

USE OF CREATIVE TASKS IN TEACHING THE NATIVE LANGUAGE AT SCHOOL

Dilobar Imamkulovna Gulamova

Master's student of the Department of
Uzbek Linguistics Bukhara State University (Uzbekistan)

<https://doi.org/10.5281/zenodo.8179419>

Abstract. *The main goal of mother tongue teaching in secondary schools is to "develop students' independent thinking skills", that is, to look at mother tongue education from a completely different point of view than traditionally required. After all, everyone living in a competitive market economy must be an entrepreneur, an independent creative thinker, able to solve any problem with his mind, a strong national spirit in thinking. The expected result will be achieved only when the school becomes a matter of life and death, a matter for the future, the main task of the whole society.*

Key words: *school, mother tongue, purpose of mother tongue teaching, system of creative tasks, formation and development of creative thinking.*

ИСПОЛЬЗОВАНИЕ ТВОРЧЕСКИХ ЗАДАНИЙ ПРИ ОБУЧЕНИИ РОДНОМУ ЯЗЫКУ В ШКОЛЕ

Аннотация. *Основной целью преподавания родного языка в средних школах является "развитие у учащихся навыков самостоятельного мышления", то есть взгляд на обучение родному языку с совершенно иной точки зрения, чем это требуется традиционно. Ведь каждый, живущий в условиях конкурентной рыночной экономики, должен быть предпринимателем, независимым творческим мыслителем, способным решить любую проблему своим умом, с сильным национальным духом в мышлении. Ожидаемый результат будет достигнут только тогда, когда школа станет вопросом жизни и смерти, делом будущего, главной задачей всего общества.*

Ключевые слова: *школа, родной язык, цель обучения родному языку, система творческих заданий, формирование и развитие творческого мышления.*

We need to distinguish between two aspects of mother tongue teaching in secondary schools and its results. These –

a) in the process of teaching the native language, to instill in the student the unique potential of the language, that is, the ability to demonstrate a high level of communicative and practical value of the language;

b) to teach the student the basics of linguistics in the process of teaching their native language, to prepare for society a person who knows the rules of linguistics.

Today, the school is officially the first in the field of the native language ("to instill in students the unique potential of the language in the process of teaching the native language, i.e. the ability to demonstrate a high level of communicative and practical value of the language"). In practice, unfortunately, we achieve the second goal ("regular teaching of the basics of linguistics to a student in the process of his native language, in fact, the preparation of a person who knows the rules of linguistics for society").

Schoolchildren learn their native language, as a rule, in the natural social environment, among family members who speak this language, in the neighborhood, in a monolingual

community. Over the years, the native language has become not only a means of transmitting and receiving information, but also a paramount factor in the formation of national identity. After all, it is no secret that the native language is the main source of the formation of human thinking, the development of a person as a person, ensuring his spiritual maturity and perfection. That is why every nation, every nation, aware of itself in the world civilization, first of all strives to increase the value of its native language, to increase the effectiveness of its education.

This means that a person's disrespect for their native language will lead to its use, which deprives a person of national feelings, and the loss of national feelings will lead to a manicure. Therefore, wherever a person lives, it is better to receive primary and secondary education as much as possible in their native language.

After all, the state imposes a certain order on the education system, depending on the level of development of society and the goals and objectives set for its development. This order increases the socio-economic potential of society (determined primarily by economic, and then by spiritual and cultural needs), harmonizes the spiritual and educational image of citizens in the pursuit of a single goal set by the state, to development, "solves urgent tasks." This, in turn, contributes to the overall well-being of society. The state order is guided by the state of development and integration of science and education, the level of management, the level of the supply system, the general aspirations of society and the individual, and is drawn up in a specific document. These include the Law on Education and the New Development Strategy of Uzbekistan for 2022-2026.

These official documents establish certain requirements for the education system. Indeed, the requirements of the Law on Education, adopted in 1997, have by now determined the goals, objectives, types and stages of education, general and content of the order in each subject of qualification requirements). Since education is a priority of the policy of the Republic of Uzbekistan, a socio-pedagogical issue of national importance, its main goal is set by the state: "From the first steps on the path to independence, restore and further strengthen our great spirituality. We must attach great importance to the goal of improving the national education system, strengthening its national base, bringing it up to world standards and skills through adaptation to modern requirements.

"Based on the principle of "From National Revival to National Uplift", the development of school education should become for us a great national goal, a national movement."

In the education system, the general goal of education is always determined by the state order. The purpose of education is a single priority of state policy, and this integrity is determined by the relationship between the state, society and its members. Therefore, the overall goal of education in our country is to educate a creative and independently thinking personality, whose spiritual and ideological image is in harmony with the main idea of society. Today, a harmoniously developed generation is defined as "physically healthy, mentally and intellectually developed, independently thinking, loyal to the Fatherland, with firm views on life." However, we have one goal in education and upbringing: to raise our children.

The overall goal of education requires the definition of the goals and objectives of each subject, which, in particular, is reflected in the goal of teaching in the native language, which is a vivid expression of our national identity: "The goal of teaching in the native language at school is to educate a person who correctly and fluently expresses his opinion orally and in writing, having a culture of reading, able to think independently and creatively, understanding the opinions of

others – a culture of communication and speech”. The goal of teaching in the native language corresponds to the general goal of education and embodies two of its requirements: the development of creative and independent thinking skills and, as a result, the development of the student as a full-fledged adult [3].

This means that the student's ability to master his native language and, on this basis, develop as a comprehensively developed personality puts a lot of pressure on the teaching of this science. In particular, as defined in the current qualification requirements for general education in the secondary education system (Tashkent, 2020), the work carried out in educational organizations is aimed at developing the necessary skills and abilities of students. The method of teaching, the content, and the means of education must be oriented towards the clear and comprehensive fulfillment of these great and great tasks.

It is axiomatic that the spiritual and ideological upbringing of the individual for the purpose of education is in line with the national ideology and national idea. Because the spiritual and ideological image of an educated person corresponds to a single and common spiritual and ideological policy of society, which is the key to the development of society. Also, the issue of educating a creative and independently thinking personality, which is a key component of the goal of native language education, is determined by the requirements of the internal policy of the state and the economic system, the driving force of its thinking.

A competitive market economy requires the education of an entrepreneur, a person with high creative potential, a person who is able to survive any difficult situation with his own mind, independent creative thinking, and a strong national spirit. Since the policy of our state is based on ensuring the well-being and happiness of the individual, the education of the individual cannot be organized for any other purpose than the one indicated above. In this process, the school should become the cause of the future of the country, the duty of the whole society. Thus, while our main goal is to "develop students' independent thinking skills," we need to look at mother tongue teaching, which is one of the main tools, from a completely different perspective than the traditional one.

The current qualification requirements for general secondary education define the main tasks of teaching the subject "Mother tongue" as follows:

- 1) development of oral competence aimed at comprehending the student's personality, understanding the opinions of others, the ability to express one's opinion orally and in writing;
- 2) development of students' knowledge of grammar (phonetics, lexicology, word structure, word formation, morphology, syntax, writing and spelling, punctuation, speech techniques, stylistic concepts);
- 3) the formation of language competencies aimed at developing the ability to express themselves accurately and fluently, effectively using the huge potential of the native language [3; 7].

If we focus on tasks, then tasks 1 and 3 fully correspond to the main goal of teaching the native language, and task 2 partially. Rather, while Tasks 1 and 3 require students to learn language skills, Task 2 requires the student to learn basic linguistics on a regular basis. That is, tasks 1 and 3 are aimed at preparing the child for social life and marriage. Task 2, on the other hand, cuts him off from his natural way of life. Unfortunately, this can be seen in the teaching of all school subjects.

Linguist B. Mengliev says: "We all studied physics, chemistry, mathematics and biology at school. We got five stars from them. But in most cases, we cannot simply install a light bulb, graft a tree, tell the time from the stars, apply ointment to a wound, or calculate the size of something. We simply do not understand the circulation of water in the heating system. Why? Because the education we received was out of touch with life. Not everyone can be a physicist, mathematician, biologist! Therefore, the life competence of the student should come first" [1]. Like this. We cannot deny a single word of the scientist's opinion. Isn't that the reason why kids drop out of school?!

How is the teaching of the mother tongue in schools in this respect? There is no beginning or end, and we are reminded of the many scientific (linguistic) rules that change from textbook to textbook, class to class. We analyze the text from the thread to the needle, taking out the aura of the given sentences. But we do not think about the extent to which this "knowledge" affects our oral and written communication. Bitter but true!

We know that spirit, thought and language are inextricably linked. This shows that the role and character of the native language and the system of its education, as well as its constituent means, are invaluable in the education of a creative and independently thinking person. A natural question arises: Does our society today need an educated person or someone who knows and can apply a dozen ways to achieve a goal, which of them can be most effective in a given situation?

The grammar rules in current mother tongue school textbooks, such as "Learn" and "Remember", are over the top. The total number of rules is about 800.

One of the hadiths says: "To teach knowledge to someone who has no interest in knowledge is to fall into sin, and to teach knowledge in vain is to commit two sins." Is it not in vain that we teach our students science?! In the words of Professor B. Mengliev: compulsion to memorize countless scientific (language) rules "does the child?!"

The grammar rules in current mother tongue school textbooks, such as "Learn" and "Remember", are over the top. The total number of rules is about 800.

One of the hadiths says: "To teach knowledge to someone who has no interest in knowledge is to fall into sin, and to teach knowledge in vain is to commit two sins." Is it not in vain that we teach our students science?! In the words of Professor B. Mengliev: compulsion to memorize countless scientific (language) rules "does the child?!"

When do we make a distinction between teaching the language of our students and the basics of linguistics? Until when will we be deprived of the reward for teaching our children "unnecessary knowledge"? [2; 7]

Certain requirements for the education system in official documents determine the goals, objectives, types and stages of the educational process. The content of the order for each subject is reflected in the form of state educational standards (qualification requirements). It is no secret that the general goal of education is determined by the state order.

This is especially true of teaching in the mother tongue, which is a vivid expression of our national identity: "The purpose of teaching in the mother tongue at school is to correctly and freely express one's opinion both orally and in writing. It is about the development of a person who possesses a culture of reading, is able to think independently and creatively, understands the opinions of others - a culture of communication and speech.

The spiritual level, morality, level of culture, nobility and, in general, the richness of the inner world of a person are determined primarily by his speech. The positive or negative behavior of the speaker also occurs in his speech on the basis of certain linguistic means. In our people, the proverb "He speaks well, speaks badly" also indicates the positive or negative side of the speaker's behavior. Sometimes, when we talk a little with people who are very well dressed and well-mannered, and sometimes with people who are "stars" for us, we may not want to talk about it again. Or vice versa.

There are many lexical units that regulate the culture of human speech. One of them is euphemisms.

Euphemisms, which are soft and gentle expressions of words that are inappropriate or inconvenient to pronounce under the influence of moral and emotional requirements, form a separate language system. For example, in "The Last Days" by Abdullah Qadiri, a letter to Kumushbibbi reads: "*Sizni va otamni juda sog'indim, agarda og'ir oyoq bo'lmasam edi, qish bo'lishiga qaramasdan Marg'ilonga jo'nar edim, qudangiz, qayin onamning so'z(lar)iga qaraganda, kelasi oyda ko'zim yorir emish*" (Abdullah Qadiri. Last days)

Euphemisms in writing, such as *og'ir oyoq*, *ko'zi yorimoq* reflecting the meaning of pregnancy, are linguistic units that reflect the national spirit, etiquette and delicacy of our people. Euphemisms mainly reflect the human psyche, relationships, mutual respect, respect. In a sense, the correct use of euphemisms cultivates speech and relieves both speaker and listener of embarrassment. Therefore, caution is required when using them. The correct use of these units is important for anyone who considers himself a civilized member of society. Naturally, this is an expression of the culture of speech.

Throughout life, a person learns different languages, depending on the circumstances, as well as his own mother tongue. Teaching the native language in secondary schools is based on the speaking skills acquired by students from birth to school, and at the same time, the students' speaking skills are literary and correspond to language norms.

In short, in the lesson of the native language, the student must be able to read according to three parameters: correct reading, writing without errors, and understanding of what is read (heard). It is important to note that the student's "correct understanding" is reflected in his or her cultural discourse. Cultural discourse is not a direct statement (record) of what is heard, known or understood from a person, but the transformation of this into norms, i.e. its processing, adaptation to moral rules. society requires specific analysis and synthesis. Euphemisms are the closest tool to the reader in this process.

In fact, it is important to keep in mind that the use of pragmatic value tasks in the lessons of the native language in a general education school is an efficiency factor, and this should be fully reflected in the content of the native language (programs and textbooks). One of the units of pragmatic significance for the student is speech euphemisms, which can serve to form and develop a culture of speech in students.

In short, in the lesson of the native language, the student must be able to read according to three parameters: correct reading, writing without errors, and understanding of what is read (heard). It is important to note that the student's "correct understanding" is reflected in his or her cultural discourse. Cultural discourse is not a direct statement (record) of what is heard, known or understood from a person, but the transformation of this into norms, i.e. its processing, adaptation

to moral rules. society requires specific analysis and synthesis. Euphemisms are the closest tool to the reader in this process.

This emphasizes the need and importance of enriching the speech of schoolchildren with euphemisms.

REFERENCES

1. Bunday ona tili ta'limi o'zimizni aldashdan boshqa narsa emas!" – Tilshunos olim bilan suhbat/ 27.08.2019. kun.uz
2. Sayfullayeva R., Mengliyev B., Raupova L., Qurbonova M., Abuzalova M., Yuldasheva D. Hozirgi o'zbek tili. Darslik. – Buxoro: Durdona, 2021.–555 b. <http://library.ziyonet.uz/ru/book/119110>
3. Юлдашева Дилором Нигматовна. Кадрлар тайёрлаш миллий дастури талаблари асосида таълим мақсадини белгилашнинг дидактик асослари: педагогика фанлари номзоди илмий даражасини олиш учун ёзилган диссертация.–Тошкент, 2007.–124 б.
4. Yuldasheva D.N. O'zbek tilini o'qitish metodikasi (OO'MTV tasdiqlagan darslik).– Buxoro: Durdona, 2021.–445 b. <http://library.ziyonet.uz/ru/book/119112>
5. Yuldasheva D.N. Umumiy o'rta ta'lim maktablarining ona tili o'qituvchilariga ochiq xat: Maktab partasida o'tirgan bolalarimizning barchasi tilshunos bo'lishi kerakmi?// "Ma'rifat" gazetasi 2020-yil 4-mart, chorshanba –№ 10 (9283)-son. 10-11-sahifalar.
6. Дилором Юлдашева (Dilorom YULDASHEVA). Профессиональные фразеология (Professional Phraseology). International conference on academic studies in philology (BICOASP) 26-28 September 2019 Bandırma <https://d1wqtxts1xzle7.cloudfront.net/60539392/>
7. Dilorom Nematovna Yuldasheva. Problems of national language education at school. Volume 4 Issue 3 BSU 2020 (3) Published by 2030 Uzbekistan Research Online, 2020 <https://uzjournals.edu.uz/buxdu/vol4/iss3/15/>
8. DN Yuldasheva. [BASIC NON-VERBAL COMPONENTS OF SPEECH](#). CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES (2767-3758) 3 (01), 17-24.
9. AN Istamovna. [Leksik birliklarning milliy o'zlik ruhini ifodalashdagi roli \(Erkin Vohidov dostonlari asosida\)](#). Conferences, 2021.
10. G.T.Chullieva. Intonema and its Types. Middle European Scientific Bulletin. Volume 10, March 2021. ISSN 2694-9970. Pag. 91-95. <https://cejsr.academicjournal.io/index.php/journal/article/view/314>
11. DY Yusupova. Poetess Khalim Khudoyberdieva and his skill in use of the word. International Scientific Journal ISJ Theoretical & Applied Science Philadelphia, USA issue 01, volume 93 published January 30, 2021.–Pag.238-241. <https://www.elibrary.ru/item.asp?id=44644284>
- 12 Dildora Yunus kizi Yusupova. About Polisemantic Words (on the example of the poems of the Uzbek poetess Khalima Khudoyberdiyeva). Middle European Scientific Bulletin. Volume 10, March 2021. ISSN 2694-9970. Pag.384-389. <https://cejsr.academicjournal.io/index.php/journal/article/view/367>