

Changing Worldview of Children by Organizing Essay on the Basis of Fairy Tales

Mutallib Hazratkulov

Teacher of Samarkand State University

hazratqulovmutallib@gmail.com

Maftuna Zaripova

Teacher of Jizzakh State Pedagogical Institute

Annotation. The faith is the most important principle of the life. Believe is the process of self-thinking. We believe in what we are thinking about. Human can change his fortune and life by changing his thoughts. The easiest way of changing our children's thoughts is hearing fairytales. Fairytales help child for changing his inner world, finding his own way in his life, acquiring abilities like as humanism, heroism and goodness.

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Introduction. Fairy tales are watered with a spirit of confidence in the spiritual and physical strength of a person, in which the heroes of fairy tales symbolize people's dreams and interests.

From time immemorial, fairy tales have brought up the people, especially the younger generation, in the spirit of humanism, love for the motherland, honesty and fair-dealing, diligence, kindness. The worldview of children who have heard a lot of fairy tales, read them will be wide, moral norms will be formed. Because of fairy tales do not give spiritual nourishment to the child, but make him a companion in adulthood, becoming a perfect person in the future.

According to the creation of fairy tales:

1. Fairy tales created by the people;
2. Written fairy tales.

Such fairy tales constitute a large part of World Literature, in particular Uzbek written literature. From foreign fairy tales, these are Charles Perro, Brothers Grimm, Hans Christian Andersen, A.S. Pushkin, L.N. Tolstoy and others contributed greatly to the development of written fairy tales. Uzbek written fairy tales also have a great history. Our jadid grandfathers

MahmudkhajaBehbudiy, A.Fitret, A.Avlani, H.H.Niyaziy created many meaningful fairy tales for the school textbooks they composed. Together with this, in the fields of writing traditions of H.Olimjon, Sh.Sadulla, SultonJo'ras' work continued by famous writers, such as X.To'xtaboyev, A.Obidjon, T.Adashboyev, O'.Imonberdiyev.[6.24]

Andersen in creating his own fairy tales, he used the oral creativity of people in a fertile way, trying to draw their dream harmonies on paper. In fairy tales, the character and live speech achieved further perfection. Therefore, all the fairy tales that Andersen created are simple, in addition to being understandable to the reader, they are preserved for a long time in the memory of the readers.

Such works as “A fairy tale about king Saltan” (“Shoh Saltan haqida ertak”), “A fairy tale about a fisherman and a fish” (“Baliqchi va baliq haqida ertak”), “A fairy tale about a Golden cock” (“Oltin xo'roz haqida ertak”), “A fairy tale about a Pop and his servant Balda” (“Pop va uning xizmatkori Balda haqida ertak”), created on the basis of A.S.Pushkin's folk oral creativity, have not lost their value for centuries, and they occupy an important place in children's literature, as fairy tales with the above names.

Until now, the work of the great French poet and researcher ShaprlPerro “Red Hat” (“Qizil Shapkacha”) has become known as a wonderful hero of the children of the whole world. All the heroes of the fairy tales of the writer are distinguished by their diligence, erudition.

Main part. The variety of themes of fairy tales also attracts attention. They have a wide range of adventures, the image of a miraculous life, the triumph of justice, the praise of human qualities. In such works, especially fine arts, exaggeration is repeatedly used. The most important thing is not to doubt any of the listener or reader exaggerations. For example, in the fairy tale “Bulbuliguyo”, the leaves of the tree will be from emerald, the fruits from gold. But the occurrence of such a miracle does not cause anyone any doubts. In magical fairy tales, the idea of something magical, that is, about the predicate, too, is expressed. For example, images such as a mirror turned into a river, a comb turned into a forest, they are given a wide space. In fairy tales, the human imagination is infinite. It instilled in them a spirit of confidence in the future. He served as an important source for shaping the worldview of his dreams. [19.257]

Famous and well-known folklorist scientists say that the most common among fairy tales, who are found in the works of different peoples, they are magical fairy tales. Such fairy tales are often combined with such a plot as the lack of something to the hero of the work, the hero's possession of this thing, the prohibition of some kind of work, the presence of a strong

opponent, the exit on a dangerous journey. Most importantly in magical fairy tales lead different themes, spells, fantastic images. For example, Hamid Olimjon said at the beginning of the fairy tale “Aigul and Bakhtiyor” (“Oygul bilan Baxtiyor”): Poems such as “Self-flying carpets” (“O’zi uchargilamlar”), “Wings with grass” (“O’tbog’ laganqanotlar”), “Flying horses without wings” (“Beqanot uchganotlar”), etc., correspond to the description of fairy tales. In magical tales, the signs of a mythological worldview are felt separately and clearly. Because of these fairy tales, such concepts as the Earth, the Sun, water, considered a snake, a semurg’ and a fetish, were considered totem in ancient times. As a result, such samples as “Semurg’”, “Ogre” (“Dev”), “Hellcat” (“Yalmog’iz”), “Mehrigiyo”, “Ur to’qmoq” show that among the people there is a high level of confidence of our ancestors in fantastic phenomena. Also, the emergence of television, telephone, devices controlled by distance, aircraft, and automobiles can begin in many ways as a result of dreams in magical fairy tales.

Psychologists note that the child at the age of 3-7 years is interested in everything, the ability to remember is strong and imitating. Especially he begins to act like the heroes of its cinema, cartoon and fairy tales, which he saw.

So they realized that Emerald is the owner of positive qualities. Sometimes you get angry when you compare a mother's precious, beautiful daughter or a girl who can't put a beautiful tumor on her eyebrows when she has a tumor. On the contrary, girls compared to Emerald will never be embarrassed.

The fairy tale "Emerald and Precious" (“Zumrad va Qimmat”) belongs to the category of Uzbek folk tales and differs from others by its educational value. This fairy tale is a great example of oral creativity, and children will hear the fairy tale over and over again before preschool. That's why writing an essay based on this story is not a burden for elementary school students. However, it will be worthwhile for the teacher to once again mention the plot of the essay, while the students are preparing for the essay, to show their attitude to the events that occurred in it on the basis. The plot of the fairy tale is as follows:

“Emerald is a smart and hardworking girl. At the same time, she is kind to the animal world. Precious is the opposite of her: stubborn, naughtiness, slacker. An arrogant and haughty mother loves only her daughter, Precious. They want to kick Emerald out of the house just because they do not like her. The old man, for his meekness and simplicity, is forced to do what the angry old woman says, and to take his daughter to the forest.

Emerald, left alone in the forest, will not be left alone, nor will it be food for wild animals, because there will always be people to help her.

Emerald sees a lamp in the forest. When she goes closer and knocks, an old woman opens the door. When the old woman hears that Emerald is lost, she feels sorry for her and takes him into her house. Emerald looks at the old woman's work because she is a smart girl: sweeps the house, cooks the delicious meals. The old woman is pleased with Emerald's work. In fact, the old woman was not an ordinary old woman, but a magical old woman. She goes up to the roof and presents a red box to Emerald, who is upset when she sees her house. Thus, life bestows goodness on a girl who thinks well in life, who is kind, who does well to all.

Seeing that the emerald came with valuable gifts, the slacker girl Precious wants to achieve the same. But her evil intentions, her laziness, her selfishness will kill her". [19.211]

At the end of the story, the teacher insists that the laws of life are perfect, that there is a consequence to every cause and also mentioning that there is a famous hadith in the teachings of Islam that has been formed over the centuries helps students to express their opinions about a fairy tale accurately and clearly. Hadith: "The smallest detail has answer to both good and bad things which you do".

Students begin to analyze the stories they have heard several times before. In the process of analysis, the analysis of events is directed directly to the subconscious. They feel more clearly what Emerald has experienced, they fully understand the shortcomings of the Precious. Because every thought that is expressed is carefully put down on paper.

Thus, the only thing that is lacking in our pedagogical and psychological literature on the education of the individual, in general, in the system of secondary education is the lack of specific laws of communication between the educator and the student. To be more precise, it would be expedient to base the structure of a person - consciousness, mind, emotions, his physiological and mental aspects - not on rigid concepts and terms, but on the achievements of modern science.

The concept of synergetics, translated from the Greek, refers to the process of energy and metabolism between structural elements in open systems.

According to E. Eshmatov, associate professor of "Quantum Physics" at Samarkand State University, who conducts important research in this area, the instructor will be able to perform his duties only if he has the ability to communicate with the learner's information system and make appropriate changes to its internal energy structure.

The essence of this idea is that we draw conclusions only on the basis of what we have seen and proved. For example, we observe various processes of information and energy exchange in nature (light, electricity and radio waves). It is also possible to record the internal energy structure and the process of action of such inanimate substances directly with physical

instruments. However, even if the psycho-psychological changes that take place in a person occur in the range of such small energy changes, it is very difficult to control these processes with the help of physical devices. Therefore, we have evaluated the changes in the internal energy structure of man due to external influences, mainly on the basis of changes in their behavior and attitudes. For this reason, there was no law between the natural sciences and the humanities.

Various supernatural (actually natural) events and phenomena related to mental and psychological processes require our proof. Just as in inanimate objects, a living organism has an internal energy structure. We will try to clarify some of the problems through the mechanism of influence on the internal energy structure.

We offered a 1-hour educational lesson on "Water is the source of life" ("Suv- hayotmanbai") for a primary school teacher. At the end of the 45-minute lesson, we invited thirty students to take a walk along the river. As agreed during the trip, we gave each of them a piece of paper candy and told them to eat now. Ten minutes later, it became clear that 11 out of 30 students had thrown a paper of candy into the water, 9 had thrown it on the ground, 4 students were holding a paper of candy in their hands and the other pupils did not eat the candy.

Despite the recent lesson on "Water - the source of life" ("Suv- hayotmanbai"), the students did not feel any effect. What mistake was made? Usually several answers are ready: "The teacher did not teach well", "Students did not listen well to the lesson", "Students were sitting in class carelessly" and others. These answers can usually be based on a single answer. The learning process is considered complete only if the teacher can make changes in the energy structure of the learner by choosing the appropriate method. Thus, the educational process can be considered as a process of information exchange between the energy field of the teacher and the energy field of the learner.

This process is usually approached from a physiological and psychological point of view, and is explained by the transmission of information to the brain through the eyes, ears and other senses, the transmission of the brain as a response to the spinal cord, and so on. In fact, only the process of information exchange in the energy structures of learners and educators is important here. Of course, here the teacher must have the ability to exchange information with the learner. Only then can it change the energy structure of the learner.

The second experiment is an example of this. We repeated the above situation in this experiment. Only in this case, we recommended the primary school teacher to write an essay on "Saving water" ("Suvniasraymiz"). Fairy-tale texts such as "The drop" ("Tomchivoy") and "The little cloud" ("Bulutcha") were used to help students organize the essay. Students

wrote an essay based on a fairy tale for 45 minutes. Then the students were invited again to walking around the river.

When the experiment was over, we watched the image on the hidden camera. The result is as follows: One in 30 students threw a paper of candy into the water, 4 students threw it on the ground, ten of the rest of the students went to the garbage dump far away, and the rest of the candy was left in the hands of the students.

The result was good. The reason for this was how the teacher absorbed the relevant information into the energy structure of the learner. Students re-analyzed and synthesized events by writing essays. They also added their own approach to the process. The most important aspect of the matter was that fairy tales were the easiest and simplest way to get into children's minds. There is no child who does not want to hear a fairy tale. Therefore, the fact that the information program in the form of a message is presented in the form of a fairy tale text and that students analyze the text by writing an essay is an important factor in solving the problem. For this reason, education has shown its effectiveness.

Although the development of essay writing skills actually begins in elementary school, its elements can be traced back to preschool. As soon as the child begins to talk, he becomes interested in things, the world around him, the being. When child grows up he or she always think about questions like "What is this?" "Why can a plane fly?" "Where does the sun come from?" and may be more than. He or she tries to find answers to them. In the process of finding the answer, he also partially forms his own attitude towards them. In the same process, the child's desire for personal expression emerges as the first buds of the essay.

Conclusion. The essay can play an important role in shaping students' independent thinking and worldview. Text-based narrative essays are especially important for younger students. It is effective to use a small amount of fairy tales when choosing a text theme.

Fairy tales can be considered as a miraculous weapon that can penetrate to the innermost layers of a child's inner world, where he can make his own changes. We just have to be able to use this weapon.

Changing the systemic features of the internal energy structure of the person means making changes in the character, morals, inner world of the person. The invisible psychological changes that occur in the human body based on scientific conclusions and experiments require specific scientific research. The analysis and results are based on the principle that human life is based on a certain consistent law and can bring good to humanity.

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