

The Dialectic Relationship Between Fiction And Pedagogical Aspects

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Abstract: This article analyzes the pedagogical ideas of great thinkers and their application in the spiritual and moral education of students, as well as their views on current pedagogical issues. The article also analyzes the artistic expression of important elements of pedagogical thought, expressed through artistic expression. It is noted that writers addressed this pressing issue in both journalism and fiction.

Keywords: Folk pedagogy, scientific heritage, independent thinking, pedagogical context, national character, pedagogical ideas, pedagogical process, triumphant kindness, spiritual support, globalization, reading culture.

Introduction: A work of fiction, above all, by carrying an aesthetic load equal to its content, equips the reader with a certain life experience. In other words, the reader, empathizing with the characters and events described in the book, walks alongside them along the entire path traced by the writer, involuntarily becoming a kind of listener in an entire didactic course. In the works of Chingiz Aitmatov, particularly in his stories, we see enormous pedagogical potential. His "little" heroes are endowed with a truthful fate; hardly anyone would doubt what happens to them and around them, as the issues of pedagogy raised in the stories are still relevant today. We wanted to focus on the pedagogical elements found in the works of the Kyrgyz writer. They not only add a special flavor to the early stories but also serve as the basis for the pedagogical education of the heroes, a kind of measure of their moral maturity. Researchers of educational thought have convincingly demonstrated the mutual influence and interdependence of official and folk pedagogy, which complement and enrich each other. While official pedagogy has always been influenced by religion and the ideology of the ruling classes, folk pedagogy, although subject to these influences to a certain extent, generally expressed the thoughts and aspirations of the people, their understanding of the upbringing and education of the younger generation. We observe a similar pattern of continuity in the history of educational thought among the peoples of Central Asia. An analysis of the legacy of Ibn Sina, Beruni, Jami,

Khorezmi, Dihlawi, Khayyam, Navoi, Farabi, Saadi, and other educators reveals that their ideas on education closely resonate with the ideas and thoughts expressed in folk pedagogic monuments: proverbs, sayings, fairy tales, and legends. Moreover, some legends are directly associated by the people with the actions, lives, and deeds of great figures. They expressed the ideas of humanism, emphasized the need to instill high moral qualities in the younger generation, to educate them in the spirit of love for work, respect for elders, friendship and camaraderie, truthfulness and honesty.

We observe the expression of ideas concerning the education of the younger generation through artistic creativity in the traditions of medieval Europe. In this regard, research is being conducted to develop a holistic understanding of the spiritual picture of reality based on appeal to the brilliant pedagogical insights of great philosophers, thinkers, and writers. "The widespread use of fiction in pedagogy and a deep understanding of the pedagogical views of masters of the artistic word serve to shape and develop the aesthetic and moral concepts of young people, strengthen the spiritual closeness between teachers and students, the pedagogical influence of mentors on their followers, and enhance the personal qualities and professional preparation of future teachers" [1].

METHOD

In England, pedagogical ideas formed the basis of the work of many prominent humanist writers, among

whom Thomas More stands out. The author of the famous "Utopia" conveys his thoughts on the conditions for raising the ideal citizen. He advanced the idea of the need for a unified state education in the native language. In his novel "Utopia," the education of youth is linked to their participation in productive labor.

The French humanist writer François Rabelais, in his novel "Gargantua and Pantagruel," sharply condemns the medieval school for its formality and purely verbal nature. Here he proposes a program for the "Free and Virtuous Man" [10] of the Renaissance. At the core of Rabelais's pedagogical thought is his conviction that man, regardless of origin, is naturally predisposed to goodness, and therefore education and upbringing should be imbued with humanistic values. The artist expressed his ideal educational process through his description of the novel's hero's upbringing: the entire day is divided into a system of activities, alternating with games and physical exercise. Ancient and modern languages, paving the way to understanding classical authors, are prominent in the curriculum. A significant place in education is given to the scientific understanding of man and nature, based on the "seven liberal arts." Hence the idea that Rabelais advocated the appreciation of beauty in the process of upbringing and education. Expressing his pedagogical views in his works, he advocated the alternation of study and rest, that is, physical and mental pursuits.

Tomaso Campanella represents the Italian school of writers who also used fiction to express their pedagogical ideas. In "The City of the Sun," he rejects blind imitation and bookishness, calling for a return to the roots, that is, to nature, to abandon narrow specialization, and to rely on encyclopedism and universalism. In the ideal city, concern is given to improving the "human race," encouraging scientific pursuits, the study of history, and folk customs. It is precisely through proper upbringing that people are distinguished by good health and attractiveness. The principle of competition is widely applied. Campanella emphasized the obligatory participation of children in socially useful work. Stanhope Chesterfield occupies a special place in the development of pedagogical thought in Europe, particularly in Great Britain. His "Letters to His Son" [12] are imbued with ideas and instructions on the proper upbringing of a harmonious personality. A major public figure, a writer and publicist, an artist and moralist, and a great educator—all these qualities of the thinker are evident in this work. The writer focuses on a cultured, well-mannered individual, possessing the best qualities and recognizing their duty to society. Chesterfield addresses the age-related characteristics of the

student, contemporary conditions, and the social mores of the time. His advice to his son reflects a well-established educational system aimed at cultivating a well-rounded personality. The main issues raised in the work are human behavior, the best qualities, knowledge, and skills that modern people must utilize to achieve success. While friendship, social duty, and work are defined in "Letters to His Son" as the primary responsibilities of the individual, moderation, tolerance, education, and ethics are considered essential qualities. The uniqueness of this English thinker's program lies in Chesterfield's observation that a person achieves their best between the ages of 15 and 25. Therefore, it is appropriate to focus on their upbringing and education during this period of life.

The idea behind "Letters to His Son" is that upbringing is more important than education. The ethical norms highlighted in the work are valuable because they were addressed to a specific individual and are didactic and descriptive in nature. The author's distinctive methodology is noteworthy: Chesterfield deliberately wrote his letters in three languages—in addition to English, French, and Latin. This ensured the letters were multifunctional: the process of reading provided an additional educational benefit, namely, the acquisition of a foreign language. It was also a unique pedagogical experiment, in which the mentor rather than the father figure was seen.

The letters incorporate educational material on geography, mythology, and ancient history, blending it with teachings on how to conduct oneself in society and what one should know about reality. With age, the father's advice and instructions to his son acquired a corresponding tone and became more serious, lengthy, and insistent. The father initiates his son into unique codes of secular rules, portraying the ideals of goodness, justice, and virtue. These qualities are always at the forefront and are always sincerely defended and eloquently celebrated.

The letters represent not a fictitious set of idealistic rules, but a pedagogical system, tested by the author's experience, aimed at nurturing a harmoniously developed individual capable of contributing to society. The idea resonates that a person is distinguished not by their origins, but only by their education and upbringing.

A completely different approach is found in the work of the French thinker Jean-Jacques Rousseau. In his novel "Émile," he advances the theory of "free education" [11]. This work not only reflects Rousseau's general views on the world but also criticizes the existing practice of organized education. The object of criticism is the caste system, narrow-mindedness, and

unnaturalness of upbringing and education in class-based schools, as well as the inhumane nature of the aristocratic environment. The novel's protagonist finds himself in paradoxical situations due to the consequences of "unfree education," harmful influences, and alienation from nature.

The essence of Rousseau's pedagogical teaching is that its primary means is freedom, or natural life, away from artificial culture. Interestingly, Rousseau suggests that the educator should not demonstrate and explain, but patiently monitor the maturation of a new person in the quiet of the countryside. Three factors of education are distinguished: nature, people, and society. Each has its own role: nature develops abilities and feelings; People teach them how to use them; society enriches their experience. Together, they ensure the natural development of the child—this is the core of the novel's idea of nurturing a harmonious personality. Thus, by natural education, Jean-Jacques Rousseau understood the development of a child according to age, in the bosom of nature.

Thus, according to Rousseau, education is an important process that takes into account a child's inclinations and needs, while not overlooking the need to prepare the child for social relationships and responsibilities.

Rousseau's idea of "natural consequences" is also interesting. That is, a child's freedom can only be limited by things. For example, if he breaks a chair, don't rush to give him another one: let him feel the inconvenience of not having one. Or if he breaks a window, let him feel the cold in his room. In this way, when faced with natural problems, he will understand what to do and what not to do. These are the "natural consequences of a child's action."

Rousseau's pedagogical teachings particularly emphasize the problem of educating women. The novel "Émile" expresses specific thoughts on this topic. For Rousseau, a woman's purpose is entirely different from a man's. A woman, according to Rousseau, should be educated for the home.

RESULTS AND DISCUSSION

In our study of the origins and evolution of pedagogical thought, we could not ignore the Jadids, who played a leading role in the modernization of Eastern pedagogical thought in the 20th century, ensuring a dramatic increase in the importance of science and education for social progress. In addressing pedagogical challenges, primary attention was given to the following areas: expanding the network of new-method schools, educating gifted youth abroad, creating various educational societies and theater troupes, publishing newspapers and magazines, and building a national democratic state in Turkestan by

raising the socio-political and cultural consciousness of the people. This could not be achieved without raising the level of education. The Jadids created schools that served not only to accelerate and facilitate literacy but also to foster a new worldview. For the first time, the educational process of the region's new-method schools adopted European standards as a model. Along with teaching the basics of arithmetic, history, geography, and natural history, much attention was paid to teaching the fundamentals of Islam. The creation of new textbooks was also important. Initially, many modernized new-method schools in Turkestan used textbooks and manuals published in Kazan and Orenburg. The cities of Tashkent, Bukhara, Samarkand, Andijan, Kokand, and Khiva became centers of the Jadid movement. Cultural and educational societies and associations established in these cities led to the widespread dissemination of Jadidism in Turkestan. Educators advocated for Turkic languages to be granted the status of state language. The education of women also held a special place in the Jadid movement's views.

Prominent representatives of the enlightenment movement included Mahmudkhoja Behbudi, Abdukadyr Shukuri, and Saidahmad Siddiqi-Adjzi in Samarkand; Munavvar Kary Abdurashidkhanov, Abdullah Avloni, and Ubaidullakhan Asadullakhojaev in Tashkent; Abdurauf Fitrat, Sadriddin Aini, and Fayzullah Khodjaev in Bukhara; Hamza Hakimzade Niyazi, Abidjan Makhmudov, Abdulhamid Chulpan, and Ishakhan Ibrat in the Fergana Valley; Babakhun Salimov, and Palvanniyaz Haji Yusupov in Khiva, among others.

The main problems the enlighteners sought to address were ignorance, illiteracy, and a lack of education, religious fanaticism, and a lack of culture. The Jadids radically changed the education system, dividing and strengthening differentiation along social lines. New Method schools had a strong influence on standard schools, particularly prompting them to modify their curricula and teaching methods. To convey their ideas to the public, they used journalism, theater, and fiction; they were actively engaged in educational activities, developing book printing and establishing libraries.

The diverse work of Abdullah Avloni, a prominent representative of Jadidism, poet, and educator, was aimed at developing a harmoniously developed individual with a strong civic stance. Only such a person, the poet believed, can bring benefit to society. His work, "Flourishing Land and Morality" [9], served as a pedagogical glossary. It reveals the meaning of such concepts as "ethics," "knowledge," "ignorance," "morals," "courage," "conscience," and others. The author does not limit himself to simple interpretations, but provides a detailed description, a comprehensive

characterization, and real-life examples for each concept. This work can be compared to Chesterfield's "Letters to His Son." The parallels are based on the fact that Avloni's "Flowering Land and Morals" also describes human qualities that manifest themselves in specific situations. A distinctive feature is the comprehensive scope of Avloni's addresses, which are openly addressed to every member of society, whereas Chesterfield addressed his letters to a specific individual.

Avloni divided the pedagogical process into aspects such as mental, physical, and moral education. He believed that these processes were closely interconnected and their levels should correspond to one another. Expressing his pedagogical ideas, the author focuses on moral issues, using moralizing stories and wise sayings, drawing on the legacy of Socrates and Plato.

"The Blooming Land and Morality" was the first pedagogy textbook written in the Uzbek language. Another work by Avloni, "The Second Teacher," also demonstrates the author's pedagogical thoughts, who himself defined its purpose: "...is a book for reading, intended for teaching schoolchildren after the ABC book, written in accessible language and simply composed, embellished with moralizing stories and artistic poems" [9].

The work is didactic in nature, contains elements of didactics, and includes fables and edifying poems. Love for humanity and a willingness to share everything should be the core not only of such lofty concepts of a comprehensive scale (the struggle for peace, patriotism), but also serve as the basis for every thought and action in everyday life. The task of the teacher is "to arouse in people an intolerance to evil, to spiritual poverty and vulgarity, to arouse in people an irrepressible desire to fight against social injustice – this is true humanism, a fighting humanism" [4; 88]. True, this is not an easy struggle: "A person finds great happiness from the awareness of his human dignity. Sometimes he goes through a painful path, breaks himself in order to achieve spiritual greatness, to rise to the heights of love for people and self-respect" [4; 89]. On this path, it is important who surrounds him and what parting words they support a person with, what example they set. The conclusions arising from the expressed thoughts are revealed in the article itself: "Goodness must be cultivated in a person, this is the universal duty of all people, all generations" [4; 85]. This is the core of the writer's pedagogical concept, around which a system of other concepts is built. The pedagogical process must utilize all possible means, including literature, art, and methods of work and spiritual education.

Studying the journalism and fiction of the Kyrgyz writer Chingiz Aitmatov, one can confidently assume that his pedagogical views matured under the influence of great Eastern thinkers. In a number of his early publicistic works, the classic writer attributes the primary role in cultivating a harmonious personality to literature and reading. In his article "The Main Book" (1961), the writer calls pedagogy one of the most labor-intensive tasks, for the solution of which writers are also responsible: "our vital duty... an enormous responsibility... the greatest and most difficult task of education" [4; 79]. The author of the article emphasizes the great importance of books and their contents in the upbringing and education of the younger generation.

When discussing the work of Chingiz Aitmatov, literary scholars have noted various characteristics of the master's works: profound psychologism, the uniqueness of his place in the literature of socialist realism, and his affinity with folk tradition and folk myth. We would also like to highlight one of the writer's characteristic traits: his close attention to the theme of childhood and the nature of the upbringing of the younger generation. The pedagogical focus of some of Chingiz Aitmatov's works has been discussed in many studies, but in the context of entirely different, "adult" issues.

Chingiz Aitmatov's main pedagogical ideas in the works we have examined boil down to an answer to the question: what should a teacher be like? They should be distinguished by commitment to an idea, purity of aspiration, fidelity to duty, and selflessness. He has high moral standards, primarily for himself, for life, and for those around him. The teacher is characterized by complete dedication, love for children, sincerity in his relationships with them, personal example, empathy, and constant concern for the future of the younger generation. Equally important is the author's idea of conveying a system of student-centered education through the actions of his characters. According to Aitmatov, the pedagogical process must prioritize the child's personality, their uniqueness, and their intrinsic value. It is necessary to first uncover each student's subjective experience and then align it with the educational content, which, from a pedagogical perspective, is the correct approach.

The writer repeatedly emphasizes the importance of parent-child relationships and the continuity of generations in raising a child, through which self-awareness is affirmed through a deep understanding of one's roots and the rich spiritual heritage of one's ancestors. This further demonstrates that in pedagogy, the child's personality and experience, however limited, play a crucial role, providing the teacher with the basis for analyzing each student's every step and

reflection. Only by deeply analyzing the personality of the student can a teacher properly manage the pedagogical process and select the appropriate approach for each student.

CONCLUSIONS

Fiction is not only a repository of aesthetic value but also a vital source of pedagogical insight. In the works of writers and poets, we discern their views on the problem of raising and educating the younger generation. Based on contemporary socio-political conditions and their own experiences, each writer offers their own perspective on the solution. By tracing the characters' journeys, each work offers a unique system for improving the development of a moral personality. The intense ideological struggle, the connection between Eastern and European cultures, and the dialectic of society's spiritual life—all of this was reflected in the development of writers' pedagogical thought. Leading figures in social and philosophical thought, including scientists whose research played a huge role in the development of various fields of knowledge, including pedagogical thought throughout world culture, poets and writers who became the founders of certain literary movements—all sought to formulate their own approach to the education of the individual.

The analysis shows that through a thorough study of pedagogical ideas developed through socio-historical practice, it is possible to identify various systems, each unique in its own way. This will enrich the process aimed at solving contemporary pedagogical problems. And given the fact that modern pedagogy requires constant revision and adjustment of the educational process, which is changing in the wake of knowledge about the human condition, the search for new benchmarks becomes vital. Researching the pedagogical views of great thinkers and writers, identifying leading ideas, and systematizing them will provide the opportunity to find the coordinates for new approaches to solving contemporary pedagogical problems.

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