

HISTORICAL GENESIS OF UZBEK CHILDREN'S READING, PRINCIPLES OF DEVELOPMENT AND AESTHETIC EXPRESSION OF NATIONALITY IN THEM

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Abstract

In this article, the historical genesis of Uzbek children's reading, the principles of development and the aesthetic expression of nationality in them are scientifically and theoretically analyzed.

Keywords: national awakening, renaissance, enlightenment, essence, reform, pedagogue, treatise, table of contents, poet, enlightener, national anthem, light literature, zullisonayn.

The process of national revival, realization of the identity of the nation forms the spirit and content of the literature of this period. This period of renaissance, based on the understanding of the identity of the nation, became the foundation for children's literature and the press.

When thinking about the history of Uzbek children's reading, it should be noted that its first steps began with alphabets, literature and reading books created at the beginning of the 20th century. Children's literature is literally a child of enlightenment. Because the foundation of Jadidism, the cornerstone method was the Jadid school. "Jadidchilik" is based on the word "jadid". The meaning of "Jadid" includes a wide range of meanings, such as "new" - "new thinking", "new person", "new generation". The introduction of the revolution is connected with the name of the new school opened by Ismailbek Gasprali (Gasprinsky). In 1884, he opened a school in Boqchasaray and named it "Usuli Jadid". Of course, the meaning of istilah did not stay within the school. In fact, it attracted all layers of the society and served as the ideology of the Renaissance; fought for national independence; adapted education and culture, the press to socio-political goals. Ismailbek's arrival in Turkestan, his stay in Tashkent, Samarkand, Bukhara, and the establishment of "methodology" schools in these cities, and later in the Ferghana Valley, spurred the popularization of the Jadidism movement throughout Turkestan. Soon, textbooks will be created for him. The first textbooks written for these schools, in turn, paved the way for children's literature. In particular, in 1907-17, Munavvarqori's textbooks "Adibi avval", "Adibi soni", "Literature, or National Poems" by Abdulla Avloni, "The First Teacher", "School Gulistan", "Turkish Gulistan or Ethics" by Aini

"Tahzib us-sibyon", Fitrat's "Reading", Sh. Rahimi's "Gift", "Adult Reading", Hamza's "Light Literature", "Qiraat Book" were published and taught in schools. These books, in particular, the collections taught after the alphabet, were created "in the dream of instilling in the nature of children national passions and advices that are examples of regrets" (Avlani). So, it can be said that these textbooks were written for the first time in accordance with the child's outlook, interests, world of thought and age characteristics; their artistic creations are close to the imagination of children. The schools of the new method, which were opened under the influence of Jadid writers and teachers, played an important role not only in teaching children to know letters, but also in developing social and political literacy. On the eve of the events of February 1917, it was noted that there were 92 schools of modern methods in Turkestan. Consequently, at the beginning of the 20th century, with the emergence of "Usuli Savtiya" schools, many alphabet and reading books (complexes) intended for the students of these schools appeared on the market, and they were the birth of Uzbek children's literature in the literal sense. It is a correct recognition to see that it works (R. Barakayev). Indeed, school literature textbooks are considered the first special books created for children. The publication of examples of fiction on its pages can justify this opinion.

The study and creative assimilation of children's literature of world nations, including Russian and sisterly nations' children's literature, was an effective factor in the creation and development of Uzbek children's literature. This process was manifested in the last quarter of the 19th century under the influence of political, social, spiritual and cultural changes that began to take place in the school-educational sphere, and in the beginning of the 20th century, it gained vital meaning. Mahmudhoja Behbudi, Munavvarqori Abdurashidkhanov, Saidrasul Azizi (1866-1936) Abdulla Avloniy, the advanced intellectuals of the national renaissance period, achieved significant results. M. Behbudi's "Risolai azaredi Savad" (1914), "Risolai georofiyai Umrani" (1905), "Risolai georofiai Rusiy" (1905), "Kitabat-ul atfol" (1908), "Amaliyati Islam" (1908), "History of Islam" (1909), Munavvarqari's "Adibi avval", "Adibi soni", "Tavji-al Qur'an", "Yer yuzi" and educational manuals were published. Especially the support of S. M. Graminsky (1859-1919) and the textbooks "First reading book", "Second reading book" (1898), "Third reading book" (1898) compiled by him Saidrasul Azizi's "Ustodi avval" (1902), the first Uzbek alphabet, "The First Teacher" (1908) and "The Second Teacher" (1912) by Abdulla Avloni, as well as "Literature or national poetry" consisting of four parts "rlar" and other textbooks and manuals have gained a lot of attention. In addition to the fact that the poems and prose pieces presented in them are childish, most of them are written by I.A. Krylov, A.S. Pushkin, L.N. Tolstoy and K.D. It consisted of translations of Ushinsky's children's parables, poetic tales and stories. Already, Abdulla Avloni, the leading representative of the Uzbek enlightenment movement of the beginning of the 20th century, one of the founders of the new method - "usuli savtiya" schools in Tashkent, is a poet who has made an effective contribution to the development of Uzbek children's literature. The 20th

century was a period characterized not only in the life of the Uzbek people, but also in the life of the whole world by its wealth of deceptions. By this century, the speed of life processes has increased tremendously. The changing picture of social events has accelerated beyond comprehension. At the beginning of this century, the sleepy life of the people of Turkestan, which has been going on for several centuries, turned upside down. The renewal of ideas, the introduction of technical advances, and the acceleration of information exchange have changed the lifestyles of Turkestans. Until that time, our national literature did not go shoulder to shoulder with our national life. Although our literature was not completely separated from life, the problems of social life could not be fully absorbed. By the 20th century, literature came closer to life, not content with this, it began to try to change life. The Russian invasion and its violent colonial policy made the already difficult life of the people of Turkestan even more difficult. Due to social injustice and legal inequality, the owners of the land, who worked tirelessly day and night, were getting poorer and richer, and the invaders who were engaged in robbing and deceiving them were getting richer. Due to poverty, vices such as pride, ignorance, subordination, and indifference were forming among the Turkestans, which could not but disturb creative intellectuals who are aware of their nation's past and have hope for its future. The beginning of the 19th century and the 20th century At the beginning of the century, the movement of national revival began not only in Turkestan, but also in many colonies of the world. People of opinion, who want to eliminate social injustice and change unjust regimes, believed that in order to change the poor state of the nation and the difficult way of life, it is necessary to educate the people first. It was understood that nothing can be achieved without awakening the nation from ignorance and creating a desire for development in the spirit of the people. It became clear that the education of the nation should be organized in a completely different way, both in terms of quality and speed.

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