



Pedagogical Basis of Studying Folk Epics in the Independence Period

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Abstract

The article provides a brief analysis of doctoral, PhD, PhD dissertations defended in the field of Uzbek pedagogy over the past thirty years, as well as published major monographs, scientific ideas in pamphlets, new ideas.

Keywords: *Pedagogy; Dissertation; Epic; Research; Scientific Problem; Task; Researcher*

Introduction

In the first years of independence, a number of researches and articles were written by our pedagogical scientists in the process of literary education, aimed at studying the issues of spiritual and moral education in folk epics, determining their place in educating the younger generation. In particular, in the research of BO Kadyrov special attention was paid to samples of folklore, even the first chapter of which was devoted to the analysis of materials in this field. The scientist searched in folklore materials for the manifestation of the elements of education in folk pedagogy: "As a result of the analysis and comparison of unique and diverse examples of Uzbek folklore, it is safe to say that in folklore a unique model of a perfect man has been created," he said. The scientist has developed methodological recommendations in a particular pedagogical system on the effective use of folklore in educating young people in the spirit of folk traditions.

Proceedings of the scientific conference were published on the occasion of the international celebration of the 1000th anniversary of the epic "Alpomish" (1999) [1]. In the attention of the scientific community, the epic "Alpomish" was evaluated not only as an ideological-artistic, perfect, multifaceted, encyclopedic work, but also as a "pandnoma work that provides the reader with cultural, spiritual and enlightenment food." Some conclusions were drawn about the role of the epic in the national upbringing, in particular, the impact of the heroism and courage of "Alpomish" on the younger generation. It was admitted as "Promoting the heroism and courage of this epic figure among students and the general public will serve to improve the idea of national independence." [2] The importance of this epic in the upbringing of children, the didactic factors influencing their interest in the exemplary qualities of Hakimbek's work were discussed [3].

Main Part

O.Madaev emphasizes the need to introduce the study of folklore as a separate theoretical course in general secondary schools, which today pays special attention to the values of the people, and gives a number of practical classifications to the scientific community: “Scientific observations in folk epics in recent years show that it is expedient to teach the epic "Alpomish", which is the flower of our epic, as a major epic work in schools in at least two stages: the first stage deals with the plot line of the epic, the first description of the images, the second stage the struggle for the unity of the Motherland and the people, the spiritual image of the national heroes, the description of science and profession, the formation of will and personality, the influence of Islamic philosophy on the epic , artistic skill problems... Another problem in the study of the epic "Alpomish" in secondary schools is the choice of the piece of art in the textbook, - said the scientist. He gave a correct and reasonable conclusion: In distinguishing the passages from the most remarkable plates of the epic, it is necessary to take into account that they give an idea of the general content of the work, the art, the principles of image creation. Teaching and motivating students to work on a given text will be the basis for mastering the epic in the process of reading outside the classroom.

Scholar D. Jumanazarova also supported O. Madaev's comments. It would be expedient to provide the necessary information on the history of writing, study and publication of the epic "Alpomish" in secondary schools the main idea of the epic is to strengthen the aspects of the struggle for the unity of the motherland and the people, the methods of spiritual and moral education of the epic heroes of the people in the modern textbook "Literature". At the very least, she believes that the stages of literary education should be mastered in the process of extracurricular reading and in extracurricular activities aimed at spiritual and educational purposes.

Among the literature related to the study of the problem, there are sources that have studied some aspects of the system of spiritual and moral education in folk epics. M.Murodov and A.Ergashev's book "Alpomishnoma" gives an analysis of traditions, customs, morals, values in "Alpomish" and epics of the same category, for example, "Yodgor", "Barchinbeka" and folk wisdom in the epic. It is presented to students under the name "Alpomish fertilizers". In the above-mentioned scientific work of D.Jumanazarova the need to study such wisdom, which is the flower of folk etiquette, in the process of extracurricular reading and extracurricular activities, classes and activities aimed at spiritual and educational purposes. It is said that the height of national thinking is due to the fact that it has a very large layer of spiritual and moral heritage with international glory. The most important thing for us, says D. Jumanazarova, is that the epic "Alpomish" has proved to be a leading didactic source in the spiritual development of students in the experimental fields, has a significant educational impact on the development of high spiritual and moral qualities [4].

In the books of M.Murodov and A.Ergashev "Qadriyatnoma" [5] folklore of social, domestic, family, spiritual and moral qualities, customs and values, born on the basis of dreams, struggles and aspirations of our nation and becoming an integral part of historical life, way of life The educational and didactic possibilities are explained in more detail on the basis of examples taken from his works. Due to its scientific popularity, this book can be used effectively at all stages of literary education in the classroom, in educational activities in extracurricular activities importantly, from the analysis and interpretation of spiritual and moral values in the development of high moral and ethical qualities of young people, teachers are also in their work experience, and parents in the upbringing of children.

In some of O. Madaev's works the most pressing problems of literary education are raised: the process of literary lessons and the lack of national ideology in their form and content, the old methods of analyzing works of art in the work of teachers. The Methodist scholar believes that “One of the main reasons for the escalation of unrest in our lives, the pursuit of a luxurious life, the betrayal of our compatriots is the poor quality and purposelessness of direct literature lessons”. In the article, based on many years of work experience, he was able to substantiate his comments on the example of the epic

"Alpomish", which is studied in 8th grade. In addition, in the pamphlet "Conversation with Alpomish" [6], the scholar has highlighted issues such as the freedom of the individual, the influence of Islam on the work, the expression of the human psyche, which has not been studied in detail in the epic. In the section "Wisdoms of Alpomish" are examples of wise words, phrases and proverbs from the epic.

K. Yuldashev in his book dedicated to the epic "Alpomish" rightly admits "Finding the artistic gems at the heart of the epic Alpomish, which should become the national book of every Uzbek, and identifying the aspects that make it a beautiful and long-lasting work, would ensure that the epic is understood and loved by the nation." The scholar's observations on the art of the epic and the spirituality of our nation, the new ideas in the system of scientific and creative approaches formed in our philological science, the unique simplicity and, at the same time, in-depth analysis can be used effectively in literature lessons. They are sure to be effective if language and literature teachers apply it to their work practices as much as possible. It is much easier to analyze other epics than this work model, which is devoted to the analysis of Alpomish, and serves as a theoretical basis.

In the article of A. Ergashev and R. Khakimov, he tried to substantiate the fact that the birth and growth of the epic hero in folk epics, the description of his various adventures by giving a wide place to moral systems by referring to the epic "Zaydinoy". [7] In particular, it should be noted that the folk prayers given to the epic heroes during the trip, analyzed the pedagogical basis of the farewell sermons, tried to determine their specific place in the spiritual and moral education.

The methodical manual of O.Musurmonova and A.Telegenov on the basis of materials of the epic "Alpomish" [8] gives practical recommendations on the role and importance of the epic "Alpomish" in educating young people in the spirit of our spiritual and moral values, the use of epic materials in secondary education. In particular, the forms and methods of educating young people in the spirit of spiritual and moral values in the process of studying the epic "Alpomish", the ways and means of educating students in the spirit of spiritual and moral values using the epic "Alpomish" in extracurricular activities.

A.Ergashev B.Uzakov's manual "Epics - a textbook of etiquette" [9] analyzes 40 advices (lessons) of 40 chiltons given to young Gorogly by epic patrons of the epic "Zaydinoy" from the epic repertoire of Kadyr Bakhshi Rakhimov. These exhortations are the true essence of the Uzbek folk didactics, as a guide and program on the greatness of man as a human being, what to pay attention to in his mental, physical, spiritual and moral development. Each of them is pedagogically substantiated to serve the learner to memorize, to think freely, and most importantly, to improve the richness and skills of oral speech. This guide also offers relevant questions and assignments after each lesson review.

In the manual of R.Mustafakulov and B.Yoriev the ideological and artistic features of the famous epic of our people - the epic "Alpomish" are scientifically studied, the system of symbols, didactic value is considered. Recommended for teachers of native language and literature, this manual provides new information on the new versions of the epic - Surkhandarya. In particular, the version of the epic told by Chorsha Bakhshi, the comments on the epics "Kungiryot" and "Khursuna" about the children of Alpomish and Boysari give a certain level of novelty to every reader, teacher of literature, enrich the knowledge and views in this area.

In recent years, the principle of special study of works of folklore in the textbooks "Literature" of secondary schools, the study of the importance of spiritual and moral education and values in them has intensified. This can be seen only in G.Kholbaeva's dissertation and other works [10]. Through the analysis of works of folklore, the scientist focused on the problem of forming national values in students in grades 5-7 and developed scientifically based methodological recommendations.

The main goal of D.Uraeva and L.Turaeva's textbook [11] is to identify convenient ways to teach college students about the nature, artistic-compositional and linguo-poetic features, image composition, main traditional epic motifs of the epic "Rustamkhan", which deserves a place in the epic repertoire of

Fozil Yuldash. The role and importance of the epic in the upbringing of young people is revealed in depth through a series of analyzes.

The methodological manual of these authors on the study of the epic "Avazkhan" [12] examines the importance of this epic in the development of students' worldview, beliefs and richness of speech, the development of artistic thinking. Analytical information is given to get acquainted with the nature of the genre of folklore, to know its stages of development, to acquire knowledge about the life, customs and psyche of the people, to understand the essence of our national traditions and their history. It is also commendable that the role of this epic in educating students in the spirit of respect and devotion to national values, encouraging them to preserve and collect the traditions and customs inherited from our ancestors.

The textbook, co-authored by U.Jumanazarov, A.Ergashev and D.Jumanazarova, provides feedback on issues such as the coverage of folk epics in the curriculum and textbooks of secondary schools, the system of methodological work on the study of folk epics [13]. Extracurricular reading lessons cover the methodological aspects of studying the epics "Alpomish" and "Zaydinoy" by Kara Bakhshi Umirov. In addition, the information provided in the textbook, such as suggestions and comments on the study of folk epics in the optional classes, the program of experimental work of scientific and pedagogical research, can provide practical assistance to teachers of science.

The use of the article "Problematic study of the epic" Ravshan "for science teachers in the last chapter of the monograph of K. Husanbaeva, Sh. Jamoldinova, I. Rahimova "Practical examples of the use of problem-based learning in the literary education of senior classes", and the use of this article by school teachers in the study of the epic "Ravshan" in their work, will certainly achieve its goal and will be excellent.

Sh.Djamoldinova's dissertation [14] studies the theoretical and practical problems of creating problem situations in the lessons based on folklore materials given in the textbooks "Literature" of secondary schools. In particular, the methodology of creating problem situations in front of students and finding a solution to the problem is studied, in the example Riddles and fairy tales in the 5th grade, proverbs and songs in the 6th grade, the epic "Ravshan" in the 7th grade, the epic "Kuntugmish" in the 8th grade and the epic "Alpomish" in the 9th grade. Articles published as a practical result of these make them easy to use for science teachers.

Conclusion

Thus, the problems associated with the placement of systems of spiritual and moral education in the science of education in folklore, including traditional epics, and the state of their study allowed us to draw the following conclusions:

1. In folk pedagogy, the educational and didactic potential of folklore, aspects related to the method of their study have been in the focus of attention of specialists-scientists at different times. Our philologists and pedagogues have done significant work in this area, which in turn serves as both a theoretical and practical basis for literary education.
2. The scientific research work created in the first years of independence can be assessed, *first of all*, as works that were initially free from the Soviet ideology, and then it is felt that the renewed scientific thinking is gaining momentum. *Secondly*, the fact that this type of work is led by a comprehensive, sound perspective on the scientific and theoretical basis, while at the same time being rich in practically relevant conclusions and recommendations.
3. Current analysis shows that the study of the pedagogical basis of folk epics shows the breadth of coverage, the analysis is deepening, but there are still a number of problems in the teaching of sciences, including literary education.

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