



CHILD PSYCHOLOGY AND ITS IMAGE IN ART LITERATURE

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Article history:	Abstract:
Received: 1 st February 2023 Accepted: 1 st March 2023 Published: 3 rd March 2023	The article shows the influence of a small territory, social, spiritual and psychological environment in the family in the formation of a person's personality in the life of children
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Everything in the area where the child lives has its own character. There are "good" and "bad" stones, "cunning" and "cunning"; herbs are like that, they have "lovable", "hero", "hurkak", "evil"; there are also "enemies". Calling is one of them. "The boy fought with him ten times a day, he ran away. But the end of this battle was not in sight - the call kept growing and multiplying.

It seems that the child lives in the bosom of wild nature among good and bad, tricksters and hunters, beloved and evil, heroes and villains. They even fight the enemy within. But as he was not defeated, he was not defeated either. This is the manifestation of Ch. Aytmatov's philosophy in connection with the image of the child in the work: as long as there is life in this world, there will be struggle; struggle is eternal, life is eternal. A person should fight to be a person and to remain a person at all times. The movement for life is an unceasing continuum.

The life path of the boy, who is one of the three main characters in the story, is clarified in his way of life among people and his relationship with people. A child feels the events happening around him, the relationships between people with the heart of a child, but understands it like adults, even if it is partly more fragile. The bargain between the car dealer and his grandfather left a heavy mark on the boy's heart. The seller looks at the grandfather - his grandfather - with disdain, and calls him "the old man".

A seller in the eyes of a child is a person of another world, if speaking in the language of the child and the grandfather is not taken into account. This world is the kingdom of the arrogant, the rich and the arrogant. Watching the relationship between the seller and his grandfather, who is a citizen of this kingdom, the boy's mind begins to flash an idea that he did not know clearly. This is the world to which the grandfather belongs - the idea of the world of the grandfather. This world is a weak world, a world of the weak. A citizen of this world lives only by speaking well to everyone, serving well, begging, enduring pain, obeying tyranny, and forgiving tyranny. Unfortunately, only his grandfather lives in this world. This is the world - in the world where the grandfather was able to endure all kinds of humiliations, he has only one companion. This

is a grandson. The child - the grandson is not yet used to discrimination and humiliation like his grandfather, but the world of alienation and weakness is deeply rooted in the heart of the child - he is easily affected, although he is not prone to crying, this strength lives in the realm of mystery. Because the mental and psychological formation of a person taken separately is conditioned by the mental and psychological conditions that exist in the environment in which he lives. It is formed within the framework of mutual relations of members of the community (society) to which it belongs. This environment can be edifying as well as crippling.

It is known that children cannot fight against external forces, the pressure exerted by them - the pressure of ignorance, ignorance, lack of thought and reasoning. But he feels a strong need for it. This need causes psychological dissatisfaction, resistance and rebellion in him.

In the writer's short story "Jamila", the child's psychological world is described with special, special love. Jamila's brother-in-law, Kichina Bola, said to the boys, "Hey, let me know, this will be my new one, don't be too much of a fly-catcher." When the young men laughed and said, "What have we done now, this is the new thing!"

The little boy who said, "I was going to make you cry" really ended up crying. This is a separation cry. He loses Jamila. The new boy, who knows that the young man he loves - Daniyori, is completely in love with him, even when he screams angrily after them, cries uncontrollably because of the loss of Jamila, who does not look back.

A similar situation can be observed in the writer's story "The First Teacher". Duyshen, a selfless teacher who turned a barn into a school in a village dominated by ignorance and ignorance, goes door-to-door and takes children to school every day. Children used to cross the ditch on the school road holding hands. In the winter chill, when this stream "cuts the water and the feet, tears come out of the eyes of the little children," when the cold began, "the children lined up like cranes." Duyshen took them one by one on his shoulder and carried the other one in his hand and carried them



across the ditch. At such times, rich people stood on their horses and mocked Duyshen and shouted:

- Who is this chick with one in her hand and one on her back? he kept pushing with his whip...

Another one:

"Attang, if I knew you were so hard-working, I would have taken you as a wife," they said, laughing and ... splashing mud as they passed by.

At that time, I would feel humiliated and cry, and when I got angry, I would grab the reins of the horse and say: "...shameless, fools!" - I wanted to scream, staring at their faces.

However, no one listened to the girl's words. I kept swallowing my bitter tears." This is the suffering of a girl around fourteen years old. The internal rebellion against ignorance, ignorance and, worst of all, immorality, becomes tears and is swallowed. It is emphasized once again that humiliation is the worst, heaviest, most heartbreaking form of destroying a person.

At this point, it is necessary to pay special attention to one aspect: in the stories "Jamila" and "Aq kema" the personal will and desires of the subject-individual are related to the rules of the environment in which they live, philosophical and spiritual views. If they collide, sociality will deepen in the story "The First Teacher". Here, enlightenment meets spirituality and wisdom, darkness, ignorance and the most dangerous danger, ignorance.

If literature cannot see its slavery, its ignorance, its ignorance, its lack of self-awareness, its inability to live, if its eyes are not opened, its face does not light up even when it is brought to its face, even if his heart trembles but his heart does not burn, such a person is heading towards destruction, the society of such people is in decline.

The great writer warns about these things and shines light on the hearts of people and the future of mankind. A bright life continues in the form of the horned mother deer, the believing old man, and the reader who was able to draw a single conclusion from the boy's death; heresy, getting rid of a life that is only and only under the yoke of traditions leads to a bright life; Enlightenment and knowledge save from the worst enemy - ignorance and ignorance.

The works of the great writer Ch. Aytmatov are a great heritage that calls for the unity of all Turks and to see them as one. At the same time, this great idea is aimed at all mankind. This is the universality of Ch. Aytmatov's work.

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