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ДОБРЕДОЈДОВТЕ WĒLLKOMM स्वागत छ  
VÄLKOMMEN FÄILTE VÍTEJTE HERZLICH KΑΛΩΣ ΗΡΘΑΤΕ  
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## SPEECH EDUCATION OF CHILDREN IN UZBEK FAMILIES

**Davlatova Hulkaroy Uktamov**

Doctoral student Andijan State University

*Abstract: In this article is discussed the speech of Uzbek children, speech competence, speaking skills, speaking and writing, external and internal speech, as well as the opinions of scientists about speaking skills. Speech competence is written in detail. In the process of writing this article, we came to the conclusion that the speech act, the emergence, development of speech, the formation of speech competence in children's speech, along with the speech process and the result - speech texts, oral and written, books, stories, songs will be. Speech is material and perceived by the senses - this happens only in the process of using the language, which manifests itself in speech.*

*Keywords: speech competence, speech, communication, oral and written speech, linguistic feature, external and internal speech,*

### **Introduction.**

One of the most important tasks facing today's teachers, educators and parents is to educate young people who will become future owners, educated, spiritually mature, mature, intelligent and knowledgeable young people. It is important that the child's speech is flawless in all respects. Because speech is the main means of communication between individuals in society.

Speech skills have been given many definitions by dozens of mature scholars. One of the most effective such studies was carried out by A. Leont'ev, in his opinion, "is distinguished by the integrity of the thinking process, spontaneity, automatism and stability in the process of implementation in order to be an ideal speech." [11:214].

Kaikovus's "Қоғочома" also describes in detail speech and its types, ways of forming speech and writes: "Of course, the word profession is better than any other profession." [17:29]

Thoughts about speech and linguistic competence, that communication is a wide speech practice, characterized by a large volume of reading literature of different genres and communicative competence, speech competence is discursive, and N.N. Romanova analyzed the reflection of students' speech behavior. [8]

Based on the words of the listed scientists, we came to the conclusion that speech competence is a specific component of speech learning, including a set of linguistically, communicatively and methodologically interrelated characteristics (knowledge, skills and abilities, methods of activity). The formation of speech competence occurs by expanding the vocabulary; The development of the grammatical structure of speech is formed by increasing the vocabulary of communicators.

Speech competence in children gradually increases in the process of communication. According to Leontiev, the need for speech is one of the main reasons for perfect speech, the next process is the generation of a certain idea, as a result of which the idea is expressed in inner speech by certain linguistic means, expressed in speech and, finally, transferred to external speech. [11:214] The definition of the speech competence of N.I. Djinkin is close to Leontievsky. According to him, thoughts are expressed in internal speech, and the process of transition to external speech occurs due to the inherent human "speech mechanism". This mechanism of human language develops in them from childhood. [12:370]

The correctness of the use of words depends on how well the communicators know the subject of speech, how aware they are, whether they can think logically and know the laws of the language and its rules. In the process of writing this article, we came to this conclusion when studying materials related to the speech act, the emergence, development of speech, the formation of speech competence in children's speech. Speech, along with the process and the result, manifests itself in various forms, such as speech texts, oral and written, books, stories, songs. Speech is material and perceived by the senses - this happens only in the process of using the language, which manifests itself in speech.

The family is the main place in the formation of the speech of children, and this is where they grow up. We all know that our children learn the basics of speech education from family members to the age of three, and this process plays a special role in the development of speech. Babies listen to sounds during this period, observe the movements of the lips of their mothers, fathers and loved ones, perceive familiar sounds addressed to them, and respond to them by shouting at them. Over time, they learn sounds, collect words. They don't use all the words that adults use, they just choose the words they like and use them in their communication. In this way, the child gradually develops a passive vocabulary, and then begins to actively use it.

At two months old, babies begin to cry, wiggle their hands and make sounds of various shapes. When babies are 3-4 months old, they begin to communicate with their parents, roommates and others through their eyes and smiles and observe the expression on that person's face. If affectionate words are addressed to the baby, signs of laughter are felt in his facial expressions. On the contrary, when threatening words are used (yes, look at you, can you lie quietly for a while without crying), they start to show signs of crying on their faces, they start to cry with their lips pursed. Gradually, from this period, they begin to make sounds similar to fun and laughter. From about 5 months of age, the ability to control sound production and articulation movements develops. They start screaming in their own voice.

From the age of 6 months, babies begin to pay more attention to those around them and gradually use gestures, looks, sounds to attract the attention of adults. From the age of 10 months, babies begin to make sounds similar to human speech through screaming. They begin to pronounce the first words at the age of 9-12 months, and by the age of one they begin to understand several words and short phrases. From this age, babies can understand and follow simple instructions. For example: if people ask from them about their age, they gesture that they are 1 year old by pointing with their index finger, however, the chicks of their favorite pets represent the number of chicks, even when asked, through their fingers. When they are taught to greet loved ones (mother, grandmother, sister, brother), although they cannot fully speak, they learn to stretch out their right hand or, conversely, show a farewell gesture, shaking hands, mostly, as they say, with fingers, goodbye. Their spoken language at the age of one year is vague and includes almost all speech sounds. Vocabulary is constantly increasing. There are also differences between infants of this age: some begin to speak a lot of words, while others still have difficulty pronouncing the first words. For example, the one-year-old Foziljon easily pronounces the words "father-dada", "aunt-amma", "tea-choy", and the one-year-old Abror cannot utter these words completely. "Dada-daddy, daddy", "choy-umma". When the child is 1.5 years old, he begins to walk and tries to express his opinion by gesticulating, raising both hands, saying "ho'ppa", but not being able to say "lift me" to his brothers, sisters and parents.



2-year-olds can understand simple instructions. They can tell their names to others and use sentences of two or three words. Children 3 years old can understand simple stories, sentences, instructions. They use interrogative sentences, commands, and negative sentences. At this age, the speech of children becomes complete and clear. At the same time, they start asking questions. Together they manage to read books, point to pictures and talk about events in the book.

The speech of children 4-5 years old begins to look more like the speech of adults. At this age, children love to share their ideas with peers and adults. Especially at this age, they are asked many questions. From a speech by 4-year-old Omonboy:

- Barakalla(well done), azamat(you are strong boy), you are very clever boy, - He stroked Omonboy with a hand that smelled of oil. Omonboy was a really great and really smart boy. So immediately:

- Uncle, I put oil on my navel when I go to bed at night! He said that again.
- This is real heroism! - Uncle Novcha this time patted Omonboy on the shoulder,
- where do you drink water?
- There is a pool in our garden, - for some reason said Omonboy, - follow me....

After that, uncle I wash my hands before I eat.

- Wow, you turned out to be a really cool kid!
- After that, uncle, I don't lick my lips when I eat.
- Ofarin(good job).[16:6]

Children who come to school from socially and culturally heterogeneous families demonstrate the ability to communicate through the use of language when communicating with each other and with teachers. It is also at this stage that it is necessary to adapt the active vocabulary, stable speech ability and speech to the conditions of communication. We may see, these differences in the speech communication of students are observed in the learning process at school. By observing the communication of children, we can understand which social group they belong to.

Nobody specifically teaches national words in children's speech, the social environment to which the child belongs, regardless of what nationality he or she represents, is reflected in their speech. Uzbek, English, French, Chinese - whoever they are, they use the words of nationality in communication, based on their internal needs. The origin of the words denoting the nationality characteristic of each nation is directly related to history. For example: no one teaches Uzbek children the words denoting nationality, which denote clothes, such "дўппи, салла, чўгирма, тўн, чопон(clothes that people wear on their heads)" words denoting nationality are absorbed into the speech of children in the process of socialization and communication in the family.

Every culture is successful in passing on a language to children, and parents use a variety of methods to make it easier for their children to learn it. Some children find it difficult to express their opinions clearly because they are taciturn and can not talk much, in which case parents speak for their children, express their needs and desires, and correctly explain their actions in their own language. The child's speech develops mainly through everyday communication with adults in the process of information exchange.

From the above considerations, we conclude that we want to draw the attention of parents to the speech of their children, since it is necessary to gradually enter into communication with the child. The clear pronunciation of all words and their pronunciation separately from the melody creates the basis for the correct formation of children's oral speech. It should be noted that the perception of an adult's speech

by children can be considered only as a passive process, because a child listening to a speech must understand the content of what has been said, clearly understand the received speech information.

A child's spoken language reflects his manners, knowledge and behavior. The task of Uzbek families, especially parents, is to ensure that their children develop mentally from an early age. Parents play a key role in helping their child develop the ability to speak clearly, meaningfully, and beautifully. As a result, they are an important step in their future development as speakers who are not afraid to speak in public and can influence the minds of their listeners.

The role of parents is also invaluable in solving problems that arise throughout a person's life, independently, in adequately assessing themselves and their behavior, and in calmly reacting to criticism.

Most children in Uzbek families start going to kindergarten at the age of 3, which speeds up socialization and helps broaden their thinking and worldview. As noted above, parents play a crucial role in the speech learning of children. Children who receive enough attention in the family (spending time together, reading, playing, helping in overcoming the crisis of the transition period), in the process of verbal communication with peers, are distinguished primarily by rich speech. Speech experience clearly shows the general level of mental development of the child. From the response of the protagonist of Abdulla Qadiri's novel "Bygone Days" by Otabek to his parents, it can be seen that the speech education of children in Uzbek families has always been taken seriously.[1:71]

- Son, did you hear or not, we have done something for you...

It was known that Otabek knew what they "did or wanted to do." However, he pretended not to know:

- He said that the deeds of clever men over their sons will certainly not be undisirable, he said.[1:71] In the novel, Otabek grew up in an educated family from a young age and had many contacts with educated, intelligent people of his time. His thoughtful and broad outlook was also evident in the way he spoke to his parents.

Obviously, Otabek's use of the words "smart people, undisirable" in his speech in the novel is both a sign of respect for his parents and a sign that they are not acting stupid. Instead of this speech, he wants to say: "You have a mind, I firmly believe that you will not do me anything unkind," and he builds his speech that way. Instead of the aforementioned speech, he could have used another word: "I think you have a mind, I am sure that you are not doing what I do not like." But from Otabek's answer to his parents, we saw that he skillfully chose words and used them in his speech.

An educated family environment for a child, an abundance of reading will certainly affect his speech. The fact that children spend a lot of time reading books is reflected in their conversational speech.

Alamazon's grandmother, who is already over 90, said: "This talkative boy speaks like a forty-year old man. Perhaps because the old man read some "forbidden" (age-inappropriate) books and liked to imitate the characters in those books in his behavior and speech, he often behaved calmly, politely, and age-appropriate. would not come. used. But his cheerfulness and daydreaming opened up his childhood.[5:35]

- "Think about it," he said, swallowing his anger and trying to speak as well as he could. There will be treasure in the cave of the Hindu, wouldn't it be in Uzbek's cave? I bat my ear that stinking much treasure in our Jandag'or cave. There is no one to find it.[5:10]

Since the protagonist of the story, Alamazon, reads many books, we can also learn a little about his fantasies from his conversation with his friend. The use of the words "Hindu cave, treasure" in Alamazon's speech in the story indicates that he read more books than his peers. Below we look at the difference between the words used in the speech of Alamazon and his friend Eshmat:

Author Anvar Abidjon "Grapple in the Cave" (short stories)	
ЭШМАТ	АЛАМАЗОН
- What are you thinking, Alamazon? – Eshmat asked while eating grapes.	- Treasure.
- Yes, what a treasure?	- How could it be, in a real treasure? "He took his foot out of the water and Alamazon turned to his partner. – Have you not read the book yet?
– I read	- Even after reading a book, don't you think about treasures?
- I'm not a fool, I'm not looking for treasures.	- "Think about it," he said, swallowing his anger and trying to speak as well as he could., - There will be treasure in the cave of the Hindu, wouldn't it be in Uzbek's cave? I bat my ear that stinking much treasure in our Jandag'or cave. There is no one to find it.- Can we find that treasure, heh-hey, how many good things can be done to people? Then he basically started counting what good thing could be done. First, a ten-thousand-seat stadium will be built at the end of the meadow.
- Ie-ie - Eshmat's eyes widen in surprise, - There are two thousand people in our village. Why we need such a big stadium?	- Then there will be more people, "Alamazon predicted without hesitation. – For example, Uncle Arif has eleven children. Each of his children will have eleven more children. The children of their children are eleven more. Do the math. - Shall we go, butty?
1. - Where?	- We are going to look for the treasure, are you ready?
2. "You can go there on your own"- Eshmat murmured – "Do you think something good waiting you there?"	- "Coward!" I'm going to call you Francis, You don't deserve this name



Alamazon and Eshmat in the examples were born and raised in the same village, also classmates at school, grade 7. The main difference between the two is their social background. Alamazon was born into an educated family and was raised by his grandmother with his parents. Eshmat grew up in a working class family and spent most of his time in the field, and not reading books. If we pay attention to the verbal dialogue of the two main characters mentioned above, the fact that Alamazon devotes himself to reading books in his free time, the behavior of the main characters of the story is thoughtful, in some cases behaves like heroes. Sometimes he calls himself and his friends by the names of heroes (Francis, Henry), and his skill in arithmetic is evident in his speech.

In the next hero Eshmat (what treasure? Have I lost my mind? Do you think something good waiting you there?) It is not difficult to understand what family he belongs to, what kind of upbringing he was brought up.

We can learn from the unique examples of the creativity of our ancestors that from time immemorial Uzbeks attached great importance to the speech education of their children. In this regard, it is in the "Qutadg'u bilig" of Yusuf Has Hajib it is appropriate to quote the advice of Aytuldi's son Ogdulmish (regarding the use and application of language, etiquette).

"Сен ўзингга эсонлик тиласанг,  
Тилингдан яроқсиз сўзингни чиқарма.  
Билиб сўзлаган сўз донолик саналади,  
Нодоннинг сўзи ўз бошини ейди.  
Сўзни кўп сўзлама, бир оз озроқ сўзла,  
Туман минг сўз тугунин бир сўзда кўзла.

Сўзингга эҳтиёт бўл, бошинг кетмасин,  
Тилингга эҳтиёт бўл, тишинг синмасин". [9:32] Meaning: If you want to be good to yourself, use good words in your speech. Say a few words instead of a lot. Be careful what you say.

In particular, in Saadi's Gulistan, the correct use of speech in situations is explained to the reader very clearly. He was written:

Оқилга пат қиши кўргузса жафо,  
Кўп алам чекмасин бўлиб дилсиё.  
Арзон тош синдирса зар косани гар  
Тош нархи ошмайди, пастга тушмас зар  
Донони шарманда қилдим-ку, дея,  
Фурурга берилмиш мақтанчоқ, нодон,  
Билмаски, ногора овози доим,

"Ҳижоз" куйин босиб кетади осон.[7:143] Meaning: In some situations, ignorant people think they have defeated the righteous and the wise by expressing unfounded ideas. In the process of discussion, a wise person, relying on this quality of himself, considers it shameful to argue with the ignorant, and as a result of such behavior he remains above the wicked, and his respect among the people increases. Musliddin Saadi complements this idea with the following verses:

The importance of the process of speech education for the Uzbek family is evidenced by the historical works of the period of Amir Temur.[4:18,19] He pays serious attention to the fluency, accuracy of speech, the purity of the lineage, the continuity of generations, the upbringing of children as righteous people. In one of his advices, he described the loss of the greatness, power and order of a state that was not based on a religious order, and compared such a chaotic country to "a house without a roof and without doors, which can be entered without hesitation."

[4:18,19]

In chapters 14-15 of the epic Mir Alisher Navoi "Hayrat ul-abror" the word and its power are described as follows. Hazrat Navoi proves the greatness of this word by the fact that the word "day" (wound) was a means of creating the universe and man:

Даҳр муқайяд била озодаси,  
 Борча эрур "коф" ила "нун" зодаси  
 Зодасидин зода бўлуб беадад,  
 Зодага ҳам волид ўлуб, ҳам валад".[6]

For children who grew up in Uzbek families, the mother is the leader, and for them the mother is in the first place.

- "You are deceived me!" An egg is stinking
- "Never," Davronboy said hastily, "the egg hatches."... Yesterday my mom said to my dad: "If you don't do something with these goddamns soon, I will throw them to the ditch". Only we don't have matches, my mom hid them. Omonboy once set fire to the barn. Since then, it has been hidden every day.[16:9]

Through Davronboy's speech in the example given, he directly told the reader about his mother's place in the family in the language of a child.

One of the main responsibilities of Uzbek families is to take speech, ethics and education seriously. The role of parents, especially grandparents, in raising children in Uzbek families is invaluable. The proverb "Bir bolaga yeti qo'shni ota-ona(seven neighbors are responsible for the upbringing of the child)" shows how important speech education is for Uzbeks.[15] As an example, we hear young children or adolescents playing with their friends on the street, in playgrounds, in alleyways, using vulgar words to verbally communicate with each other. We see older people trying to regulate children's speech by reprimanding and admonishing them.

The role of parents in the development of children as educated, intelligent, versatile, educated, intelligent, mature professionals in all spheres of society is invaluable. Indeed, the words of the famous enlightened writer of our people Abdullah Avloni are correct: "Education for us is a matter of life or death, salvation or destruction, happiness or disaster."[2:246]

The culture of speech, speech, style of speech of the parents in the family does not leave without directly affecting the speech of the child. It is not for nothing that our ancestors said, "He does what he sees in the bird's nest.".[15] Because it is known from the nature of the child that they are imitative and observant. If children are brought up in a healthy or unhealthy environment, this situation is felt in their speech, behavior, and in the process of communicating with their peers, adults.

Language manifests itself as a medium or method of communication, even as a tool to control people's behavior.[13:309]

- "Shall we go, butty?" Alamazon stared into Eshmat's eyes.
- Where?
- Found the treasure, shall we go?.
- "You can go there on your own"- Eshmat murmured - "Do you think something good waiting you there?"
- "Coward!" I'm going to call you Francis, You don't deserve this name.[6:11,12]

It is not difficult to understand the environment in which Eshmat was brought up by the word "Do you think something good waiting you there?" in Eshmat's speech in the example given, even from his style of speech. Such verbal communication has also shifted to the speech of Alamazon's friend, as Eshmat is one of the most active words in the daily conversation style of the members of the household who live

together.

Another important function of language is to serve as a tool for intellectual activity (understanding the nature of a problem situation, planning, solving, comparing with the goal).[13:309]

At first, he has chosen Francis. Francis is smart, brave. In addition, he is a child from a noble family. What about Henry? He is also brave and courageous. Francis is not a sernulohase. At that moment, an incident from the book suddenly came to Alamazon's mind. In it, Henry defeated Francis in a battle on the condition that he cut off the ear of the defeated man, and he was noble without cutting off his opponent's ear. That alone destroyed Francis' existing advantages. Alamazon could have endured a more uncivilized lifestyle than Eshmat, but he could not bear the stigma around his neck as if he would be defeated in this battle.[6:12]

- You're not talking about what we're going to take, "Eshmat said, agreeing to go to the cave, but not forgetting to grieve for himself. "Aren't we hungry?"

- Don't worry, I've figured out what I need for my pedestrians, "Alamazon said, and climbed up the stone and straightened up. Then he raised his head and announced in a solemn tone. "Get ready, Francis!" We begin the holy march. Ahead - Jandag'or cave!

- The main character, Alamazon, read many books for his age and behaved like the heroes of the book, sometimes he was strong, brave, brave, fearless, and when the time came, he used the words of the heroes of the book. in his speech. ("Get ready, Francis!" We begin the holy march. Ahead - Jandag'or cave!)

Another important aspect of raising children's oral speech in Uzbek families is that, in addition to parents, the role of grandparents is invaluable. If we observe the speech process of children in our social life, then the speech of children brought up in a family by older people differs from the speech of children brought up by young parents. From time immemorial, parents entrusted the full-fledged upbringing of children, including speech, to grandparents. Older people have been giving their advice to their grandchildren and great-grandchildren as they grow up to be well-mannered, polite. We decided to cite this process from an excerpt from the book of the beloved Uzbek people, writer Khudoiberdi Tukhtabaev "Paradise People".

I love this soup with all my heart, as my grandmother cooked beans with yogurt. I was about to say that I was afraid of wolves when I ate, my grandfather said:

- "My Hunter son, there isn't much to say while eating," he rebuked.

- "Okay," I said immediately.

I started eating again:

- "My son, a polite boy, holds a spoon in his right hand," he taught.

I immediately agreed to that as well.[10:42]

My mother used to teach me that if you are always happy with something, give thanks to Allah, teach it to your friends, and Allah will make your work more prosperous and happier. [10:64] My mother used to teach me to say "Bismillah" before I started talking, so that the devil would not enter my mouth. Satan is so evil that if he gets into his mouth, he will mislead the children.[10:169]

Conflicts between family members, regular quarrels, psychological and physical abuse deprive the child of a sense of security. In such conditions, the child loses the opportunity to realize the creative and intellectual potential inherent in nature, all efforts are directed not at mental development, but at life in such uncomfortable conditions.

Speech and language skills in children are different. Every child has their strengths and weaknesses.

Courage and leftism were Alamazon's inborn abilities. Soon he unwittingly (he was still about to become a footballer) became a swordsman who spread fame in school. When elementary school students saw him, they whispered to each other: "Here is the best swordsman." But no matter how much attention he attracted to swordsmanship, he could not get as much pleasure from shooting at an opponent as from scoring a goal. Apparently for this reason, Alamazon gradually became a permanent member of the club. "Alvido qurol!( A Farewell to Arms!)" and after reading the book, he gave up fencing altogether and took up football again.[6:6,8]. In this passage, we see that the main character of the story, Alamazon, is eloquent, a little inventive, and his instability of thinking is determined by his age, his devotion to reading books in comparison with his peers.

In conclusion, we can say that children who come to school from socially and culturally diverse families demonstrate the ability to communicate in the process of using language while interacting with each other and with teachers. It is also at this stage that it is necessary to adapt the active vocabulary, stable speech and speech to the conditions of communication. These differences between students' verbal communication are observed in the process of learning in school. By observing their speech process, we can understand which social group they belong to.

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