more he will get acquainted with the objects (touch, touch, touch, move, touch something, if there is food). Isa - can taste).

In the hygienic process, during dressing, eating, playing, there are many opportunities to teach the child to understand words. In teaching the comprehension of action words ("show", "knock", "throw", "clap", etc.), these words should be said when the action is performed by a child or an adult. You can try to hold the child's hand and say the right word. To strengthen the understanding of the word, it is necessary to teach the child to point to what the adult said when he said "show" and to take what the adult said when he said "give". These methods can be applied mainly to things that children know and begin to understand their names. It is necessary not to dwell on one word for a long time, but to gradually increase its number, and at the same time not to forget the previously learned words.

Language is a tool of thinking and a means of communication. Language is a unique treasure of the nation, which has always been expressed orally and in writing. Rich, bright, interesting, whoever speaks, is his light. The noble possibilities of language are revealed through speech, in the process of speech. Without speech, the infinite possibilities of language do not emerge. This is how the sultan of



words and ghazals A. Navoi explains the relationship between language and speech. "Language is a weapon of speech with so much honor. If the speech turns out to be inconvenient, it is in the interest of the language."

So, no matter how good the language is, it serves as a tool for speech. His power is manifested in the process of speech. If the tongue is an arrow, speech is a bow. The power of the arrow also depends on the power of the bow. This is how our great ancestor A. Navoi assessed the word. "It is the word that gives life to the dead, It is the word that gives life to the soul. The word of man is like a beast of prey. One of the great works of pedagogy of the ancient East, "Nightmare" also pays special attention to language and speech, and we see that they have not lost their significance. Kaikovus considers speech to be the best of all professions: "Know that the word is better than all professions." That is why it is important to be a speaker. The author argues that the way to master public speaking is to work hard and study.

Narration: "I heard that one night Harun al-Rashid had a dream. That is, all the teeth in his mouth were knocked out. In the morning we called an interpreter and asked him what this dream interpretation was. The narrator said: O Amir al-mu'minin, all your relatives will die before you, and no one will be left except you. Harun al-Rashid said, "Will you say a word to my face full of sorrow?" What do I do if my relatives die? And how do I survive the day? he ordered the interpreter to strike him in the face. Then he called another interpreter and asked for the interpretation of his dream. The narrator said: O Commander of the Faithful, your life will be longer than the life of all your relatives. Harun al-Rashid said, "The path of all reason is the same, and the interpretation of the two comes from the same source, but there is a great difference between the statement of the above commentator and the statement of the next commentator," and ordered the Caliph to give the next commentator a hundred gold coins. O child, know the face and back of your words, follow them. Speaking meaningfully is a sign of eloquence. If you don't know what your word means when you speak, you look like a bird, such a bird is called a parrot. The parrot also speaks, but the word has no meaning. We call such a person a speaker, so that every word of his is understandable to the people and every word of the people is known to him. Such people are among the wise.

...Use the word you know in the right place, do not waste time. If you waste your time, you will ruin your wisdom. Always speak the truth, do not claim nonsense, do not speak of knowledge you do not know, so do not ask for knowledge. If you have any demand, it will be available from the knowledge, enlightenment and profession you know. If you claim that you do not know the knowledge, enlightenment and profession that you do not know, you will not get anything and you will work in vain.

References

1. Hasanboyeva O. and others. A harmoniously developed generation in the family. - T.: Uzbekistan, 2010.
2. Otavaliyeva O. Kindergarten and family partnership in child rearing. T Teacher, 1994.
3. "Practical Guide to the Study of the Convention on the Rights of the Child". UNICEF, NEW YORK - 1993



Academica Globe: Inderscience Research

ISSN: 2776-1010 Volume 2, Issue 5, May, 2021

4. Directory "Head of pre-school education of the institution". T., 2006.
5. State requirements for the development of children of primary and preschool age in the Republic of Uzbekistan. T 2018.
6. Ilasanboyeva O., Tadjieva M., Toshpulatova Sh. et al. Pedagogy of preschool education. T.: Ilm - ziyo, 2012.