

# **EDUCATIONAL DISCIPLINE "PHILOLOGY IN THE SYSTEM OF CONTEMPORARY HUMANITARIAN KNOWLEDGE": SPECIFICITY OF TEACHING IN A FOREIGN AUDIENCE**

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In accordance with the curriculum, the acquaintance of foreign students-philologists with such an academic discipline as "Philology in the system of modern humanitarian knowledge" occurs already in the magistracy (i.e. 26 fifth to sixth year of study). By this time, foreign students already speak Russian sufficiently to adequately perceive educational material, which is very complex both in content and in form. In addition, a wide range of knowledge from the field of literature, already obtained earlier (at the bachelor's stage), serves as a guarantor of the competence of students in the field of philology. The training course "Philology in the system of modern humanitarian knowledge" touches upon a number of extremely acute and urgent problems of modern philology.

This paper considers, in particular, the issue of acquainting foreign students-philologists with one of such problems - with the so-called. the problem of the crisis in modern philology. Discussion on this problem has been going on for a long time on the pages of both world and Russian scientific periodicals. However, even senior students themselves, without outside help, sometimes find it difficult to understand the content of this discussion. And here the lessons of the course "Philology in the system of modern humanitarian knowledge" can be of great help. Starting from the statements about the "autumn of philology" that are heard more often in the scientific world, it makes sense to try to delve deeper into the essence of the problem itself using the example of the situation in modern literary criticism. Already a considerable number of scientists share the opinion that the humanitarian study of culture is in a grave crisis, and this crisis can in no way be associated with the whims of fashion. Simply knowledge, which is produced, for example, by

literary critics, from a practical point of view, is increasingly beginning to be perceived as useless and has lost its social significance.

There are many reasons for this state of affairs. First of all, this is caused by a number of socio-historical processes (and is happening now everywhere), a general decline in the status of high culture and literature, as well as the devaluation of their importance for all national and social identities. Humanitarian knowledge ceases to be attractive to consumers of intellectual products. This is partly due to the change of the old social elite that took place in the second half of the 20th century and its replacement by a new one - the techno-bureaucratic elite, for which high culture has become completely uninteresting, because this elite prefers objective, functional knowledge to cultural symbols.

The search for new ways and approaches to the study of the text also did not give the desired results. As life practice has shown, the deviations in poststructuralism and in the practice of deconstruction did little to increase the prestige of literary science. Then they started talking about the "narrowness" of literary studies, about their local limitations by national or regional frameworks. As an opposite example, the social sciences were cited, which did not confine themselves to regional problems, but were aimed at obtaining, first of all, universal knowledge.

Since culture lives in society, its dynamics largely depends on the processes taking place in society. In particular, it is necessary to point out the changes in the parameters of higher education, which determined the fundamental shifts in its content and objectives. If until the middle of the last century higher education was at least partly elite (only those who received an elite secondary education went to universities), then later the situation begins to change, and, according to one of the American professors, "in recent decades the university has been filled with completely ignorant youth, often with social inclinations of not the best quality." [2: 45] The funded educational programs are aimed precisely at the mass student, who now more and more often chooses one or another training course himself. Of course, a half-ignorant student makes his choice in such a way that various

fashionable garbage is most often popular. And since the number of enrolled students is an important indicator of the success of the teacher and the relevance of the discipline, then "the content of education is seriously damaged." [2: 46]

One cannot fail to mention such an important problem as financing. At one time in the socialist countries, the authorities paid very much attention to philological disciplines, since they were given the status of ideological. And the numerous departments of Slavic studies that arose in the West during the Cold War invariably received good financial support from the government. Nowadays, in modern Russia, questions of ideology are no longer of paramount importance, and in the United States, interest began to shift noticeably towards other Eastern languages ... Great difficulties are also created by the fact that modern society has qualitatively changed the attitude to reading, since "after the century of cinema, half a century of television and more than ten years of the Internet, no one wants to read anymore, but everyone wants to watch. Visuality overcomes any language barriers, making a new "purely" national canon impossible. " [4: 15]

Although the resolution of most of the identified problems seems unlikely without serious changes in the sphere of public life, nevertheless, many of the participants in the discussion offer their own ways of solving them. In particular, there is a tendency to ignore the rigid canon inherent in any national culture earlier. This has already led to the fact that, with rare exceptions, the current generation of young American Slavic professors did not study the history of Russian and world literature beyond their own, often rather narrow, section of it: the boring sequence of historical and literary courses has long gone out of academic fashion there. This has not yet happened in Russian higher education, but opinions are expressed that the American path will inevitably be repeated by all the others.

If in the past, the teaching staff of universities was perceived primarily as exemplary carriers of national identity, then in the last decades of the 20th century, all of these specialists begin to preach a narrow identity, concentrating attention to research subjects that are little understood and, most importantly, are of little interest to the overwhelming majority of other humanitarians. And although they

have their own circle of like-minded people, it is extremely narrow. Of course, "such adherents will continue from year to year to produce ideological criticism and deconstruction of texts incomprehensible to uninitiated interlocutors and deconstruction of texts that no one cares about, regardless of the misunderstanding on the part of the educated elite of previous generations and the rage on the part of conservative political commentators." [4: 16]

Recognition of the fact of crisis phenomena in modern philology gives rise to the desire to find ways out of this situation. The options are very different here - up to the proposal to abandon scientific research altogether and instead engage in ... poetry. But still, more often than not, proposals are made to significantly expand the field of research, including the field of their activity in general, everything that is at least somehow connected with the text - cinema, television, texts about fashion and delicious food, etc. In this regard, it is even proposed to abandon the old titles of literary disciplines, replacing them with the concept of "cultural studies". At the same time, if some scientists talk about the need to rely more on the experience of social sciences in carrying out humanitarian research, others categorically declare that "the humanities should first of all cultivate what only they are capable of" [1: 61]

There are also calls to continue to follow the path of abandoning the "local approach", that is, abandoning the study of national and regional identity in favor of a universal, global one. It is often said that structures are needed to allow research to be conducted "independently of local contexts". The first steps taken in this direction (for example, the unification of the departments of language and literature) have already been sharply criticized by most participants in the discussion of the problem. It is difficult to predict what the future fate of literary studies will be, but literature itself, despite the change in the scientific paradigm, has not ceased to exist, and its history, at least, remains an essential part of the history of culture. All this makes it impossible for science to exist without solid literary histories. Otherwise, researchers are in danger of turning into abstract humanitarians without a concrete field of scientific knowledge.

In conclusion, it is worth noting that in understanding all this information, foreign students of philology will rely not only on the literary knowledge they acquired at a Russian university, but also on some provisions and facts that they gleaned from their domestic literary studies. This will give them the opportunity to more fully present the picture of modern philological science and its place in the system of modern humanitarian knowledge.

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