



USE OF ARTWORKS IN THE FORMATION OF HIGH FEELINGS IN STUDENTS

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Abstract:

The article describes in detail the use of works of art in the formation of high emotions among students of secondary schools.

Keywords:

Education, upbringing, thinking, imagination, emotion, beauty.

At each stage of the educational process, the formation and improvement of human feelings in students, the rational management of aesthetic development requires knowledge of the characteristics of pensioners' mastery of works of art, but also taking into account the individual understanding, thinking, feeling, judgment.

Through contemplation, students think about a work of art. To do this, they imagine what they are reading and imagine: both the protagonists of the work and the events that take place, the conflicts, the characters are imagined. The reader, who thinks based on his own imagination, expresses his thoughts through speech, and the scale of his feelings is also felt in his speech. Hence, both imagination and thinking are naturally related to other psychological processes. There is imagination in every thought, feeling, the action of man. The reader imagines the literary hero in his own way, his attitude to him is formed. You can't see the feelings of others with your hands and eyes. They need to be felt, felt, and imagined in their own hearts. The student experiences this process within the limits of his or her intellectual capacity. Literary education has an emotional impact on the same situations of students: the world of imagination, the enrichment of their imagination; to cultivate thinking and observation; conditions are created to achieve further improvement of speech. The process of analyzing a work of art blends it into interpersonal relationships by ensuring student activity; encourages to find the root of vital problems, to determine the basis of conflicts; allows to draw their own conclusions and discussions about life, about man; advocates something, rejects something, looks critically. The protagonist of the work brings him closer to people, his destiny evokes a sense of indifference to the fate of himself and others. Such a feeling affects the spiritual growth of students in terms of its universal nature. A person who knows how to enjoy the beauty of nature, who loves nature, who wants to find common ground with nature, avoids spiritual poverty. The heart of one who loves the beauties of nature will shine with the light of goodness. Through nature, the mysteries of the universe are embodied before our eyes. Poet Abdulla Oripov:

Faqt tabiat bor ilohiy makon,
Faqt o'shanga sen bepisan boqma.
Loaqal uni sen tanigin, Inson,
Yolg'iz boshpanangni o't qo'yib yoqma, –

by urging all of us not to neglect Motherland, but to preserve it.

Otherwise, serious calamities will befall mankind. When a person moves away from mother nature, he becomes distant from self-knowledge and his heart becomes poor. Hence, every change in the nature of our divine refuge is revealed in comparison to the seasons of nature, joy or sorrow, pain, loss.

Spring is the season that brings a person closer to nature and makes his heart acquainted with the beauties of Mother Nature. Therefore, since ancient times, this season, which rejuvenates the world, has been a source of inspiration for poets.

In fact, spring and poetry are unique twin concepts. Spring can be called a season to enjoy the beauty. Everything from the makeup of nature to the greenery, to the eastern sound of the water, to the chirping of birds, is all mysterious and alluring. And this mystery and charm always fascinate a person. Then he will feel the excitement of awakening again and move forward again. Spring thus strengthens his confidence to live, love, and create, supporting his life aspirations. Spring also awakens human memory. Then he will remember not only his past life but also the memory of those who left this world. When a person feels the landscapes of spring and spring in his heart, divine and vital energy flow into his heart. It is for these reasons that Eastern poets have praised spring as a season of new dreams, hopes, joy, goodness, and creativity. For example, Yusuf Khas Hajib in a separate section of the epic "Qutadg'u bilig" praised spring and wrote the following lines:

Esa keldi Sharqdan bahorning yeli,
Olamga ochildi janatning yo'li.
Bu bo'z yer iporlandi qorlar ketib,
Bezandi olam chiroy ko'rsatib.
G'olib keldi qishdan bahor chiroyi,
Qurildi yangidan bahorning yoyi...

As you read the rest of these lines, the green, yellow, and blue-clad trees, the "mountains, the fields," the "mountains, the fields," the "thousand blue flowers," the world buried in the fragrance, the "goose, the swan, the duck." embodied in front of our eyes. In the images of Yusuf Khas Hajib, you will hear the song of a red-blooded sparrow and a nightingale singing in its bosom. Similar images can be found in the poems in the "Devoni lug'otit-turk".

So, for many centuries, spring has served as a theme, image, landscape, poetic image for the representatives of our classical poetry. But all of this has been artistically explored in direct harmony with man's destiny, thoughts, dreams, and inner experiences. In our past poetry, in particular, the spring scenes are often of a symbolic nature, evoking more uplifting emotions in the mood of a person than in a real scene. However, in the poems of Lutfi, Atoi, Navoi, Babur, Munis, Ogahi and other talented poets, natural landscapes are not conditional symbols, but real and living scenes of nature in the eyes of the reader. For example, dozens of poems by Navoi dedicated to the spring hymn, by Bobur «Bahor faslidurur may havosi boshimda» "Bahor ayyomidur dag'i yigitlikning avonidur", "Yoz fasli, yor vasli do'stlarning suhbat", "Xotirni bahor faslida gasht oladur", "Xush ulki bahor fasli bu dunyoda" poems beginning with lines, Munis's "Chamanlar sayrig'a kelki fasli navbahor o'lmish", Agahi's "Qilib oyini mehr og'oz Navro'z", Furkat's "Fasli navbahor o'lmish" and many other poems can be remembered. A. Aripov's poems related to the lyrics of nature can be used in the formation of feelings of desire, need, care and appreciation of beauty in the heart of the reader.

As a child of his country, the poet expresses the sorrows and sufferings of the people through his heart, instilled in the feelings of "lyrical self". If life is not beautiful, nature is charming, autumn landscapes are not attractive, autumn harvest does not bring it blessings, joy and happiness, hard work does not give it a pleasure. is it possible? The poet is disturbed to see his people as hard-working and oppressed. The poet expressed painful sarcasm in the verse "This is the philosophy of autumn for us" that his fate was decided by orders and slogans as a result of the enslavement of our people to labour during the former Soviet regime. In the process of analysis and interpretation of such poems, it is understood that each of us must fight for the welfare of this country, this nation in order to understand the dignity of

today's period of independence, to further strengthen this great blessing. Students feel the poet's sense of citizenship through their own hearts and become sympathetic to their feelings of nationalism. They think and react based on conscious and experienced experiences. So, through the study and analysis of works of nature lyricism, not only to cultivate a sense of love for mother nature but also to convey to the reader that we are all part of this place, this country; We must realize that we are all responsible for the motherland, nature and the motherland. Along with enjoying the beauty and blessings of Mother Nature, we all have a duty to increase these blessings, to preserve and preserve nature. young people who can feel such a sense of responsibility can be called patriots with national and universal feelings. The spiritual world, beliefs, personality traits and qualities of such talented people as Abdulla Aripov, his way of thinking, his style reflect his image as a creator. During the lessons of literature, the poet's life and work are taught by means of exemplary qualities of the creative personality; the spread of human qualities in students as a result of turning students into poets' experiences; independent thinkers are formed who think based on their own point of view on certain issues. It is possible to bring up young people who strive for creativity, kindness and beauty, to arouse in them a feeling of envy for mature people, to bring up vigilant, self-sacrificing individuals, such as word artists who deserve the respect of the people. In this way, the formation of national and universal feelings in students is achieved.

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