

## **Methodology of Teaching the Native Language in Primary Education Based on the Gnoseological Approach**

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**Abstract.** *This article theoretically and practically examines the methodology of teaching the native language in primary education based on the gnoseological approach. It substantiates the scientific-cognitive essence of gnoseology, its role in the process of knowledge formation, and the importance of integrating this approach with didactic methods aimed at developing language competence in primary school students. Through the gnoseological approach, students' independent thinking, analytical mindset, and logical reasoning are developed, deepening the content and expanding the practical scope of native language lessons. The article also provides recommendations to enhance teaching effectiveness using modern methods, advanced pedagogical technologies, and innovative approaches.*

**Key words:** *Gnoseological approach, primary education, native language, methodology, knowledge, competence, innovation.*

### **Introduction.**

In the Republic of Uzbekistan, the education sector is recognized as one of the priority directions of state policy, and a number of reforms are being implemented to improve the system of continuous education. In particular, the Law “On Education” adopted on September 23, 2020, as well as the “Development Strategy of New Uzbekistan” for 2022–2026, define a number of important tasks aimed at improving the quality of education, developing the professional potential of teachers, and forming students' abilities of thinking and inquiry[1].

President Sh.M. Mirziyoyev, in his speeches, has recognized education as the key to development and the intellectual foundation of society. In particular, he states: “To build a New Uzbekistan, we must educate a new generation — young people who think independently and possess modern knowledge and professional skills.” These ideas indicate the necessity for education and upbringing provided at the stage of primary education to be profound, systematic, and scientifically grounded[2].

The topic covered in this article is directly related to at least two of the seven priority directions of the “Development Strategy of New Uzbekistan” — “Development of human capital and training of competitive personnel,” as well as “Creation of quality educational services for the new generation,” and is aimed at scientifically substantiating the pedagogical and methodological foundations of the

gnoseological approach in forming the modernized didactic foundations of primary education content[3].

### **Literature Review.**

Gnoseology is the theory of knowledge that studies the process of perceiving reality and acquiring knowledge through human thinking. When applied to the pedagogical process, thegnoseological approach serves to ensure students' free access to knowledge, actively involve them in cognitive activity, and increase the level of independent thinking and understanding. In lessons based on thegnoseological approach, students not only acquire ready-made knowledge but also gain the opportunity to logically analyze it and generate new knowledge[4].

The concept ofgnoseology (from the Greek *gnosis* – knowledge, *logos* – doctrine) is one of the important directions of philosophical science that studies the essence, sources, forms, and reliability of knowledge. The term “gnoseology” was first introduced into science in the eighteenth century by the German philosopher Christian Wolff (1679–1754). He attempted to separate this field as an independent philosophical direction and to shape it as a theory of knowledge. Although ideas about the process of cognition can be found in the works of ancient Greek philosophers, particularly Socrates, Plato, and Aristotle, its development as an independent field of study was deepened specifically in European philosophy, especially by Immanuel Kant (1724–1804)[5].

The main purpose of introducinggnoseology into science is to determine the nature of knowledge (its ontological and logical foundations); to study the stages of the cognitive process (sensation, perception, concept, thinking); to analyze the relationship between subject and object; to identify the difference between true knowledge and incorrect views; and to develop criteria for the justification, reliability, and correspondence of knowledge to truth[6].

Gnoseology serves not only as a methodological foundation for philosophy but also for sciences such as pedagogy, methodology, psychology, and linguistics. In particular, it makes it possible to scientifically explain questions such as how knowledge is formed in the educational process, how it is perceived, and how it is consolidated[7].

Jan Amos Comenius, in his work “*Great Didactics*,” put forward the following ideas: “Knowledge is the step-by-step development of the human mind on the path of understanding nature. True knowledge is formed on the basis of experience that is seen with the eyes, heard with the ears, and applied in practice. If education is organized in accordance with nature, knowledge will be firmly and steadily established in the human mind[8].”

In particular, the German philosopher, pedagogue, and psychologist Friedrich Herbart (1776–1841) made significant contributions in this field, as he attempted to develop a theory of education aimed at the intellectual development of learners and the formation of their intellectual skills. He paid special attention to the fact that the knowledge given to learners should develop their senses and will and

influence the educational character of instruction. According to him, “Cognition is a complex interaction between existing representations and new concepts.” Herbart connects the process of cognition with psychological states and volitional activity. He considers knowledge not only as a product of thinking but also as an important means of personal education. Therefore, he emphasizes that education should be based on psychological laws and organized through conscious and active cognition.

The famous philosopher I. Kant defined gnosology as “the science that studies the limits and possibilities of knowledge [9],” while Hegel interpreted the process of knowledge within the framework of dialectical development [10]. At the core of such approaches lies the deep comprehension and understanding of knowledge through human thinking.

The main principles of the gnosological approach — the gradual nature of cognition, the activity of the subject, and reaching truth through the means of thinking — are of particular importance in primary education, especially in teaching the mother tongue. In mother tongue lessons, methods such as working with texts, question-and-answer activities, logical reasoning, and encouraging analysis activate the student’s cognitive activity and serve to develop mechanisms of thinking formed on a gnosological basis[11].

Methodological approaches play a special role in the formation of language competence among primary school students. In mother tongue lessons, along with forming phonetic, lexical, grammatical, stylistic, and communicative competencies, the gnosological approach directs students toward deep thinking. For example, in text analysis, methods such as question-and-answer activities, creating problem situations, analyzing proposed ideas, and drawing conclusions through discussion transform the student into an active subject directed toward cognition.

Such methodological approaches imply the following: activating thinking through problem situations in the process of acquiring knowledge; directing learners to master knowledge not in a ready-made form but through independent inquiry; ensuring logical analysis and understanding of conceptual connections when working with language units; forming the learner as a subject and a source of knowledge[12].

Interdisciplinary integration plays an important role in cultivating certain qualities of an individual and developing their existing knowledge, skills, and abilities. The concept of “integration” lexically expresses meanings such as “closely connected,” “interrelated,” and “inseparable.” In primary grades, all subjects taught at this stage of the continuous education system are equally important in familiarizing students with the environment, increasing literacy levels, and developing speech. Therefore, conducting lessons in subjects such as “Alphabet,” “Reading,” “Mother Tongue,” “Mathematics,” “Upbringing,” and others by relying on their didactic opportunities contributes to the comprehensive development of students.

Through methodology based on the gnoseological approach, students' skills of thinking, analysis, generalization, and drawing conclusions actively develop during the lesson process. In addition, mother tongue lessons become not only a source of information for students but also a field of thinking. Therefore, the following practical recommendations can be proposed:

- increasing assignments in mother tongue lessons aimed at searching for knowledge based on problem questions;
- revealing connections between knowledge by creating concept maps based on texts;
- organizing lessons in an interactive form through gnoseological exercises (question-and-answer activities, analytical thinking, logical sequence);
- strengthening the communicative approach by applying language units in real-life situations.

**Results and Analysis.** Organizing 4th-grade mother tongue lessons on the basis of a gnoseological approach means directing the lesson process toward developing students' abilities to comprehend knowledge, engage in inquiry during the cognitive process, analyze, understand, and relate knowledge to real life. Below, we describe the experience of how this approach can be implemented in practical and methodological terms[13].

In order to organize 4th-grade mother tongue lessons based on the gnoseological approach, we structured the lesson stages based on the process of cognition as follows:

***Stimulating interest in knowledge:*** In the gnoseological approach, the need for knowledge arises from internal motivation. Therefore, beginning the lesson with life situations familiar to the student and problem-based questions activates their thinking and increases their natural interest in learning. This process strengthens readiness for acquiring knowledge and turns the student into a subject of cognition[14].

***Observation and reflection:*** The student independently observes words, sentences, and texts, and searches for logical connections between language units. At this stage, cognitive activity is carried out through analysis, comparison, and identification. Here, the teacher performs a guiding role, while the student begins the process of cognition through their own activity.

***Analysis and generalization:*** Based on observation, the student conducts analytical activity on language units, draws logical conclusions, and arrives at general rules. At this stage, knowledge is systematized and consciously acquired. In the gnoseological approach, this is a complex stage of cognition that contributes to the development of thinking.

***Practical application:*** Knowledge is considered mastered if it can be applied in real conditions. Through written and oral exercises, composing texts, and performing speech tasks, the student applies language units in practical activity. At this stage, theory and practice become interconnected.

**Reflection:** The student becomes aware of, analyzes, and evaluates their cognitive activity. Through questions such as “What did I learn?” and “What conclusion can I draw?”, metacognitive activity emerges. This contributes to deeper assimilation of knowledge and self-development.

Mother tongue topics are selected in a way that stimulates students’ cognitive activity:

**Teaching cognition through text-based work:** question-and-answer, analysis, identifying the main idea. In primary school mother tongue lessons, on the basis of the gnoseological approach, the acquisition of knowledge is organized not as the acceptance of ready-made information, but as a process of entering into the content, understanding it, and consciously mastering it. Working with texts, in particular: question-and-answer activities awaken the student’s active thinking position toward the text; text analysis expands the student’s semantic and logical understanding; identifying the main idea enables the student to develop the skill of distinguishing between important and secondary information. This process develops the student’s cognitive (knowledge-related), linguistic (understanding of language), and metacognitive (managing one’s own cognitive activity) competencies[15].

**Revealing the essence of knowledge through word and sentence analysis:** explaining parts of speech and sentence structure with logical interpretation. In the gnoseological approach, the essence of knowledge is revealed through analysis and generalization. Working with words and sentences in mother tongue lessons serves not only to master grammatical knowledge but also to understand structural, functional, and semantic relationships. For example, through discussion questions such as “What words are used in this sentence?”, “What does this verb express?”, and “Where does the sentence begin and where does it end?”, the essence of language units is analyzed. This approach forms students’ skills of consciously and purposefully understanding language and logically analyzing speech units. As a source of knowledge, the language itself becomes the object of study, and the student becomes an active subject of cognition.

**Inquiry-based tasks:** encouraging students to draw independent conclusions through questions. In the gnoseological approach, the process of cognition is based on active inquiry, meaning that the student is actively involved in learning. Tasks should be given in such a way that they: encourage analysis (“What kinds of sentences are used in the text?”), draw attention to mistakes and direct students to correct them (“What mistakes are there?”), and expand vocabulary (“What new word was learned?”). Such tasks develop the student’s independent thinking, observation skills, and linguistic sensitivity. The student reaches the stages of controlling, checking, and evaluating their own cognitive activity, which contributes to the formation of reflective thinking.

In the gnoseological approach, it is important to view the student as a subject of cognition. Therefore, the following are emphasized in the lesson: directing students toward cognition through methods such as “Circle of Ideas,” “Chain Question-and-Answer,” “I Know – I Want to Know – I Learned,” “Colored Thinking Balls,” “Edward de Bono’s Six Hats,” and “Thinking Circle”; discussion and

exchange of opinions strengthen students' speech activity and critical thinking; knowledge maps, clusters, and brainstorming methods help analyze and generalize knowledge.

Gnoseology also implies demonstrating the importance of knowledge within real-life contexts: real-life contexts are introduced in tasks, encouraging students to speak about school, family, nature, and city life; comparison tasks with characters are used, such as "If you were this character, what would you do?" and "What course of action would you take?"

At the end of the lesson, when evaluating students, not only the result but also the process of acquiring knowledge is taken into account. At the end of the lesson, students express their thoughts through questions such as "What did I learn today?", "What did I achieve?", and "What else would I like to know?" Assessment criteria are determined based on the levels of knowledge, skills, communication, inquiry, and understanding.

Applying the gnoseological approach in 4th-grade mother tongue lessons is a way of transforming the student from a simple recipient of knowledge into a creator of knowledge. Methodologically, this requires viewing the student as an active subject of cognition, directing them toward independent acquisition of knowledge, developing their thinking, and connecting learning with real life.

### **Conclusion and recommendations.**

Teaching the mother tongue subject in primary education on the basis of the gnoseological approach meets modern pedagogical requirements and forms students' independent thinking, critical approach, and active attitude toward knowledge. Therefore, it is important to regularly improve teachers' qualifications related to this methodology and widely introduce interactive and innovative methods in the educational process. Textbooks and methodological materials should correspond to age and psychological characteristics and include elements of analysis, generalization, and reflection. In addition, integrating mother tongue lessons with other subjects and increasing tasks aimed at students' independent acquisition of knowledge contribute to improving the quality of education. At the same time, the development of self-assessment and reflection strengthens students' metacognitive skills. As a result, the gnoseological approach plays an important role in effectively organizing the pedagogical process and makes it possible to further improve the quality of primary education.

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