



PEDAGOGICAL ASPECTS OF CONTINUITY OF GENERATIONS IN THE CONCEPT OF CHINGIZ AITMATOV

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ABSTRACT

This article examines the pedagogical ideas of the great classic Chingiz Aitmatov, his views regarding current pedagogical problems. The article also provides an analysis of the artistic reflection of such an important element of Chingiz Aitmatov's pedagogical thought as the continuity of generations. It is noted that the writer addresses this important issue both in journalism and in fiction.

INTRODUCTION. Great writers of all times and nations with their wise works were not only key figures in the spiritual and cultural development of society, but also teachers of morals for their readers, always paid due attention to the problems of education. Navai, Hamza, Iskhon Ibrat, Abdullah Avloni, Mahmudhoja Behbudi, Leo Tolstoy, wrote textbooks themselves, developed methods, created schools at their own expense and taught in them themselves, experiencing considerable inconvenience in all senses, pressure from the authorities, social deprivation. The great Kyrgyz writer Ch. Aitmatov can rightfully be attributed to such geniuses. He did not create textbooks, but being still a young, aspiring writer, he made critical notes on what textbooks should be like.

MATERIALS. Ch. Aitmatov did not build schools, but his remarkable story "The First Teacher" is an unforgettable monument to all enthusiasts of public education. And "stories about children for adults" ("White Steamship", "Early Cranes", "Piebald Dog", "Camel Eye") along with many other pedagogical works of great thinkers form the basis for the moral education of the younger generation. Much wisdom in this sense is also noted in the philosophical novels of Ch. Aitmatov. Ch. Aitmatov is a worthy successor to the good traditions of great writers and teachers. Unfortunately, not all pedagogical thoughts of writers of the past have been studied, collected and systematized, which would become the basis for creating additional approaches in the education of the younger generation, would open up many opportunities for teachers in testing and effectively implementing the pedagogical technologies they create based on these concepts. It is also appropriate to note here that there are many such works that have inspired and continue to inspire representatives of the pedagogical sphere.



These include Leo Tolstoy's "Circle of Reading", S. Chesterfield's "Letters to His Son". And we would rightfully like to include Ch. Aitmatov among them, who managed to enter the spiritual life of many peoples of the planet during his lifetime.

METHODS. In the modern world, where globalization dictates its conditions and methods of life, when a person, surrounded by an abundance of information and suffering from a lack of means for its detailed processing, has to solve many problems, he feels the need for some kind advisor. And this is not an educator, not a teacher, in the usual understanding of their social status and role, although it retains the true purpose - to illuminate the path of the developing personality. That is, today's teacher needs a new approach to working with his wards. And in order to understand the true meaning of the needs of the so-called objects of education, the teacher must absorb not only the necessary skills of working with young people, but also understand, be able to deeply analyze their psychological state, live and work on themselves in step with the times. These are the features that we notice in the works and speeches of Aitmatov, who, through his creativity, recommends on any occasion - on everyday life, life, family relationships, morality and ethics, not general models and systems of knowledge.

RESULTS. As is known, in folk pedagogy the idea of continuity of generations is expressed by the teaching about the need to know one's genealogy up to the seventh generation. This idea is first encountered by Ch. Aitmatov in the article "Notes about myself", and the writer develops it in further works and conversations. The idea of the beneficial influence of folk pedagogy on youth as an inexhaustible source of moral education finds its most vivid reflection in this particular journalistic speech. "In our aul, it was considered an indispensable duty to know one's ancestors up to the seventh generation. The old people are strict about this. Here there is a meaning of continuity of generations and mutual moral responsibility in the family" [1; p. 149]. This idea is the basis of the entire pedagogical concept of Ch. Aitmatov and it permeates all his work. In the article, Aitmatov lists all those who, in one way or another, influenced the formation of his creative personality: his paternal grandmother Aimkan Satan-kyzy, aunt Karagyz Aitmatov, mother of Nagim Aitmatov, all the surrounding villagers. According to the writer, the formation of views on the world from an early age depends on the surrounding children, which the author of the article experienced first-hand: "The formation of his talent, his personality is connected with a certain social environment, with spiritual experience, cultural traditions..." [1; p. 156]. Here we see recognition of the power of folk pedagogy, which helped the writer himself grow from a child exhausted by the harsh reality of war into a true patriot and pride of his country.

The writer notes the following about the tradition of the Sheker residents to evaluate the knowledge and upbringing of a child by testing him with a question about the seven generations: "Here there is a sense of continuity of generations and mutual moral responsibility in the family" [1; p. 149]. And then he recalls the past, his grandfather, who, due to an unsuccessful attempt to establish his farm, was forced to leave his native village, which subsequently became the reason for little Chingiz to study at a Russian school. At the same time, he often returned to the mountains to his grandmother, who instilled in him a love for his native language. Three important concepts are formed here:

1. "Only the native word, learned and comprehended in childhood, can fill the soul with poetry born of the experience of the people, awaken in a person the first sources of national



pride, deliver aesthetic pleasure from the multidimensionality and polysemy of the language of the ancestors.”

2. “Childhood is not only a glorious time, childhood is the core of the future human personality.” 3. “It is in childhood that a genuine knowledge of one’s native language is laid down, it is then that a feeling of belonging to the people around one, to the surrounding nature, to a certain culture arises” [1; p. 149], notes Ch. Aitmatov.

DISCUSSION. This became one of the key ideas, through the prism of which the writer subsequently evaluates the personality, both in his works and in his life. Because personal experience of childhood later became decisive in the formation of the pedagogical ideas of Ch. Aitmatov himself.

During the study of the rudiments of the idea of knowing the seven tribes, we were convinced that the traditions of many peoples of the planet recognize the decisive influence of ancestors on the fate of descendants. This is easily explained by modern science genetics, but religious treatises clarify that not only the color of the eyes, the shape of the ears and the timbre of the voice of a person depend on ancestors, but also whether he will be happy in life, and what energy he will pass on to his children. In connection with this aspect, there are mentions of seven tribes (generations). The sages of antiquity believed that seven generations of ancestors play a decisive role in fate. In the mythology of the ancient Greeks, for example, a case of the curse of the descendants of Tantalus up to the seventh generation is described. Such was the punishment for infanticide.

The rationale for the deep meaning of the connection between the seven generations of a family was set out in the "Book of Ancestors" by the founder of the world religion of Zoroastrianism - the Persian prophet Spitama Zarathustra (or Zoroaster). In his work, he described the family tree Faravahar (in another reading Fravahar). The concept itself becomes the central symbol of Zoroastrianism as a religion. Research by religious historians has shown that the Family Tree was depicted as a circle, in the center of which was a person, that is, a descendant of the family currently living on earth.

Persian sages believed that a person must know all of his ancestors up to the seventh generation. This determines many aspects of a person’s life and character. This tradition has been preserved for centuries. In the 9th century, Abu-Zeid al-Balkhi wrote about the region of Fars (ancient Pars): “The Zoroastrians have preserved the books, fire temples, and customs of the times of their kings thanks to uninterrupted succession; they adhere to ancient customs and observe them according to their religion” [12; p. 9].

Particular attention is paid to knowing one’s ancestors up to the seventh generation in folk art. We have studied the Indian, Slavic, German, Uzbek, Kazakh, and Kyrgyz epics and have become convinced that all of them – “Alpomish”, “Alpomish”, “Manas”, “Kalila and Dimna”, “The Tale of Igor’s Campaign”, “The Song of the Nibelungs” – each in its own way tells about the defining role of the continuity of generations.

“A folk tale can be a “chronicle of modern times” in two cases: 1) either when it itself – due to its universality – becomes a kind of reflection of our current problems, such as “Manas”, “Rigvedda”, “The Tale of Igor’s Campaign”, etc., or when it is consciously reconstructed, as if gluing together a scattered whole from fragments...; 2) or when the writer himself makes this tale an instrument of poetics, breathing into the sleeping beauty of poetry our living life, that



storm of modernity that unites particulars, serves as a framework, a core, a foundation" [11; pp. 134-135], notes V. Levchenko. Ch. Aitmatov took the second path – he involved folk tales and songs in his narrative, “forcing” their ideas to serve the topic of the day, to solve urgent pedagogical problems of our time.

CONCLUSION. Thus, the tradition of knowing one's ancestors, which developed among the Kyrgyz, has deep roots and is described in Manas. Ch. Aitmatov in his early articles ("Thoughts on the Runway", "Snow on Manas-Ata", "Equal Among Equals", "There is No Alternative to the Spirit of Helsinki", "The Thirst for Search", "Answer Yourself") particularly highlights this concept. Later, the writer develops it in each of his speeches and conversations. That is, we can actually trace the evolution of the writer's artistic and journalistic consciousness from the folkloric poeticization of natural morality to the crisis of social relations, provoked by the destructive influence of technical progress in the age-old traditions of love and respect for elders. Ch. Aitmatov's thinking from the very beginning of his creative path was formed on the basis of the ideals of national identity, which, coupled with a special attitude to historical memory, nurtured the personality of the Kyrgyz writer. The results of such global thinking are also demonstrated by "Confession at the End of the Century" ("The Cry of a Hunter over the Abyss") [2], which was written in 1995 in the form of a dialogue between Ch. Aitmatov and the Kazakh poet M. Shakhonov. This is a unique collection of philosophical reasoning, an analysis of various historical events and sincere revelations of the authors. The book contains six dozen folklore works (legends, myths, parables, legends, proverbs, songs, ditties, etc.), which speaks of the close attention and connection of the authors' thoughts with the past of the people. This is especially noticeable in the second chapter, where the authors reduce the generation of global problems to the fact that man has ceased to rely on past experience: “The most terrible of the threatening catastrophes is... the destruction of the human in man, a catastrophe that means that man has failed” [2]. Only a moral awakening and spiritual renewal can save humanity from the negative consequences of globalism. Without turning to the roots, this is unthinkable, the authors note. In the book, using folklore texts of various genres, they once again emphasize the importance of the connection of their generation with history. The idea sounds that the moral and ethical side has always been important in the development of any people, and it is reflected in folklore in the best possible way. Only by relying on the experience of ancestors can one avoid problems - both in personal life and at the level of state development.

Based on the literature studied, it should be concluded that the pedagogical concept is a set of pedagogical ideas on issues of upbringing and education. We can definitely say that Chingiz Aitmatov's journalism contains a large share of pedagogical charge, expressed in clearly formulated statements on certain topical issues of upbringing and education, both at the school and national levels. These sayings of the wise writer are nothing more than components of his pedagogical concept.

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