



FROM THE EXPERIENCE OF STUDYING ROMANTIC-ADVENTURE EPICS

Shokirjon Sattorov

Researcher of Termez State University, Uz

Article history:	Abstract:
Received: 6 th April 2021 Accepted: 22 th April 2021 Published: 8 th May 2021	The article provides comments on the study of folk epics on the theme of romance-adventure in secondary schools. Recommendations for the analysis of epics in the cognitive, affective, and psychomotor directions are set out.
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At the center of the ideas of Uzbek folk epics from time immemorial, universal and national values such as purity, honesty, truthfulness, justice, eloquence, integrity, dignity, pride, forgiveness, dignity, tolerance, honesty and religion have existed among generations. This possibility is evident in the epics when the culture of human relations is reflected in universal values. For example, the harmony of adults and children, respect for parents, parental attitudes, and passion for the profession, faith and love for the motherland, loyalty to friends is among them. Socio-political, spiritual and moral values in the epics are characterized by a wider expression than other issues of worldview. In the immortal epics created by the people, the relationship between nature and man is deeply reflected. Therefore, these ideas, views and attitudes in the epics are not only a necessary value for one people, one nation, but also universal values that are valuable for many peoples and nations [2; 67]. Folk epics the ideas of humanity at the center of human happiness, freedom, spiritual and moral perfection, love of country, exaltation of the human race, respect for it. At the heart of these ideas is the love of our ancestors for their motherland, patriotism, hatred of invaders, courageous struggle, respect and love for women. The epics embody national and universal values such as kindness, love, honesty and piety, honesty, and study these aspects. Analysis requires the use of various pedagogical technologies. In the 7th grade literature textbook, the study of the epic "Ravshan" is given under the heading "Echoes from the past." 3 hours are allotted to study the epic. At the beginning of the lesson, we must first keep in mind that the student is a young teenager at this age. When teenagers of this age read a work, they focus mainly on the actions of a character that has a strong influence on them, rather than on the characteristics of the protagonists. They are more interested in the image of children in the work, they want everything to be done clearly and quickly [2; 103]. With this in mind, the teacher is required to patiently teach and shape adolescents of this age into a culture of reading. Taking into account that this is the first time that a student in this class is exposed to the genre of epics, the teacher in the first introductory hours of the topic the general scope of folk epics, a special place in the series of romance-adventure epics "Gorugli" the place and the bakhshis who perform them will also have to give a general idea of the streams. Brief theoretical information about the history of the epic and the son of Ergash Jumanbulbul (1868-1937) was given, after which the teacher introduces the reader to the passage from the epic. First of all, it is advisable for the teacher to be familiar with the full version of the epic and to formulate conceptual (logical) questions on the epic. Kipchak, the teacher of the passage in the epic figurative reading with attention to the elements of the dialect, the manifestation of the whole charm of the text, and the leading of the reader's imagination to that time and space are important. It takes 24-25 minutes to introduce students to a piece in a textbook. Students who wish to read the full version of the epic should also be given detailed advice on where to get the work and how to read it. Homework is to read the whole story in the textbook, mark the necessary numbers and unintelligible words, find the main points, divide the text into meaningful parts, and make a plan based on the text. Assignments to memorize lyrical passages from the epic are also recommended. It is advisable to divide the class into four groups in rows and give them specific individual tasks. In particular, the first (group) students were given a text about Gorogly's grandson Ravshan, who went to the house of his son Avazkhan as a suitor and told his story; second (group) rowans Ravshan went to Shirvan (towards Zulhumor, the daughter of the Karakhan king), Hasankhan bit his finger and said a word to his only child. In the third (group) line Ravshan is instructed to memorize the text of his father Hasankhan telling him that he had passed, and in the fourth (group) Ravshan, who went to Shirvan, is asked to memorize the text that his father Hasankhan wished for. The study of folk epics in this way is tantamount to understanding the classical epic epics of the East; in particular If the methodology is based on [3], the efficiency will be higher.

The second hour dedicated to the study of the epic is about the epic "Ravshan". At this hour, the literature teacher will tell about the traditions and customs that our ancestors followed in the past that the events of the epic were created on the basis of common traditions in the epics of the Turkic peoples. It should be noted that the role of romance-adventure epics in folk epics and the main theme of romantic conflicts. The history of the creation of the

epic, its existence to this day Ergash Jumanbulbul oglu (1868-1937) and the folklorist scholars who wrote it. In general, such words as "Doston", "Bakhshi", "Oqin", "Jirov", "Shoir", "Halfa" are given special attention and definition. The student is analyzed based on the text of the work around 28 questions given in the textbook on the topic. It is not possible to enrich the student's feelings and develop his thinking just by mastering the teacher's opinion. Therefore, the student's themselves should try to analyze and think about the literary text, to find the charm and magic in it [1; 57]. Interdisciplinary integration should be taken into account in the analysis of the epic. For example, based on the specific processes of the text, it is intended to memorize and consolidate the knowledge acquired in such disciplines as language, history, geography, biology, zoology. In the field of literature teaching methods there is a theory of "Bloom's taxonomy", which is cognitive (know, know, understand, apply, analyze), affective(feeling) and psychomotor (creation). At the same time, it is necessary not to ignore the factors that determine the pedagogical, psychological aspects of literature, which are unique to teaching [4]. Therefore, some questions that are not asked in the textbook should be raised by the teacher. For example, place names such as Taka-Yovmit eli, Vayangan, Khunkhor, Arzrum, Shirvan eli correspond to which regions today? Khan Dallin from Hasankhan Arzrum why do i run away? Where did the kidnapping tradition come from? Why did Avazkhan refuse to go to his father Gorogly, who went to his house as a suitor? Questions such as reveal the reader's affective approach, feel, and inner excitement. In the psychomotor (creative) direction, students are expected to change and develop their practical skills by drawing pictures, writing poems, making emblems, or writing ideas that make an impression on the story. Assignments such as homework require the student to read a piece of the epic in the game. At the given hour, special attention is paid to the means of poetic art and artistic representation in the epic, its content, the analysis of the protagonists of the work. In the analysis of the symbols of Gorogly, Miskolpari, Yunuspari, Hasankhan, Avazkhan, Ravshan, Zulhumor, brothers and sisters in the epic, the students' attention is drawn to the beliefs, beliefs, customs and traditions they practiced. The analysis continued it is emphasized that the main part of the epics is devoted to romantic adventures, and the Uzbek people have valued true human love since ancient times. It is useful to draw students' attention to the fact that our ancestors chose a companion based on their spiritual and physical maturity, and courageously fought and defended their honor on the way to the grave, which has become a moral example to the peoples of the world. This is as a result of the heroes adhering to national and universal values it is necessary to create conditions for students to analyze what they have achieved or vice versa.

The third hour will provide theoretical information about the artistic image and the figurative image, which will focus on the concepts of image, hero and character in the literature, as well as artistic elements in the epic, such as rhetoric, allegory, satire. The given information is described in the example of the cases in the epic. It is advisable to give students assignments to be done in class during the lesson. In particular, the images in the epic are primary, secondary, and negative to separate characters, to distinguish figurative and exaggerated cases from the text, to copy byte words at the level of proverbs and sayings, as well as traditions and customs, to mark the necessary numbers and obscure words, to compile dictionaries tasks such as finding and dividing them into meaningful parts. Another important task is the power of words, to seize the opportunity is to saturate children through poetry, to make them feel the heart. As long as the word is a clear, vivid, vivid expression of human experience or thought, we can see how untouched and painful it is for emotional thinking. That is, the artistic word itself acquires a beautiful meaning, as well as reflecting the beautiful experiences, deep thinking [5:60]. At the end of the lesson, the teacher finds the audio version of the epic set by the bakhshi and announces it to the students. It excites students, increases their activity, enriches their imagination about the heroes, complements their knowledge of the past cultural and everyday life, and serves as a visual aid in the regulation of historical and theoretical knowledge. At the end of the lesson, students are asked to write a short essay on the impressions of the read and studied epic. In general, the epic "Ravshan" teach readers a strong Islamic faith, honor, truth, etc. A pure love is a very important source in educating in the spirit of devotion to the motherland and the people. Establishing additional classes, optional classes and clubs in the systematic study of folk epics in schools; It is advisable for literature teachers to organize clubs called "Ancestral Heritage" or "Ancestral Civilization".

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