

Aesthetic Education In Fiction

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Abstract: This article discusses the role of fiction in the educational process, particularly in aesthetic education. The works of some researchers are comparatively analyzed.

Key words: literature, fiction, education, aesthetics, youth, morality.

Introduction

The place and role of the school in educating the young generation aesthetically, bringing them into the world of beauty and sophistication is incomparable. As a member of a developed society, every young person receiving education and training in school should be harmoniously developed, have aesthetic taste, feel beauty and be able to create beauty themselves.

The educational process is aimed at the aesthetic education of young people and is carried out systematically. Fiction plays a huge role in this field.

Materials and discussion

Fiction, like other types of art, is one of the most important types of perception of the aesthetic feeling of life. Fiction, by describing people's lives, educates the reader ideologically, morally, and aesthetically. It develops the ability to think and feel. By expressing life in artistic images, it strengthens a person's desire to know and understand.

Russian literary critic and critic V.G.Belinsky emphasizes the incomparable educational value and influence of poetic works. "The philosopher," says V.G. Belinsky - speaks with syllogisms, and the poet speaks with images and pictures. One proves, the other shows. Both are convincing. Only one convinces with logical arguments, the other convinces with pictures. But the first is heard and understood by few people, and the second, that is, the poet, is heard and understood by everyone" [1,892].

V.G.Belinsky considers fiction as a means of intellectual and moral education. He says that aesthetic feeling is "the main condition of human dignity" and gives it a very high rating. He talks about the impossibility of genius, talent, and intelligence without this aesthetic feeling. The great scientist shows that fiction literature plays an extremely important role in aesthetic education, calls on writers to develop the aesthetic sense of young people, and demands that the artistic form of the works correspond to its realistic content.

N.A.Dobroyubov emphasizes that the poet is a sensitive expression of human feelings and writes: "When we read their (poets - S.M.'s) works, we learn to abhor vice, evil, generosity and beauty, and when we read them, we ourselves become better, more generous, more noble. we will be better" [2,313].

V.Stoyunin, one of the Russian pedagogues who lived and worked in the second half of the 19th century emphasizes that literature plays the most important role in educating a person. In particular, in his opinion: "Grow aesthetic aspirations of people with art, teach them to understand and enjoy all its beauties, and then you will not need to talk about ethics and manners. That's the only way the number of the lost will decrease" [3,71].

V.Stoyunin says that only works of art should be studied at school, which have an aesthetic and ideological highness and educational significance. He recommends starting acquaintance with literature with positive images. In his opinion, lyrical works play an important role in the aesthetic education of students.

Another Russian pedagogue V.I. Vodovozov describes the feeling of beauty as creativity and writes: "Truly beautiful things enliven our imagination. When we remember a beautiful thing, a song or a clear spring, we vividly imagine them because we heard or saw them somewhere. A beautiful event awakens the feeling of creating and creating in a person"[4,88]. In his opinion, "all useful

things are beautiful". Beauty in poetry is a peaceful feeling, the task of poetry is to directly enjoy beauty. But the task of poetry is not only to describe beauty, but also to educate people's sense of beauty.

Abu Nasr Farabi, known as the Aristotelian of the East, in his philosophical treatises, especially his works on logic, believes that a person should be prepared to perceive beauty, he should have a sensitive and perfect hearing. Farabi believes that only a person with intellectual ability ((activity) can know all the secrets of the world. The great thinker encourages people to engage in science and art. He highly appreciates the role of poetry and music in the aesthetic development of a person. He repeatedly repeats that poetry and visual arts have the same effect on a person.

In his epic "Farhad and Shirin", Alisher Navoi reminds the world of a beautiful and wonderful Boston, which is no less than paradise. He considers literature to be a weapon of struggle against injustice and evil, for social development. "Literature," said the great poet, "frees the oppressed from oppression, therefore literature expressing the dreams, hopes and interests of the people terrifies oppressors"[5,237].

Conclusion

In general, great thinkers understood artistic creativity as an activity based on real life. They sang human beauty in their works, searched for the reasons why beauty affects the human soul, and believed that the reason for this effect is the harmony between the human spirit and the beauty of nature. A characteristic aspect of the aesthetic views of these thinkers was that they considered life as a source of supreme happiness and refinement.

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