

THE IMAGE OF THE CHILD IN THE OPENING OF THE SPIRITUAL AND MORAL WORLD OF ADULTS: INTERPRETATION AND IMAGE

Researcher Mavlyanova Shakhnoza
Jizzakh state pedagogical university

Abstract: Uzbek literature has always reflected the life of society throughout its rich and colorful history. The image of the child's image occupies a special place in this process. Through the image of a child, ADIBS show the complexity of the adult world, the influence of the social environment and the essence of personal relationships. The image of a child is important in opening the spiritual and moral world of adults. The child often appears as a symbol of innocence, sincerity and life values. Through the image of a child, the writer shows the spiritual and moral aspects of the adult world, their internal contradictions. Through the relationship of adults with the child, their moral values, worldview and mental state are analyzed.

Keywords: moral values, state of mind, image of a child, changes in society

The relevance of the image of a child in current Uzbek prose is due to several factors. First, the image of the child serves as a means of social analysis. In Uzbek literature, the image of a child reflects changes in society, its spiritual and moral values. Through the child, the writer reveals how one side of society is affected. Through the images of the child, social inequality, moral conflicts and interpersonal relationships in society are analyzed. In this aspect, the image of a child is an integral part of the literary process. Secondly, the image of a child is important as a means of psychological analysis. Through the inner world of children, their emotions and experiences, the writer research various aspects of the human psyche. Through a deep psychological analysis of the image of the child, the writer reveal the complexities of the adult world, their internal conflicts. Through the relationship between a child and an adult, the inner world, mental state and moral values of a person are deeply analyzed. Thirdly, the artistic interpretation of the image of the child increases the aesthetic value and expressiveness of literary works. Through the images of the child, writers portray fiction as vivid and truthful. Through the artistic expression of the image of the child, the content of works is enriched, their aesthetic

value is increased. Through the image of a child, writers reveal various aspects of the life of society, the inner world of a person and his spiritual and moral values.

Fourth, the study of the image of a child is of particular importance in the present period. In the conditions of globalization processes, technological progress and modern life, the psyche of children, their social relationships and moral values are changing. Therefore, the analysis of the image of a child on the example of modern Uzbek literature makes it possible to deeper understand the current state of society, its spiritual and moral values and the upbringing of the future generation. the image of a child plays a special role in describing the social environment and personality relationships. The child reflects the influence of the environment with his clean and pure appearance. Through the relationship between the child and the social environment, the writer describes social inequality, moral problems and personal conflicts in society. How the image of a child is formed in a social environment, how it interacts with society is one of the topics that has a wide place in literature. Through the image of the child, issues of social inequality are also raised. The child, with his impeccable appearance, shows inequality in society, its consequences. For example, the image of a child reflects differences between rich and poor families, inequalities between social strata. The child describes these inequalities with his pure and pure gaze, showing readers the injustices in society. Writers skillfully use the image of a child in revealing social inequality.

Komil Sindarov's "Stolen childhood", Khudoyberdi Tokaboyev's" the "Mungly eyes", "The boy with five children", "Goodbye, childhood", "Shukur Kholmirezayev's walk, let's go to the mountains!" , "Bandy Eagle", "Normurod Norqobilov's land where the sun does not set" see child urine among adults. That is, in such works, the artistic manifestation of the child's psyche is accompanied by adult people around him. We understand the works that show the child's urine that these older people have experienced between parents, brothers, sisters, teachers, neighborhood people, older friends, and more. These two aspects pose a reasonable question of whether the image of the child's psyche in two different literature behaves differently. Because the image of a child, created as the main character among large people, is not created in fiction for nothing. That is, in relation to children's literature, there are some peculiarities in the spiritual pastime of the child's image among adults. Even when the contrast with the child world of the adult world is laid, the clear sky of childhood becomes bright and manifests itself against the

background of clear blue, whitish, bluish colors. Even among adults, the child remains a child. Take, for example, the story “The White ship” [1;67], a child waiting for his father in his young heart does not find goodness in the people around him, as a result, his aspiration to wait for his father becomes intense. Because the child is actually always thirsty heart towards goodness. Therefore, distrust of life will continue to arise around you after seeing conflicts, problems, but it is natural that the young soul cannot be so depressed as an adult. Because a young soul is like a pure notebook in which dreams are initially saturated with Virgin immaculate feelings are written, when a spot-like stain on neat pages, the appearance of a new snake in the psyche of a child is considered a sign characteristic of this world of children. Therefore, the spiritual desire of the child on the “White ship” to wait for his father, the writer wanted to represent a fact in the fact that his drinking became more and more intense. Noble will not disappear, noble hearts are needed to summon him, and the child, having experienced sharp events around him, will feel with his young heart that somewhere there is a way of charity. And this farewell gives her a desire to see her father diydor. In the heart of the child in the image of the father, the child enters, pouring in a rain similar to the faith. It means that in the hearts of children there will be a strange belief that is not found in adults. Some child grows up with an appetite for belief in an animal, another in a plant, even a toy or object in his hand that he deems valuable, and begins to wake up his true faith under the influence of pressure, upbringing, educational path of an adult. The protagonist of “The White ship” is also aware in the child's psyche that when a child sees what belief is of value, love awakens in relation to it, and confidence Awakens in the young co-owner at the level of belief.

The children's world has its own Sky. The stars are bright when the night falls, the sun is boiling clear at dawn, and the clear childhood Sky. When a person comes into the world, he is not accompanied by a physical body, but by an imaginary world in the boot. With this entertainment, the child also discovers his God. Seeing the darkness of the dark night, the child also watches the dawn. In the hearts of any child who has observed that there is also light where there is darkness, light is more attracted than darkness. It is only natural that in reality, after constantly seeing contradictions, contradictions, discord and discrepancies in reality in the child's testimony, in the child's psyche, a counter-rebellion is aroused in relation to the fact that the defective darkness throws its shadow. Because the child feels from the heart

that where there is darkness, somewhere his bright light will also exist. And this light can be manifested not through the concepts of God, The Lord, unlike us adults, but through anything that is considered valuable to oneself. In the “White ship”, the protagonist child glorifies the White ship at the level of self-belief in his desire to re-shine a star that has faded in the childhood Sky. Because on this White Ship Comes his father. So the light for this child is in this ship. His rebellion against darkness is accompanied by the expectation of a white ship, the father on a white ship cheers all his hope like a shining star. It is this ideological aspect of this work of Kyrgyz literature that we seem to meet in the short story “The Abyssless Sky”. The awakening of a father's desire to get rid of the feat of bad, whose character is severe, is what we see as a spiritual rebellion in the Norbutah inner state is a spark of hope that dear's brother will return from the army faster. In this story, too, there is someone in the psyche of a child who strives for darkness and Light who is dear to him, and it turns out that the light comes from this “whose”.

The image of childhood, created among adults, is mainly about the Goh agreement between adults and children, the inner world of the child in such contradictory experiences as Goh incompatibility, the fading of childhood also with the appearance of some insecurity caused by end fading of the character of struggle, in other words, leads to the appearance of black clouds in “childhood Sky”. In works of art, it is precisely because of these two opposite characteristics that the nature of a child and an adult is compared. However, it is also worth noting that adults have a domineering, subservient nature in the treatment of children. Any older person stands in the position of using the gullible, submissive nature of the child's psyche. In such a situation, “validity” and “I” inner self-esteem by adults are clearly manifested precisely in the relationship with children. It is also worth noting that the positions of “officiality” and “obedience” have the advantages for the development of the child's psyche in life, whether the goh is manifested in this way. Russian scientist I. Through fendelstein's scientific observations, he concludes that “it should be accepted that all the ongoing behavior in the activity serves as an impetus for a teenage child to find his place in a complex life” – We see that the child's psyche continues to manifest a “bothersome” positivity in front of a single adult.

Because in the hearts of any child, the judgment that an adult will win anyway will have already appeared. In the heart of a child who has not planted the seeds of evil in his heart, this is such a contradiction – a struggle between two poles. That is,

it is from this that the ending of the movement that the world does not consist only of white colors, but, on the contrary, it also has black colors, the struggle in the White notebook of childhood, on the sheets of which there is not yet a word written, begins, comes. This struggle at the same time awakens an inner – heart rebellion in the psyche of the child. Rebellion in the heart of a child is different from that of an adult, of course, that is, an offensive – “ataka” state may not appear in the child, but a transition to protection – they always remain in the “defensive” position. Both their cries and their laughter in flames, or their silent “silence”, without uttering a word at all, suggest this “defensive” position. The inability to match an adult tends to seek a compromise path elsewhere, as a result of making sure that they cannot argue with them, that in any case they are the winners. Often “uncompromising” find a partner or companion from nature.

We know that the formation of a child's personality is an important process. A person develops physically and spiritually throughout his life. It is in childhood, adolescence and adolescence that development becomes incredibly strong and different. The influence of heredity, upbringing and environment is great in the formation of a child as a perfect person. While Western philosophers primarily viewed heredity as primary in the correct formation of a child, it is argued that the role of upbringing in the child's maturity in the East is important. In fact, the role of upbringing, heredity, family environment and social environment in the formation of a child's personality is incomparable. Each of these things dictates, complements each other. In which of them a deficiency is felt, it is natural, in the maturation of the child, a disorder arises. It is during this period that the child grows, forms both physically, spiritually and spiritually.

A tool that can concentrate and convey all the factors in the formation of a child as an influence is literature. Works of art with clear examples of literature are valued as a means of upbringing in a genuine sense, while it is through the image of a child that works in which his thinking and psyche are revealed are also trapped. The image of a child also plays a large role in depicting moral problems. The child, with his pure and sincere appearance, shows the moral problems of adults, their wrong decisions. For example, a child analyzes the actions of their parents that come against their moral values, or other moral issues in society with their own eyes. The pure image of the child's image allows you to openly and truthfully portray moral problems. In conclusion, the study of the image of a child is relevant not only from

a literary, but also from a social and psychological point of view. Through the image of a child, various aspects of the life of society, the inner world of a person and his spiritual and moral values are deeply analyzed. This topic requires a large-scale analysis on the example of modern Uzbek literature and provides a deeper understanding of the life of society. Uzbek literature has always reflected the life of society throughout its rich and colorful history. The image of the child's image occupies a special place in this process. Through the image of a child, writer show the complexity of the adult world, the influence of the social environment and the essence of personal relationships.

References

1. Feldshteyn D. Osobennosti stadiy razvitiya lichnosti na primere podrostkovogo vozrasta. – Moskva.: Nauka, 2004. –s. 122.
2. Ashurova N. Some features of the free Azam style/ / Uzbek language and literature. 2012. №5. – 65-67 b.
3. Bobokhanov M. The role of the hero's portrait in the image of the state of mind//Uzbek language and literature. 2010. №3. .--51-54 b.
4. Boymirzaeva S. Expression of the content of irony in the text// Uzbek language and literature. 2008. №4. – 110-113 b.
5. Borev Y. Existentialism: a lonely man in the world of the absurd// world literature. 2011. №5. – 173-179 b.

Research Science and Innovation House