

METHODS OF DEVELOPING NATIONAL AND GENERAL COMPETENCES IN
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ANNOTATION: This article discusses the issues of developing national and general cultural competencies in literature lessons for students (grades 5-7) studying in general secondary schools. Traditional and modern methods of instilling national and general cultural values in students through certain literary sources are studied. New methods are developed on the values that should be established in the pedagogical activity of the teacher in literature lessons, taking into account the age, gender and mental state of the student.

KEYWORDS: Competence, competence, literary education, textbook and program, national and general cultural values.

INTRODUCTION.

In world literature In fiction, the reflection of the national spirit is one of the issues that is constantly under attention. Because literature cannot be separated from the nation and its fate, from the expression of thoughts and ideas of universal importance . Since the issue of the national spirit in fiction is manifested through the prism of the creative soul, examining this issue in close connection with the author allows us to get to the core of the issue. As a result, the specific aspects of the creative laboratory become clearer. This, in turn , confirms how relevant this topic is.

As the President of the Republic of Uzbekistan Sh.M. Mirziyoyev emphasized: "...attention to literature and art, culture is, first of all, attention to our people, attention to our future . ¹" In the words of our great poet Cholpon, " When literature lives , the nation lives . A nation whose literature does not die , whose literature does not contribute to its development, and whose writers do not produce it, will one day be deprived of feelings , thoughts , and ideas , and will gradually enter into crisis . A nation that denies it declares itself to be in crisis . "²

In literary studies, the issue of nationality has become one of the main issues on the agenda in recent years as a result of changes in the psyche and consciousness of people . This situation requires a reconsideration of our national values in terms of artistic and aesthetic principles . A deep and objective analysis of mature works that reflect the spirit of the nation is one of the important tasks facing literary studies today .

In the world, the tasks of improving the system of educating students on the basis of national, universal and universal values, and preparing them to form socio-cultural knowledge and skills are becoming increasingly urgent. This creates the need to form national and universal competence based on improving the pedagogical process aimed at teaching students to be loyal

¹Мирзиёев Ш.М. Адабиёт ва санъат, маданиятни ривожлантириш – халқимиз маънавий юксалишининг мустақкам пойдеворидир // Халқ сўзи. 2017. 4 авг.

² Чўлпон. Адабиёт надири?// Садои Туркистон, 1914 йил, 4 июн.

to the homeland, kind to people, and faithful to universal and national values , guiding them to understand artistic and artistic works , and to know values of universal importance .

In the developed scientific research institutes and international centers of the world, a lot of scientific research is being conducted to improve the education of national and general cultural competence and, through this, to develop effective mechanisms for teaching students to be loyal to the homeland, selflessness, respect for national and universal values, to cultivate a noble personality based on literary and artistic education , and to respect the beliefs , values, lifestyle, customs and traditions of others based on the formation of a worldview of tolerance and generosity . For this, there is a need to improve the system for educating national and general cultural competence in students , developing socio-cultural knowledge and skills, valuable attitudes, and tolerant thinking in them . Therefore, there is a growing need for many scientific research to improve the theoretical and methodological foundations of developing national and general cultural competence in students , and to create pedagogical opportunities and conditions .

The development strategy of New Uzbekistan also sets as one of the priority tasks "to educate young people in the spirit of patriotism, civic sense , tolerance , respect for laws, national and universal values , as individuals who can resist harmful influences and trends, with firm beliefs and views on life, and to protect them from actions that violate moral foundations, from the ideas of terrorism and religious extremism, separatism, fundamentalism, violence and cruelty . " In order to implement such tasks, the tasks of improving the system of forming a national and universal worldview in students are of priority importance.

Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated April 6, 2017 No. 187 "On approval of state educational standards of general secondary and secondary specialized, vocational education", Decrees of the President of the Republic of Uzbekistan dated January 28, 2022 No. PF-60 "On the Development Strategy of New Uzbekistan for 2022-2026 " , dated October 8, 2019 No. PF-5847 "On approval of the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030", Resolution No. PQ-4038 of November 28, 2018 "On approval of the Concept for the further development of national culture in the Republic of Uzbekistan", Resolution No. PQ-3775 of June 5 , 2018 " On additional measures to improve the quality of education in higher education institutions and ensure their active participation in the comprehensive reforms being implemented in the country " This research work will serve to a certain extent in implementing the tasks set forth in other regulatory and legal documents.

METHODS.

One of the urgent tasks of literature education is to study, analyze and discuss the treatises and works of Eastern scholars and thinkers in various areas of education, upbringing and culture, to substantiate the fact that the scientific heritage written by them was a turning point for the development of almost all areas of science, knowledge and culture throughout the world, and through it to cultivate national pride, honor, loyalty to the Motherland, and love for the country in the minds and consciousness of the growing younger generation. By teaching the works of such great scholars, a literature teacher begins to form oriental education in students. The concept of oriental education reflects the qualities that are inherent in the peoples of Eastern countries, in particular in ours. Historical sources state that the countries of the Near, Middle,

and Far East have been the centers of material and spiritual culture since ancient times³. There are qualities inherent in all Eastern peoples, including the composure of peoples, patience, resolving social problems through negotiation, kindness, solidarity, and others. Such Uzbek qualities, which have educational significance in the life of humanity, spiritually educate a person. The child of a spiritually mature person will grow up to be well-mannered and well-rounded.

We know that the Uzbek people have always been distinguished from other nations by their humility, composure, contentment, and modesty. The proverb "The humble are perfect, the arrogant are depraved" is not said for nothing. Alisher Navoi in his poem "Khayrat ul abror" says: "Even if you are blessed with the power and energy of heaven, choose humility on earth. Even if the burden of sorrow and grief crushes you like a mountain, stand under it like dust. Even if stones fall on your head like rain, hold your head high like a violet⁴." By citing these sentences, the poet pointed out that young people should be discouraged from arrogance and conceit. It is no coincidence that Navoi's work in the spirit of this proverb is cited in school textbooks. No matter which work of Navoi we turn to, they always breathe the breath of oriental upbringing. We can even see the orientalism in Navoi's poems and sayings, calling for becoming a perfect person.

To please one's parents, to always be ready to serve them, and not to look them in the eye is both a duty and a duty for every child. There will never be a shortage of children who receive their prayers. Alisher Navoi's advice, "It is worth sacrificing your head for your father and your body for your mother," should be a motto for all young people and a practical program. Unfortunately, it is a sad situation that there are people in life who do not follow this. Human qualities and values that have been formed over the centuries and have become the content of our lives always have a special value. For example, patience, contentment. It is clear to all of us that the saying "If you are patient, halva will grow out of the cave" was not said in vain. We can see the embodiment of this contentment in the example of the hero of the story "Satisfaction" in Otkir Hoshimov's work "The Works of the World". In the story, the Uzbek woman's fortitude, patience and contentment are glorified, while the second heroine of the story, who is addressed as "Kelinoyi", condemns negative qualities such as ingratitude and complaining about everything. By teaching children such stories and tales, we can form concepts about negative and positive qualities in their minds. It is not for nothing that our people have said the instructive thoughts "A contented person is the best of people, a contented person is the richest of the rich."

Indeed, our people have always been one of the nations rich in moral qualities. When raising their children, our ancestors paid great attention to their behavior, speech, how they behaved in front of people, what they thought about, who they communicated with, and what words they tried to express their thoughts and ideas. They effectively used fiction to form healthy thoughts and nationalism in their minds.

³Tuxtayev.O.X. Tarbiya jarayonida milliy qadriyatlarning o'rni. Uslubiy qo'llanma. Toshkent: Qamar media, 2022. – 43 b.

⁴Tuxtayev.O.X. Tarbiya jarayonida milliy qadriyatlarning o'rni. Uslubiy qo'llanma. Toshkent: Qamar media, 2022. – 43 b.

Let us pay attention to the following poem by the poet Erkin Vohidov. It is written that the concept of the neighborhood, which is characteristic of the Uzbek nation, is completely incomprehensible to some people, especially Westerners. In the poem "Advice to a Thief", the poet, in the "lamenting" language of the "grandfather", lists the customs related to this element of society one by one and advises that "all thieves are always present" not to go near the neighborhood :

Mahalla ham zamonbop
Bo'la qolsa qaniydi...
Bemazalar hammasi
Bir-birini taniydi.

The neighborhood is also modern.
I wish it could happen...
All the bad guys
They know each other.

That's why everyone you meet greets you - it's a must to receive a greeting. Receiving a greeting will be in trouble : " *Goodbye*", *He will block your path first. "Your seven fingers are questioning and crushing your hand."* Naturally, this situation is not favorable to a thief who is accustomed to fooling people. Normally, he shouldn't see anyone, no one should know him. But in the Uzbek neighborhood, that's not possible. Here are some of the characteristics of the Uzbek character:

O'rlab uyga etaklar,
Mehmon qilar osh bilan.
Bundan urgani yaxshi
Boshginangga tosh bilan..

crying ,
They entertain guests with soup.
It's better to hit than this.
With a stone to the head..

the lyrical and epic works given in the Literature textbooks for grades 5-7 of secondary schools into the following groups according to the leading characteristics of the images in them in the poetic realization of the national spirit:

➤ Developing national competence through the human image ;	Rahmat Fayziy's novel "Hazrati inson"
➤ Developing national competence through the image of a friend ;	
➤ Developing national competence through the image of parents ;	"Scream"
➤ Developing national competence through the image of a child	"That boy "

These images clearly reflect the national spirit and Uzbek spirit. In particular, *the image of Man alone* has a special place in Uzbek literature, as it has both national and universal power.

When it comes to the image of man in literature, every poetry lover first thinks of Erkin Vohidov's "Elegy of Man." In the poet's eyes, man is the greatest and most beloved of all creatures:

Sobit-ul sayyorada, inson o'zing, inson o'zing,
Mulki olam ichra bir xoqon o'zing, sulton o'zing.

On the fixed planet, man is himself, man is himself,
You are a khagan, a sultan in the world of wealth.

In the eyes of the Creator, man is the embodiment of greatness. Allah created him great. Linguists also emphasize that the content of this poem is focused on the greatness of the human image: "In each line, the word "yourself" is repeated, and its repeated use emphasizes and strengthens the meaning. In this poem, the word "yourself" is used to emphasize the phenomenon of man, draws attention to him, and emphasizes his dignity, his place in the world, in society ⁵." But the greatest creation of Allah forgets his original mission in the guise of life. He becomes a slave to living. He becomes a slave to his own power.

In works created in Uzbek literature, the image of a friend is of particular importance and is considered an image that literally carries a national character. A number of poetic and prose works included in the Literature textbook for grades 5-7 of secondary schools are also valuable in that they more clearly express the unique character of the Uzbek nation in terms of views on friendship, loyalty, and betrayal.

In the examples of Erkin Vohidov's artistic creativity, which are included in the school literature textbook, *the image of parents* is of particular importance in the expression of the national spirit through artistic images. It is worth noting that these images are literally the embodiment of Uzbek parents. They reflect the most national aspects characteristic of the Uzbek people. It can be said that the image of father and mother in Uzbek literature manifested its true artistry in the work of E. Vohidov. The most beautiful example of these images is found in the poet's epic poem "Nido" and acquires a completely national appearance. In fact, the epic poem itself is a work that fully reflects Uzbek life, its goals and spirit. The expressions, language and style used by the poet in it help to vividly reflect the national spirit. About the national features of the work, Sh. Nazarkhanova expresses the following thoughts: "In the text of the epic, folklore genres such as proverbs (Do not be a child of your father, be a child of man; A pillar is strong if it falls, a pillar), prayers (Your eyebrows are like your father's... May your life not be like that, my dear), children's word games (We will scatter from house to house and celebrate a wedding) are united into a single whole. Wisdom is created in the tone of the proverb, and intention in the tone of the prayer ⁶." In the epic "Nido", which is considered the crowning glory of E. Vohidov's work, national values are clearly visible. In particular, the image of father and mother in the epic is a literal image of Uzbek parents.

In the epic, the image of a selfless Uzbek woman who dedicates her life to her children is revealed through *the image of a mother*, and the poet embeds his views on love, kindness, loyalty, and selflessness in this very image. The mother says to her child:

Orom ol, men senga
Allalar aytay.
Tongda peshonangdan

⁵Келдиёрова Г. Ўзбек бадиий нутқида антитеза.ф.ф.н. дисс.... Т. 2000. Б.19

⁶Назарханова Ш. Эркин Воҳидов дostonлpида фольклор оҳанглари.То қуёш сочгайки нур. Т.Ўзбекистон. 2016. Б.271.

O'pib uyg'otay.

Relax, I'll take care of you.
God knows.

From your forehead in the morning

I'll wake you up with a kiss - Reading the verses, every reader sees a mother waking her children up early in the morning with a kiss on the forehead, and from this very situation, every Uzbek sees the image of his or her family. It is said in the mother tongue:

Sen uchun, men uchun,
O'z uchun emas,
Faqat o'zbek va yo
Rus uchun emas,
Butun Yer – undagi
Bor avlod uchun,
Dunyoda eng qutlug'
E'tiqod uchun
Uzoq o'lkalarda
Qon kechib hozir
Otang hayot uchun
Jang qilayotir.

For you, for me,
Not for yourself,
Only Uzbek and
Not for Russians,
The whole Earth – in it
For all generations,
The happiest in the world
For faith
In distant lands
Bleeding now
Your father for life
He is fighting

- In some sense, all mothers and even the worldview of the entire nation is manifested. After all, the tolerance and mutual love inherent in the Uzbek people are expressed in the native language. Here, the national spirit lives in the image of the mother. She expresses confidence in the bright future of her child, and with her motherly heart believes in his happy days.

Sen bizlar ko'rganni
Ko'rmagaysan hech,
G'urbat yo'llaridan
Yurmagaysan hech,

What you saw, we saw.
You never see,
From the paths of exile

If you don't walk- The verses express not only the hope of bright days, but also the image of a praying Uzbek mother. Regarding the image of the mother in the work, T. Dadabaeva expresses the following thoughts: "Our faithful friend, who stands by us even in the most difficult moments of life, is undoubtedly our mother. She also has her own worries and anxieties at this moment. Nevertheless, I want to praise the mother who found the strength to hold the bud of love that rose from the suffering in her heart for her child⁷."

One of the central symbols in the epic, the image of *the Father*, is also reflected in the work in a unique way. The poet draws the image of the father in his own unique style. The father hardly speaks in the epic. However, from the beginning to the end of the work, the reader understands the most subtle aspects of the image of the father. The courage, patriotism, and humanity in the image of the father live in the content of the work. The image of the father reflects the image of true Uzbek fathers during the war.

⁷Дадабоева Т. Нидо достонида қаҳрамон руҳияти орқали давр муҳитининг ифодаланиши. Э.Воҳидовнинг сўз қўллаш маҳорати. Республика онлайн илмий амалий конференция материаллари. Гулистон. 2020. Б.88

Bobolarning hikmati
 Hayotga yorug' yo'ldir.
 Otang bolasi bo'lma,
 Odam bolasi bo'l, der.
 Bu so'zni ilk bor menga
 O'rgatgan otam edi.
 Men otam farzandiman,
 U esa odam edi.

The wisdom of the ancestors
 It is a bright path to life.
 Don't be your father's child,
 Be a child of man, he says.
 This is the first time I've heard this word.
 It was my father who taught me.
 I am my father's child,
 And he was a man.

Our people have a proverb: "Don't be your father's child, be a human child." The creator purposefully uses this proverb to create the image of a father and continues the proverb artistically: "I am my father's child, and he was a human." This very expression reveals the true nature of a father.

Father is the embodiment of dignity. The child receives and learns all the qualities from his father. In the work, while creating the image of the father, the author also reveals the national image of the father through the language of others. Expressions such as "*My mother stroked my head and said, 'O'sha degan atangga' (My father was like that), 'My school of courage was my father, Jonfido'*" serve as the basis for the full formation of the image of the father. In E.Vohidov's work, the images of father and mother serve to improve the national competence of the student.

"In order for literature to successfully fulfill its function as a textbook of life, it must have a very high aesthetic value, that is, it must be artistically perfect and complete. Mediocre works that superficially describe life, devoid of deep and weighty thoughts, and built on artificial and fabricated events will never leave any noticeable mark on the reader's life ⁸, " Ozod Sharafiddinov wrote, and it seems to be expressed in this very poem by Vohidov. After all, this poem, while revealing the true face of life, educates the reader and leads him to perfection.

The deeper and more vividly nationalism is expressed, the greater and more impressive the universal human qualities acquire, calling millions upon millions to cooperate on the path of humanity, uniting hearts and minds, leading to goodness and perfection ⁹.

In conclusion, the images of *Child, Person, Parent, Friend in the works of art* are among the images that have a national character, a national image, and they reflect the poet's attitude and love for the fate of the Motherland and the nation. The author infuses traditional images with a new spirit, a new idea. They are inhabited by the Uzbek image, the Uzbek spirit, and, moreover, they acquire a higher artistic quality by reflecting universal content.

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