BOLALAR ADABIYOTI NAFOSAT TARBIYASINING ASOSIY VOSITASI SIFATIDA

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Bolalar adabiyoti tushunchasi turli yogdagi bolalarga mo'ljallangan so'z san'ati bo'lib, voqealikni bolalarcha idrok etish, boloalarga tasavvur va tafakkur obrazlarida gavdalantiruvchi badiiy asarlar majmuasi hisoblanadi.

Barcha xalqlarda bolalarga mo'ljallangan ijod etish an'anasi uzoq tarixga ega. Allalar xalq ijodida bolalarga qaratilgan so'z san'atining ilk namunasi hisoblanadi. Bu silsilada ertak, maqol, topishmoq, yalinchoq erkalama, ovutmachoq, tez aytish sanama singari janrlardagi asarlar ham muhim o'rin tutadi. So'z san'atining boshi folklor hisoblanar ekan, bolalar adabiyotining ilk namunalari ham folklor bag'rida bunyodga kela boshlagan. Demak, bolalar adabiyotining vujudga kelishi har bir xalqning ijtimoiy ma'naviy tafakkuri taraqqiyotiga chambarchas bog'liq holda sodir bo'lgan va rivojlana bergan. Shu tariqa har bir xalq o'z farzandlari uchun maxsus adabiyotni maydonga keltirish va o'z farzandlarini ijtimoiy estetik tarbiyalashni yo'lga qo'shilsa intilgan.

Bolalarni kichikligidanoq nozik didli qilib tarbiyalash, ularning badiiy didini o'stirish, badiiy madaniyatni tushunish, go'zallikka muhabbat uyg'otish va hayotiga go'zallik olib kirish ruhida qobiliyatlarini tarbiyalashimiz zarur. Zero, go'zalliklari qadrlay olish, badiiyatni tushunish komil inson fazilatlaridan biridir.

Bolalar "yaxshi" va "yomon"ni farqlay olishi, hunuk hatti harakatlardannafratlana olishni ham nafosat tarbiyasini paydo qiladi.

Masalan, "Zumrad va Qimmat" ertakda Qimmatning xulq atvori, qiliqlari, hatti –harakati bola qalbida nafrat uyg'otadi. Zumradning tevarak –atrofga munosabati, mehnatsevarligi, kamratligi, sezgirligi, shirin so'zligi kabi xislatlari esa, aksincha unga xayrixohlik paydo qiladi.

Yoki maqolalarimizni misol qilsak: "Kamtarlik ham husn" maqoli kamtarlikni "Kishining chiroyi yuzida" iborasi esa inson qalbidagi barcha xislatlar kishi yuzida aks ettirishni bildiradi. Kichkintoylarning dunyoqarashi va fikrlash doirasini kengaytirish, ularning aqliy va nutqiy qobiliyatlarini rivojlantirish muhitida esa, muhim voqea –hodisalarni badiiy obrazlar orqali bolalar nutqiga xos tarzda tasvirlab bergan badiiy asarlar va turli xil rasmli kitoblar pedagogga ko'makka keladi, albatta. Misol uchun, shoir Quddus Muhammadiyning "Balari" she'rini olaylik:

G'uv –g'uv uchar bolari,
Duv –duv uchar bolari.
Guldan –gulga qo'nishib,
Sharbat ichar bolari.
Sen qadrdon do'stimiz,
Asaling yeb, o'sdik biz.
Yasab berayin quti,
Bog'chamizda qol, ari!

She'rdagi o'ynoqilik, manzaraning aniqligi bolalarni jonivorlar olami bilan yaqindan tanishishga, ularga mehr –muhabbat qo'yishga, ayni chog'ida mehnatsevar va inoq bo'lishga undaydi.

Quyidagi topishmoqsimon misralar esa, bolalarni mustaqil o'ylashga, hayot taassurotlarini to'plab, ulardan ijobiy xulosalar chiqarishga o'rgatadi:

Viz, viz, viz, viz,
Uchamiz, qo'namiz.
Guldan –gulga ko'chamiz,
Gul sharbatin ichamiz.
Viz, viz, viz, viz.
Qani, toping, kuni biz?

Yoki biron hikoyani o'qib berayotganimizda bolalar yuziga e'tibor beraylik, asardan zavflansa yuzi yorishib, boshini tebratib, jim tinchlasa, yomonlikdan jahli chiqqani, uning tundlashgani ham yuzida namoyon bo'ladi.

Nafosat tarbiyasini berar ekanmiz, bolalarga go'zallik faqat tashqi qiyofada emas, balki ma'naviy go'zalligida ekanligini tushuntira borishimiz kerak. Bunda asosan mashg'ulotlardan jumladan, musiqa, nutq o'stirish, badiiy adabiyot bilan tanishtirish, tasviriy faoliyatga o'rgatish kabi mashg'ulotlardan foydalanamiz. Shuningdek, bolalarda odob go'zalligiga ham erishimiz kerak. Bu jarayonda ertaklar, hikoyalar she'rlar, qo'shiqlardan foydalansak o'rinli bo'ladi.

Xullas bolalarga nafosat tarbiyasini shakllantirishda bolalar adabiyoti foydalanish orqali ularda quyidagi xislatlarni takrorlashga erishamiz:

- go'zallik dunyosiga yetaklaymiz;
- kuzatuvchanlikni o'stiramiz;
- ta'sirchanlik kabi ruhiy xususiyatni vujudga keltiramiz;
- ijodiy xayol va ijdkorlikni tarbiyalaymiz;
- odob, xulq –atvorlarini o'zgartirishga ta'sir qilamiz;
- estetik didni shakllantiradi.

Xullas, estetik did, estetik qobiliyat, hissiyot madaniyati birdaniga paydo bo'lmaydi, tabiatdan tayyor halqga berilmaydi. Bu insonning hayoti davomida shakllanib boradigan jarayonidir.

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