On the Development of Expressive Learning Skills

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Abstract: This article focuses on the development of expressive learning skills for students through literary education. Discussion and listening, the historical root of oral performance, the development of expressive art of speech at different periods. Also, in accordance with the National Curriculum, the relevance of the formation of the skills of the artistic word among students, the sense of its attractiveness, knowledge and analysis of the present work of art was noted.

Keywords: National curriculum, science “Literature”, subject matter of the work, expressive reading, reading technique, influence of the artistic word, perception and receiving psycho-aesthetic pleasure.

INTRODUCTION

The problem of providing quality education and receiving quality education has become one of the most pressing issues today. It is no longer a secret that quality education is the fundamental basis for the development of society. Presidential Decree No. PF-134 approving the National Programme for the Development of National Education for 2022-2026 entrusted teachers with shaping the knowledge and skills of schoolchildren on the basis of the requirements of the National Curriculum, adapting them to national and universal values and fostering a spirit of loyalty was a top priority. The place and role of art of speech are incomparable in the all-round education of youth. Through the reading of fiction, according to Navoi, the "Lock of the heart's treasure" ("Mahbub ul-kulub"), awakens the reader's heart to reflection, reasoning and analysis, leading to logical conclusions about life, teaches proper conduct; works rich in vivid imagery inspire high ideas, great and brilliant works; they lead to spiritual and moral perfection; they foster love of the homeland and work, loyalty to loved ones.

The content of the National Curriculum, which is being introduced in school education in accordance with the needs of the times, aims to develop speech-communicative competences among the knowledge, skills and competences that pupils are expected to acquire. In particular, the formation of correct, rapid, conscious and expressive reading skills in pupils as part of the national curriculum "Mother tongue and reading literacy" of primary education, they should read simple books, raising the pupil to the level of a thoughtful, creative reader; expand their knowledge about the world and existence through reading, enrich their world outlook; form elementary literary concepts in their thinking; be able to read and understand texts of any style. The teaching of "Literature" in the upper grades of general secondary education is aimed at educating people with healthy beliefs, independent thinking, keen emotions, high taste, moral integrity, intellectual maturity and feelings through works of fiction. It seeks to shape the spiritual world of a person who understands and is able to make an objective assessment of his or her own actions. According to the national curriculum, the learning process assesses students' ability to be influenced by the artwork, to feel its appeal, to recognize and analyse a real work of

1 https://lex.uz/docs/6008663
fiction: to understand a work of fiction that has been read, to draw life conclusions from it, to cultivate feelings that view reading a work of fiction as a life need; to shape the principle of a free approach to reading a work of fiction in the stages of continuing education; in Considering the age, mental and gender specificities of pupils, when working with texts from various genres of Uzbek and world literature included in programmes and textbooks, the conditions are created for them to perceive the content of the work and receive spiritual and aesthetic enjoyment through the reading technique. Along with the formation of these skills in the process of literary education, the skill of expressive reading of texts is also developed.

Only by reading a work of fiction correctly and expressively can a work of fiction evoke aesthetic enjoyment and enrich a person's spiritual world. A person's expressive reading skills are linked to the formation and development of his or her speaking skills. No one is born a speaker in life. Speech skills are shaped through learning and upbringing, in the family environment and through social relationships.

Let's look at the historical roots of the focus on the development of expressive reading skills. Expressive reading has been elevated to the rank of a folk art and has gained recognition. If we turn to history, there were storytellers, narrators, storytellers, etc. among the people, who to a certain extent contributed to the preservation of oral works and attracted the attention of common people and officials by their expressive and meaningful reading. P. R. Jumaniyazov stated that officials and khans, who preferred to listen to reading, preferred to teach well-known works in the presence of bakhshi or narrator [1; 79]. Myths, legends and tales, proverbs and proverbs, folk songs and bylinas, created over the centuries, have reached us only through oral performance, i.e. the art of expressive speech.

Informative and expressive speech has always attracted people and occupied a special place in public life. Expressive, attractive and impressive reading has, over time, taken an important place in the reading of written literary examples. The aesthetic effect of literary works is more apparent when they are read verbally than when they are read out loud. The 15th century saw the emergence of the category of independent artists. Particularly, Alisher Navoi provides information on the development of the art of performing the art of preaching, storytelling, badihagoi, basalgoi (latifagoi), dostankhan, hasidahan, gazalkhan. During this period, Husain Vaiz Koshifi, Moen Vaiz Hiravi, Khoja Muayyad Mehnagi, Mulla Kalon Vaiz Samarqandi, Qazi Oshii, Mawlano Riyazi, Bahouddin Walad and Jalal-ud-Din Rumi were among the best artists of the word in the East. The development of short stories, anecdotes and fairy tales, along with bedilkhan, navoi-khan, fuzulihan and mashrabkhan that are characteristic of the art of Uzbek artistic speech-making, is due to the very ancient and rich history of this art. Perhaps these works would not have survived to our time if artists of speech art had performed literary specimens in lively language, without the means of artistic representation and without various vocalizations. According to scientific sources, theoretical definitions of expressive reading are taught within the framework of special subjects such as "the science of tajvid" – "ilmī tajvid"; "the science of speech" – "ilmī munozara" and "the science of language" – "ilmī kalom".

The science of Tajvid is the science that teaches the standards of literary pronunciation in the Middle Ages. "Tajvid" is an Arabic word meaning "transition" and refers to a set of rules for the correct pronunciation of letters with all their qualities and the use of various traditional reading techniques. With the spread of Islam, many non-Arabs converted to Islam and made mistakes in the pronunciation of the words of the Quran. Therefore, Quranists set out the theoretical basis of the rules of intonation in the science of tajvid [3].

The science of language is the science that teaches the basics of living speech. "Kalam" (Arabic for fluent speech, sentence, sentence, word) is the science of Islamic theology. The term "science of kalam" refers to the study of religious and dogmatic ideas and ideologies based on reliable evidence. Kalam attempts to justify the religious teachings of Islam.

The science of speech is the science that teaches scientific and literary debate.
By the 18th century in Western culture, the art of recitation began to take a place on theatre stages and literary evenings. During this period, recitation began to refer to the artistic reading.

**Declamation** (lat. Declamation - a speech exercise) is one of the important types of artistic reading and speech art. Declamation has long been developed in the East [4]. Masters of declamation worked in the palaces of Chinese, Indian kings, Khorezm shahs, Sogdian and Sakyan khans. Skilled masters of the art of recitation (*maddohs, narrators, storytellers, and otins*) lived and worked in the territory of Uzbek khanates. Poetry, which is often organised in palaces, is in fact a form of recitation. In the Western classical theatre of the 17th and 18th centuries, the notion of recitation summarised the means of acting.

Pop-fiction recitation itself is an all-encompassing art form, and can be said to be a modern form of recitation. At the beginning of the 20th century, artists such as our compatriots Hamza Hakimzada Niyozi, Abdullah Avloni, Mannon Uygur, N. Isomiddinholjaev, Sh. Inoyatov, and H. Yunusov brought artistic studies to the stage.

In the middle of the 19th century the expression "Artistic reading" was actively used to denote the skilful expression of the art of the word, and the procedure for teaching this skill to pupils (children, schoolchildren, and students).

At the beginning of the 20th century the school and education system was developing, and in 1918 the first literary program for the seven-year education was written. This programme focused on the development of students' oral and written communication skills. Today, it has been noted that the issue of developing and developing children's expressive reading skills is one of the topical tasks in the National Curriculum according to the demands of the times.

The concept of the "Artistic reading" (expressive reading) has been defined by a number of linguists. S. Inomkhojaev and A. Zununov defined it as follows: "Expressive reading means clear and impressive reading of a literary work. This art of reading involves expressive reading of a memorized text. In expressive reading, in order to be emotional, in order to interpret thoughts in a smoother, clearer, more beautiful form, the reader-performer must have an idea of the meaningful, ideological and artistic sides of the work". [5; 58]. Expressive reading is inherently an important process that can influence human feelings. Reading literary works affects the inner feelings and passions of a person: it makes him/her laugh, cry, makes him/her think, and shapes his/her outlook on life. That is why the art of expressive reading has lived side by side with fiction for centuries and has been the spiritual companion of man.

The analysis of the content and ideas of the work is carried out in connection with the teaching of expressive reading. When teaching expressive reading the main task is to understand the content of the text, to express one's reaction to the events told by the author. Whatever content is reflected in each text, it is necessary to express its unique tone. Breathing in, breathing out, the colour of the sound, high-low, pronunciation patterns and even pauses show their impact. It is also easier to understand a text when it is read expressively. Expressive reading makes it possible to fully understand the intent, spirit and mood of the author. Through it, the spiritual experiences of the characters in a work are fully revealed. The specific feelings of a person who is happy or sad, happy or sad can be subtly explored in the instrument of expressive reading. In the process of expressive reading, the pupil demonstrates the ability to act: in doing so, he or she "lives" both the author's speech and the character's speech.

**CONCLUSION**

The expressive reading of a work by a teacher is important for the development of expressive reading skills. Literature lessons develop students' love of literature, enthusiasm for reading, broadening their horizons, speaking skills in literary language and the art of expressive reading, and set the stage for lessons.
REFERENCE


