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Article



Nurmaxambet Borantayevich Akindikov  
Samarkand State Institute of Foreign Languages  
English teacher at English faculty-I,  
Uzbekistan

## SCIENTIFIC AND METHODOLOGICAL FOUNDATIONS OF TEACHING SAMPLES OF FOREIGN LITERATURE IN THE SECONDARY SCHOOL SYSTEM: SOME FACTORS OF NATIONAL-HISTORICAL AND FOREIGN EXPERIENCE

**Abstract:** The author of this article provides detailed information about the scientific and methodological foundations of teaching samples of foreign literature in the secondary school system, about some factors of its national-historical and foreign experience.

**Key words:** the role of literature in school, the younger generation, national historical experience, teaching methods.

**Language:** English

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### Introduction

Literature is a basic academic discipline that contributes to the formation of the spiritual image of the younger generation, moral and spiritual quest. The history of literature plays a key role in the emotional, mental and aesthetic development of a student, in his understanding of being and national identity; it is difficult to imagine the spiritual development of a nation without studying the art of artistic expression. The uniqueness of literature as a school subject is determined by its essence as one of the forms of culture, more precisely, as a phenomenon: literature aesthetically masters the world, through artistic images depicts the value and diversity of human existence. Has the ability to influence people with great force, getting acquainted with the spiritual and aesthetic values of the nation and humanity.

For centuries, literature has played a significant role in the development of society, standing at the intersection of art and science. Literature, including foreign literature, has not lost its relevance with its greatness and eternity, influencing national and sometimes universal

political changes, which led to the emergence and development of various forms of art in the life of a particular society. New literary styles have given people a sense of adaptation and cognition of the new reality, since literary works created at a high artistic level often go beyond the historical reality. Even now, when we read samples of ancient creations written thousands of years ago, far from our country, in other countries, we are amazed that practically nothing has changed, the wheel of history is spinning again, events are repeating themselves.

The topic of this article is very relevant and extremely important, because the place and role of foreign literature in world culture is very great. The literature of different countries and peoples is closely interrelated. We deeply understand and comprehend our national and Uzbek literature only by knowing the history of foreign literature. Therefore, another important aspect of our article is its use in school literature to create a holistic view of world literature, which is an integral part of both textbooks and Uzbek literature.

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The introduction of foreign literature into the education system in general, and in particular into the system of secondary and primary school education, has been taking place since the history of our domestic education system. "Most of the scientists who lived in the East and West were engaged in translation practice. The populist rulers, striving for the development of the nation, tried to gather scientists around them and create the necessary conditions for them to engage in translations. As a result, they have made a significant contribution to the transformation of scientific works created in different countries into the public domain, into the value of art and the art of one culture in another culture".<sup>1</sup> As our great ancestor Abu Rayhan Beruni said about his time, "all the collected samples of science were translated into Arabic, processed and described, and found a place in the hearts of people".<sup>2</sup> In this sense, madrasahs that received the status of higher educational institutions were of great importance.

"The first information about the madrasah can be found in the sources of the 10th century. Since then, these educational institutions in any form continued to function until the beginning of the twentieth century. According to the testimony of Academician V.V. Bartold, a poor peasant who lived in the village of Argun in the Atkar district near Samarkand, in 848 sent his two sons to study in Samarkand. At that time there were 17 madrasahs in Samarkand, where famous scientists of that time taught. Madrasahs in Merv and Nishapur are state-run, and teachers were paid. At the beginning of the XI century, government madrasahs were established, in which not only religious scholars, but also scientists of specific sciences gave lectures."<sup>3</sup>

According to historical sources, even before the Timurids, in some regions, depending on the scope of services provided by scientists for the development of science, the activities of the education system also developed and achieved high results. It is important to note that each madrasah, large or small, had its own curriculum, teaching aids, educational process and system, as well as internal procedures. Naturally, each madrasah team tried to raise its status, attract a student who wants to study. Most importantly, almost all madrasahs have served for centuries to educate, educate the talented young generation, and increase the potential of a perfect human personality. Madrasahs that have achieved high results in this regard have a wide scientific scope, have state significance, have

the status of scientists and are considered huge centers of knowledge and enlightenment. Mirzo Ulugbek built one of these madrasahs in Samarkand. However, ancient history did not know guns, battles, genocidal wars. Because of these unforgivable mistakes of history, many educational centers, mosques and madrasahs were destroyed and destroyed. It was estimated that before the revolution, only two percent of the population of Turkestan were literate. The authors of this conclusion made this decision because they did not know the alphabet, which is read from left to right (Arabic). In fact, the Central Asians (from the VIII-IX centuries) were literate in Arabic. There has never been a village in our country without its own mosque or madrasah. Unfortunately, by the Soviet era, most scientific schools were destroyed by "cultural revolutionaries" in the 1920s and 1930s. Some of the surviving schools and madrasahs began to close one after another. The content of public education, the system of training and guidance have radically changed in a "new" way, Russified programs, textbooks, manuals have been created. Enlighteners Mahmudhoja Behbudi, Abdurauf Fitrat, Abdullah Avloni, Munavvarkori and others, who understood the true goals of the "cultural revolutionaries" of the Soviet era, sometimes openly and secretly fought against the Soviet colonialists, which was reflected in their scientific, political and literary works.<sup>4</sup>

It was only in the mid-1980s that it was possible to revise previous estimates, to fairly assess the directions whose creators were previously considered dangerous. The works of poets who had previously taught at the madrasah were republished. Although madrasahs are critical of the history of the teaching methods used in them, some comments have been made. In this regard, the information contained in the second textbook "History of Uzbek Literature", written by academician Vahid Abdullayev for universities, deserves attention. The scientist provides information about almost all madrasahs that originally operated in Central Asia. Although he is a little critical of the disciplines taught in the madrasah, based on the requirements of the time and ideology, he also expresses his interest in the science of the madrasah, quoting some facts: "The period of study in the madrasah was 15-20 years, more than 137 subjects or books were taught."<sup>5</sup> It is clear that the scientist was well aware that a student who had studied more than 137 sciences and books in a madrasah would certainly

<sup>1</sup> Сафаров Ш.Таржимашуносликнинг когнитив асослари. Монография.-Тошкент, "Наврўз" нашриёти, 2019.-4 с.

<sup>2</sup> Wilson B. Humanities in the Arabic-Islamic World.- Dubluque, Iowa: C. Brown Company Publishers, 1973.-P. 377

<sup>3</sup> Турсунова М. Мадрасалар таълимида адабиёт сабоғи. Монография. – Самарқанд: СамДУ нашри, 2010. – 110 б.

<sup>4</sup> Турсунова М. Мадрасалар таълимида адабиёт сабоғи. Монография. – Самарқанд: СамДУ нашри, 2010. – 34-42 б.

<sup>5</sup> Абдуллаев В. Ўзбек адабиёти тарихи. II-китоб. Тошкент: Ўқитувчи, 1980,14-бет.

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not remain in the dark for 15-20 years. Because it is not difficult to understand that many sciences were studied in the madrasah, including domestic and eastern foreign literature, and it is impossible to say how many scientists received education as a result, but only to provide important information. Similar information can be found in other textbooks, historical sources and encyclopedic dictionaries created in those years.<sup>6</sup>

According to historical documents and sources, from the 10th to the beginning of the 20th century there were 386 large and small madrasahs in Central Asia. "Among them were small madrasahs that operated for a short time, and then closed. This number has changed naturally at different times due to changes and conditions of socio-political life."<sup>7</sup>

The issue of studying the system of continuing education, which was consistently implemented in madrasahs, attracted the attention of many scientists. However, it was not possible to shed light on the real history of the subject, to comprehend it. It was only as a result of our country's independence that the process of honest study and coverage of the history of the education system, the history of Eastern science, culture and values began and opportunities were created. On the pages of the revived history, information about the history of the madrasah began to be mentioned. They found out the reasons why the amount of knowledge of our great ancestors who were educated in them could be at the encyclopedic level. The scientific research of Academician Boturkhon Valikhodzhaev deserves special attention. Talking about madrasahs that played an important role in the development of Oriental science and the educational process in them, the scientist proved with the help of sources that today's educational institutions are the legal successors of madrasahs.<sup>8</sup>

Today we can give such general information about the education system of our country before the twentieth century, based on the research and research of modern scientists. In the Middle Ages and in the XII-XIX centuries, literature was one of the main disciplines in the madrasah. However, education in the context of the Islamic faith and the rules of Sharia, Arab-Persian and other centuries, where Turkic and Old Uzbek languages prevailed, did not emphasize foreign literature. The emphasis is on the level of artistic text, ideological maturity, artistic wealth. A number of studies on this subject are described in the conclusions of existing

textbooks on the history of literature. At the same time, many lessons can be learned from the lessons of the literature of the past and those that have been useful in practice. In particular, on the basis of new research and written sources, the report made at the International Scientific Conference on Mirzo Ulugbek's contribution to the development of world science in Samarkand on June 9-11, 2009 was scientifically analyzed. As a result of scientific research based on some historical documents and written sources, the following conclusions were made: 1. The teaching methodology was chosen in accordance with the various disciplines taught in the madrasah, and part of the sciences is closely related to methodological science. It is intended for the invention and application of teaching methods. For example, the method of reading by reading, the method of working and compiling a dictionary. 2. Open methods have found application in practice in the sciences, the knowledge of which is perceived by the mind. 3. Unique methods of conducting events for mastering complex texts have also been developed. 4. Some of these teaching methods have also been used to study parts of natural literature.

By the time of independence, especially in the early years of its existence, it would have been quite difficult to create a program for high school graduates whose works of world classical literature, such as E. M. Remarque, had to be presented and taught in practice. The great socio-cultural changes that have taken place in society, the great reforms that have taken place since the country gained independence, the transition of the secondary education system from 10 to 11 years, the question was who to recommend to the curriculum and who to study independently. As a result, it is recommended to use the program for lyceums and gymnasiums of humanitarian profile for gifted classes of 11<sup>th</sup> grade, the use of programs created for national schools in general secondary schools where the course "World Art Culture" is implemented. Now the programs not only mentioned the names of the authors, but also listed the issues that students had to discuss at graduation. The right of students to choose a literary text for extracurricular reading was also introduced.

Currently, the practice of teaching the history of national Uzbek literature as an integral part of the history of world literature extends to the secondary school system. The experience of reflecting the general principles of studying Russian literature and

<sup>6</sup> Турсунова М. Мадрасалар таълимида адабиёт сабоги. Монография. – Самарқанд: СамДУ нашри, 2010. – 34-42 б. Асосий статистик манбалар ушбу қўлланмадан олинди.

<sup>7</sup> Турсунова М. Кўрс. манба.-37 б.

<sup>8</sup> Валихўжаев Б. Олий таълим тизими тарихининг теран илдизлари. «Маърифат» газетаси, 2001 йил, 19- декабрь.; Яна қаранг: Шу муаллиф: Мирзо Улуғбек даври мадрасалари. –

Самарқанд: СамДУ нашри, 2001. ; Шунингдек: М.Турсунова. Адабиёт дарсларида шарҳлаш усули «Алпомиш»дostonи мисолида. «Тил ва адабиёт таълими» журнали, 1992 йил, 4-5 сонлари.; 3 М.Турсунова. Шарқона ўқитиш усуллари «Эрон ва Турон» Халқаро конференция материаллари. – Техрон: 2001, 13-14 февраль.

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foreign literature at the qualitative stage, various processes taking place in modern world literature, within the framework of secondary school curricula has the following content: Parallel study of domestic and foreign literature; in which literary similarities, parallels naturally arise during analogies. Such approaches allow students to conduct a comparative study of foreign and domestic literature, in which it is important that the historical reality reflected in the selected literary text and the artistic and aesthetic, literary and philosophical problems posed also have common features. It is also important to include in the curriculum the selection of works by writers of universal artistic and aesthetic significance, such as

Remarque, which for various socio-political and other reasons went unnoticed, which in a peculiar way depicted the theme of the First World War.

To conclude, a student can study a general literature course, including samples of foreign literature, in the general education system or through the vocational education system. In both cases, the principle of problem-based learning is observed at the basic level. Students will be introduced to the basics of science, while the traditional foundations of science will be preserved. The purpose of the profile-professional level is to provide in-depth knowledge, prepare students for professional activity in the relevant field.

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