

Seeing Sign Language as a Means of Communication for the Hearing Impaired

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Abstract: This article covers the components of Uzbek sign language and serves as a guide for students of the training system of sign language interpreters. This article is intended for pedagogues of the special education system, as well as teachers of general schools where inclusive education is introduced, who deal with the problems of education of deaf and hard-of-hearing children. Sign language and the working system for teaching it are covered in detail.

Keywords: Sign language, vocabulary, sound, grammar, phonetic system of Uzbek sign language, language as a social phenomenon, concept of Uzbek sign language.

Considering that the ability to hear is the most important communication tool in a person's life, and a person can master speech communication only through the ability to hear, we can imagine the complexity of the process of acquiring speech and education of children with hearing problems.

The General Assembly of the United Nations declared September 23 as International Sign Language Day. This day has been celebrated every year since 2018 in order to increase our knowledge about the role of sign language in our lives and to fully implement the rights of deaf and hard of hearing people. According to the World Federation of the Deaf, there are about 72 million deaf people in the world, and more than 80 percent of them live in developing countries.

There are more than 300 different sign languages in the world, and most of them are recognized as fully natural languages. There is also International Sign Language (ISL), which is used by deaf and hard of hearing people in different countries in international events and communication between the deaf.

Sign languages have legal status in many countries of the world. For example, for the first time in the world, in 1995, Ugandan sign language was enshrined in the country's constitution. In New Zealand, Sign Language (WRITING) is the third official language after English and Maori.

23 сентября – Международный день языка жестов. «Должен ли узбекский быть языком жестов?» совместно с Дилмуродом Юсуповым, докторантом Института исследований развития Университета Сассекса (Великобритания). Мы написали статью, она опубликована в «Газете.uz». Генеральная Ассамблея Организации Объединенных Наций подтверждает, что ранний доступ к языку жестов и качественное образование на языке жестов имеют решающее значение для развития глухих людей.

- В целях повышения статуса узбекского жестового языка и реализации прав глухих и слабослышающих граждан на полноценное использование информации и общения мы предложили принять следующие меры:
- установление законом статуса узбекского жестового языка не только как средства межличностного общения, но и государственного языка;

- организация профессиональной подготовки сурдопереводчиков;
- улучшить условия труда и привлекательность этой профессии;
- поощрение труда и повышение социального статуса, учреждение в Узбекистане профессионального праздника – Дня сурдопереводчиков;
- поддерживать развитие жестового языка в специализированных школах-интернатах для детей с нарушениями слуха и не ограничивать его использование в образовательном процессе глухих и слабослышащих детей и взрослых;
- усиление подготовки квалифицированных учителей для глухих и введение жестового языка для учителей специализированных школ-интернатов для детей с нарушениями слуха;
- обеспечить широкое использование услуг сурдоперевода путем законодательного включения минимального количества часов услуг сурдоперевода в перечень реабилитационных услуг, оказываемых за счет средств государственного бюджета;
- установление государственно-частного партнерства в сфере предоставления недорогих и льготных тарифов услуг мобильной видеосвязи, а также услуг сурдоперевода для глухих и слабослышащих абонентов;
- разработка локальных технологий автоматического распознавания узбекской разговорной речи для последующего внедрения субтитров и каналов на национальных телеканалах.

Special education began to cover more and more large areas of the European and American continents, and the formation of non-governmental organizations gave impetus to the future development of the system of education and upbringing of the deaf. At the end of the 19th century and the beginning of the 20th century, European and American pedagogues of the deaf tried to eliminate the existing superficiality in the "Pure Oral Method" system and to improve it. Because this system had the main goal of teaching deaf people to speak, it did not allow children to learn general education subjects. The German teacher of the deaf, I. Heidzik (1851-1942), criticizes the "pure oral method" as a method that does not correspond to the nature of a deaf child with a hearing impairment. At first, he proposed to return to the "sign method", later he proposed to teach deaf children to speak based on the use of dactylology. Konstantin Malish (1860-1925) creates a global synthetic method for the early period of teaching the deaf to speak. In this case, speech training is carried out by establishing the pronunciation of whole words and sentences on the basis of humming. Another German scientist K. Gepfert (1851-1906) teaches deaf children to write speech based on the mechanism of writing. And his followers developed the idea of using written speech in the early period of teaching.

The Danish scientist Georg Forchgammer (1861-1948) combined the methods of written and oral communication in his experience and created the "method of imitation" based on the perception and pronunciation of oral speech based on written exercises. Rudolph Linder (1880-1964), based on his long-term experience, proposes to use the "method of written images" in teaching deaf children to speak. In 1911, he created the "Word and Image" alphabet. According to him, deaf children acquire written speech in the process of learning to read using visual aids.

Alexander Erlen later created a system of language training for deaf children called the "Belgian method". In language teaching based on this system, students were taught to understand oral speech by whole reading and lip reading of written words. E. Kern's "holistic method" can be cited as an example of another form of "written method". Teaching according to this method was carried out based on the use of writing instead of signs and dactyl speech in the process of teaching deaf people to speak.

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