



DEVELOPMENT OF ARTISTIC AND AESTHETIC ABILITIES IN STUDENTS THROUGH LITERATURE

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Anotation

In this article talks about the extent to which students develop artistic and aesthetic abilities through children's literature, the formation in them of attention and worldview to literature and the images given in it, through which the knowledge of younger school-age students is developed.

Keywords: ability, hard work, implementation, progress, spiritual wealth, national identity, worldview.

Introduction

Today, the effective use of artistic means of education and their application to the younger generation has become one of the urgent problems of instilling in the minds of students the main directions of the National idea in the education and education of the younger generation. After the independence of our country, the attention to our national values, to ourselves, increased. Uzbekistan has taken a difficult and honorable path over the past years. The First President Of The Republic Of Uzbekistan I.A. As early as the first days of our liberation, Karimov said, “our path to independence and progress is not a path covered with flowers, it is a difficult, long – lasting way to get rid of the heritage of totalitarianism and eliminate the damage caused by the vices of purification, ideologism.” After the independence of our country, living on the basis of the rights of our people, national traditions, traditions and values, self-awareness, the priority of Justice became a criterion of our life . As you know, examples of rich and colorful folk oral creativity serve as a rich source for the birth and development of written literature. One more thing should be noted here: the development of fiction is also inextricably linked with the general development of society. In this regard, it is worth mentioning the work of Mahmud Qashqari “Devonu dictionary Turkish”. The great linguistic scientist of the 11th century gives us a lot of information in this book. In it, along with the literature of the 11th century, samples of songs and poems were also given, which appeared in earlier times and migrated from mouth to mouth, from generation to generation.

Thanks to independence, a wide Way was opened to study the centuries-old rich, historical, scientific, cultural and spiritual heritage of the Uzbek people, to use it as an invaluable property of the people. It is an invaluable treasure of spiritual wealth, values, state, nation, person and a source of progress. In the upbringing of children who are the future of our country at a spiritually mature, perfect human



level, as we noted above, in their growth, realizing the ideas of our national ideology, along with folk oral samples, samples of World fairy tales are of great importance. Therefore, collecting, researching the oral creativity of the little ones and presenting it to themselves again is one of the important tasks of this day. A number of reforms have been carried out in Uzbekistan in order to educate the younger generation in a healthy and harmonious spirit in every possible way. To this end, the law of the Republic of Uzbekistan "on the basics of State Youth Policy in the Republic of Uzbekistan" and the decree of the first president of the Republic of Uzbekistan dated February 6, 2014 No. 2124 "on additional measures aimed at implementing state youth policy in the Republic of Uzbekistan" were adopted. During the time when children are still babies, the mother gets rest from Alla, not only rest, but, as the first president noted, "...through her, the national spirit enters the child's world of hearts. Love, procreative feelings and dreams in the mother tongue leave roots in the baby's body."

Good and evil—a double concept of the science of ethics. Expresses a positive or negative assessment of people's behavior, social phenomena. Goodness is the most important quality and symbolizes the true and age-old nature of human activity. As it gives a person a strong spiritual flavor, it leads him to true happiness, which makes him a person. That is why the concepts of "noble (good) thought", "Noble (good) word", "noble (good) deed" have taken a leading place in all sacred books, from Avesto. Good arises in the moral and practical activities of a person, in which such qualities as humility, frankness, courage, honesty, dishonesty, Justice, truthfulness are embodied.

Evil is a vice that contradicts good, hinders the development of the individual and society. It is manifested in such concepts as deceit, meanness, hypocrisy, seduction, pity, dishonesty, betrayal. From a religious point of view, good is interpreted in the form of divine grace, and evil is the expression of satanic and animal qualities in a person; both good and evil are considered the consequence of the extent to which a person uses freedom of discretion. The Qur'an states that doing good is a natural duty of Man, and that man should do good to others, just as God has given man his blessings. According to the Muslim imagination, people will receive their reward in the afterlife for their good deeds in this world, that is, they will be blessed, and they will be subjected to the torment of hell for their bad deeds. The Qur'an says, "if you do good deeds, you will do good to yourself. If you do evil deeds, they will be for you."

In later periods, the idea was thrown into the middle that a person would result from acting right or wrong in defending his interests. Thinkers educate that in order to exclude evil from human life, it is necessary to eliminate the social conditions that generate it. The concepts of good and evil have the property of assessing human activity: it can be likened to the sacred scales that measure the greatness or depths of a person. Achievements and shortcomings in the human personality, whether or not society has achieved improvement, are measured by these criteria. In which Society good increases and evil decreases, that society achieves moral heights, well-being, progress faster; in personal relationships, vices such as betrayal, anger, arrogance, envy, revenge, hypocrisy gradually disappear, qualities such as sympathy, sweetness, honesty, tolerance take more place, resulting in the priority of good in society.

Fairy tales are one of the common mass genres of folklore. Fairy tales are inextricably linked with the life, social life, spiritual world, worldview of the people. The fairy tale genre is considered the most



popular, most democratic type of Word Art in the folklore of the peoples of the world. The emergence of fairy tales goes back to the distant past, to a classless society. Fairy tales reflect the wishes and dreams of the people. Long proletarian writer A.M. In his preface to "one thousand and One Nights", Gorky expressed valuable thoughts about the genre of fairy tales and its ideological and artistic significance. "One thousand and One Nights" is the best and most monumental example of folk oral creativity. These tales express the "sweet fantasies, pleasures" of a working people, the pleasure of their free play, Express the exuberant power of the fantasy of the peoples of the East. This sukhandonism arose in very ancient times, when its colorful silk spread all over the Earth and let it be surprised A.M. Gorky's assessment of the fairy tales " One Thousand and One Nights " also applies to Uzbek folk tales. Because the characteristic of the fairy tale genre is common to fairy tales of all peoples. This thing can be seen in the plot, composition, ideological content of fairy tales. Fairy tales arise from the environment in which a person surrounds himself, as a result of exposure to natural phenomena.

Russian storyteller P.P. Bazhev said " you see life through Fairy Tales ", The Kazakh writer Mukhtar Avezov wrote that " in fairy tales, the social, life struggles of one era or another, the interests of the people found their artistic expression, " they meant that real reality lay on the ground of fairy - tale fantasy. Prof that fairy tales also play an important role for ethnography. M.K. Azadovsky wrote separately: " fairy tales play a large and important role in the study of Ethnography, while they are considered to be the giver of artistic monuments " one of the main features of the fairy tale genre is its very close connection with the life, struggle, history, psychology, worldview, traditions of the people and the granting of moral and spiritual education to people. In fairy tales, a person always wins against forces hostile to him. In fact, in such epic genres of Uzbek folklore as epic, fairy tales, the emergence of the traditional motive for seeking or marrying another clan, as well as the popular views associated with exogamy, were the basis, which also influenced the formation of sets of motives in the plot system of the narrative genre.

One of the main tasks of literature is the upbringing of the growing younger generation in artistic and aesthetic terms through positive and negative images reflected in children's literature. The development of aesthetics in school-age children requires the formation of abilities in them, first of all , education, interest in science , self-control, the ability to freely express one's opinion, be able to give an idea to the opinion of others. Through the images given in the literature, positive traits are formed in children , such as following good and fighting evil , experiencing ignorance, achieving enlightenment, respecting adults and being in honor of the little ones, parental respect. In children's literature, the literary textures that sometimes affect the minds of readers and what image they represent in the work can literally have a negative or positive effect. That is why the works are given strict attention when choosing an image by the writer to the behavior of this episode, how it is expressed in the work, affects the reader's mind, and what skills are formed in the younger generation through it. In fiction, traditionalism is clearly visible when choosing a name or name for Heroes: the writer relies on national names, an association in his opinion, and in some cases, on etymological content. The definition of names refers to the awareness of the Social period and place in which the phenomenon takes place, the description of the worldview of an artistic character is carried out in close connection with his name.



The study of Uzbek anthroponyms shows that names, as in all Turkic peoples, were initially chosen on the basis of magik motives (mythological worldview) in connection with natural phenomena. Next, the emergence of aalaic religious worldview, on the other hand, leads to the selection of names related to religious motivation. It developed in connection with the beliefs of the people. And literary monuments created under the influence of Islam gave a powerful impetus to the expansion of this process.

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