

From Fairy Tale to Aesthetics: The Magical Impact of Children's Literature

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Abstract: This article discusses how artistic and aesthetic ability develops under the influence of various fairy tales and stories presented in children's literature, as well as the factors that cause it.

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Introduction: Along with many issues, independent Uzbekistan faces such great tasks as bringing up educated people who are physically and intellectually strong, spiritually mature, and capable of actively working in various spheres of life. In turn, such great tasks also set high demands for children's literature. Only truly artistic works can have a strong influence on children's consciousness and awareness. In addition, in the resolution of our President Sh. M. Mirziyoyev dated January 12, 2017, "On the development of the system of publishing and distributing book products," special attention was paid to the issue of developing children's literature, creating quality children's books and delivering them to the general public, and it was noted that children's literature is one of the most important means of forming the worldview, spirituality and taste of the younger generation, and that books created for children should meet the requirements of the time, reflect national values and lead children to goodness [1]. Therefore, such books are of particular importance from an educational point of view.

The books read by the younger generation are of great importance in their upbringing. In particular, through these books, in addition to knowledge and skills, children's aesthetic taste and love for the environment increase, and their aspiration for beauty develops. One of the main concepts of aesthetic education is beauty.

Explaining its meaning to students also helps to ensure the vitality of this education. Therefore, revealing the content and essence of the concept of beauty can be classified as follows:

- beauty is the beauty of a person's heart;
- beauty is a person's pleasant appearance;
- beauty is a person's having beautiful behavior;
- beauty is like the leaf of a tree, its root is the inner world, its fruit is a good quality. In short, beauty in a human being, in addition to the physical beauty given by nature, consists of humanity, which includes the best behavior and the best qualities in a person (Mirzakalon Ismoiliy) [2].

This primary school age is a sensitive period for aesthetic development. Children are distinguished by high sensitivity, striving for independence, and self-expression. They are attracted to bright, strong-willed individuals who are able to overcome situations. At the same time, many schoolchildren do not know how to distinguish true art from primitive forms of mass culture. Determined action heroes who commit immoral acts often become role models.

Main part: It is extremely important to form the full artistic taste of children of this age, to introduce them to the best works of art by selecting things that are convenient for perception and close to the experience

of schoolchildren. Interest is usually attracted by bright historical events, adventures and fiction. It is important for teachers to identify the abilities of schoolchildren and create favorable conditions for their development. Because the conditions currently being created in accordance with schoolchildren's acquisition of knowledge also serve as a basis for their future.

Through children's literature, artistic and aesthetic views are manifested in students when they express their attitude toward the characters in the given works and freely express their opinion about this work. Literature studies, analyzes, researches and depicts a person in a holistic and living way: before the reader's eyes, he appears as a person who thinks, acts, feels and enters into a living relationship with the worlds around him. For this reason, the world recreated in literature strongly affects human consciousness with the perfection of a humanized world and the beauty that awakens goodness; it leads him toward perfect humanity.

At the same time, through children's literature, the student develops the concept of doing good for good and also doing good for evil. Such positive qualities develop in a child from kindergarten age and revive at school age. Such cases are interpreted not only from a secular but also from a religious point of view, where goodness is interpreted as divine grace, and evil as an expression of satanic and animal qualities in a person; both good and evil are considered the result of how a person uses freedom of will.

The Qur'an emphasizes that doing good is a natural duty of a person, and just as Allah has bestowed His blessings upon a person, a person must also do good to others. According to Muslims, people receive a reward in the hereafter for their good deeds in this world, that is, they attain pleasure and comfort, and for their bad deeds they are subjected to the torment of hell. The Qur'an says: "If you do good deeds, you will have done good for yourselves. If you do evil and sinful deeds, it is also for yourselves" (Surah 17, verse 7) [3].

In explaining such qualities to primary school students through literature, the teacher himself or herself must also have developed the skill that leads to such positive states and helps to brighten the child's inner spiritual world even more. In order to develop a personality correctly, first of all, the educator himself or herself

must be educated and have a high level of awareness. As one writer said, "The best way to be happy in life is to make others happy" [5]. Without forming and developing the personality, it is impossible to develop either the state or society.

Along with children's literature, examples of oral folk art are also an important source in the intellectual and spiritual development of the student. Oral folk fiction, as a phenomenon manifested in various literary types and genres, is the art of words that has a multifunctional socio-aesthetic essence in the history of human society. At all times, it has expressed the dreams and hopes of the people who were its creators; moreover, it serves as an important educational tool not only in the self-awareness of the people, but also in the spiritual and moral formation of children.

Children have been learning from folk creativity the life experience of their ancestors, the knowledge of labor and struggle. From folk songs, epics and fairy tales, legends and narratives, while perceiving love and being loved, sincerity, humanity, patience and contentment, devotion in labor, and most importantly, the feelings of the Motherland where their fathers lived and made it prosperous, they are learning lessons from the courage of their great ancestors who fought for the freedom and independence of the homeland, such as Tomaris, Shiroq, Spitamen, Muqanna, Temur Malik, Jaloliddin Manguberdi, Mahmud Tarobiy and Amir Temur, and they are feeling joy from the romance of living and creating.

Consequently, from ancient times to the present, folk creativity has also been a lesson for children in valuing goodness and hating evil, and as it has passed from generation to generation, it has continuously become fuller, and as it has moved from mouth to mouth, it has become increasingly polished, reflecting the national spirit of the people more deeply, and for centuries has ensured the spiritual and moral continuity of generations.

In our independent country, translation works have a great role and importance in the development and comprehensive enrichment of children's literature, which is an integral part of adult literature. This is because every young reader who reads translated works enriches his or her thoughts and imagination about the world and becomes familiar with the living

conditions, customs, labor, dreams and aspirations of that people.

Works such as "Little Red Riding Hood" by Ch. Perrault, "Robinson Crusoe" by D. Defoe, "Gulliver's Travels" by J. Swift, "Thumbelina" by H. Andersen, "The Golden Fish" by A. S. Pushkin, "The Adventures of Tom Sawyer," "The Prince and the Pauper" by M. Twain, "The Children of Captain Grant," "The Mysterious Island" by J. Verne, and "Don Quixote" by J. Cervantes, which for centuries have passed from nation to nation and from language to language like fairy tales and have delighted hearts, arouse young hearts' interest in the world.

Works created in the 20th century and traveling around the world, such as "Mowgli" by R. Kipling, "The Little Prince" by A. de Saint-Exupéry, "Karlsson-on-the-Roof" by A. Lindgren, "Tashkent — City of Bread" by A. Neverov, "Winnie-the-Pooh" by A. Milne, "The Tale of the Foolish Little Mouse" by S. Marshak, "The Three Fat Men" by Y. Olesha, "Merry Fellows" by B. Kerboboyev, "Doctor Aybolit" by K. Chukovsky, "Timur and His Team" by A. Gaidar, "The Adventures of Cipollino" by G. Rodari, "Uncle Styopa" by S. Mikhalkov, "What Shall I Be?" by V. Mayakovsky, and "Dunno in the Sun City" by N. Nosov, are leaving a great impression on Uzbek child readers.

The works mentioned above teach the young reader something and call him or her to something. Precisely as a result of reading such works, qualities such as understanding good and evil, striving for goodness and avoiding evil expand in the student.

The concepts of good and evil have the feature of evaluating human activity: they can be compared to sacred scales that measure a person's greatness or baseness. The achievements and shortcomings of the human personality, as well as whether society has achieved perfection or not, are measured by these criteria. In a society where goodness increases and evil decreases, that society more quickly achieves moral elevation, prosperity and development; in personal relationships, vices such as betrayal, anger, arrogance, envy, revenge and hypocrisy gradually disappear, while qualities such as good manners, pleasant speech, honesty and tolerance take a greater place, which ultimately leads to the dominance of goodness in society. One of the requirements placed on primary

school teachers is precisely to prevent such situations, and not to prepare people who are indifferent to life in the process of upbringing; if such a trait is noticed, it is necessary to take measures against it immediately.

CONCLUSION

In conclusion, it should be said that in order for goodness to prevail in society, it is necessary to guide the growing younger generation in the right direction not only at school, but also from the time they are receiving education in kindergarten, and to teach them about the consequences of good and evil. Works of oral folk art presented in fiction often begin with phrases such as "Once upon a time, in ancient times..." in order to be interesting for the student. The reason for this is that while reading the work, the child does not become bored, receives educational and moral knowledge from the given work, is able to apply the impression and educational skills gained from the work to those around him or her in life, and, by believing that all events end with goodness at the end of the work, his or her interest in fiction increases even more. It is at this age, that is, at primary school age, that recommending works of educational and moral significance for a child to read, conducting an analysis in class between the teacher and the student on the basis of these read works, and studying how well the student has mastered the knowledge gained and how strongly the given work has influenced him or her require great skill from the teacher.

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