



ACADEMICIA
**An International
 Multidisciplinary
 Research Journal**
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.00727.8

CHINGIZ AITMATOV'S PEDAGOGICAL CONCEPT IN THE DEVELOPMENT OF PEDAGOGICAL AND PUBLICISTIC THOUGHT

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ABSTRACT

The article will focus on the prerequisites for the formation of the pedagogical thought of Chingiz Aitmatov, on the influence on the process of creativity and views of the great thinkers of the East. The study of the pedagogical ideas of Ch. Aitmatov showed that he was greatly influenced by the great humanists of the East Abu Nasr Farabi, Alisher Navoi, Abdulla Avloni, Ibrai Altynsaryn, Chokan Valikhanov, Abai. Also, the Kyrgyz writer himself in his publicistic articles and works more than once referred to the epic "Manas", which also testifies to the closeness of his views to folk pedagogy.

KEYWORDS: *Pedagogical Concept, Folk Pedagogy, Morality, Spiritual Education, Education, Folk Wisdom, Continuity Of Generations, Culture, Sense Of Duty, Harmony, Socially Positive Behavior, Generosity, Humanity.*

INTRODUCTION

The study of the pedagogical views of Ch. Aitmatov, we believe, should begin with the socio-political life of Kyrgyzstan, the formation and development of culture and art in the country. First of all, we note that until the twentieth century, the Kyrgyz almost did not use writing, although it is known from history that they had runic writing on the Sogdian-Aramaic basis from the early Middle Ages. This was in the 7th - 10th centuries. Then the letter was influenced by Arabic, Farsi and Chagatai. But as we have already noted, the letter has not received wide application for displaying literature. Therefore, the pinnacle of folk art, the encyclopedia of the life of the Kyrgyz "Manas", to which Ch. Aitmatov refers and refers more than once, has an oral basis. Only by 1856 Chokan Valikhanov began to write down the epic, which, against a broad socio-historical background, reflects the pages of the centuries-old history, the rich original spiritual life of the Kirghiz.

THE MAIN FINDINGS AND RESULTS

K. Nosirov in his article “Manas and Aitmatov” writes: “Manas” is the embodiment of the mighty national spirit ... saturated with universal human moral experience. A deep sense of duty, a high concept of honor, decency, conscientiousness, devotion in love and friendship, disinterestedness - this is what characterizes the heroes of the epic” [1, p. 7]. The author of the article, referring to the essay by Ch. Aitmatov “Snows on Manas-Ata”, notes with confidence that the heroes of “Manas” could be the prototypes of the AitmatovDuishen, Tanabaa, Edygei, Boston, “which with good reason can be called the spiritual descendants of Manas the Great” [1, p.8]. And the title of his book – “Manas and Aitmatov” K. Nosirov emphasizes the idea of continuity. Regular reference to myths and legends, the definition of the experience of the past as the spiritual support of youth - all this indicates the close connection of Ch.Aitmatov's work with the great epic. In “Manas”, as in “Avesto” and “Alpomys”, the foundations of the pedagogical thought of the countries of Central Asia were reflected.

Folk song, akynsky songwriting and instrumental music, equestrian games - all this, to one degree or another, is reflected in the works of the Kyrgyz writer.

Also, in his publicistic speeches, Ch. Aitmatov repeatedly noted his sympathy for SayakbaiKaralaev (1894 - 1971), a Kyrgyz storyteller who kept in his memory more than half a million lines of the Manas epic and other folk legends and legends. The full version of “Manas” was recorded from his legends. But one epic is not enough to fulfill the main task of education - to bring into harmony various mental movements, to achieve a proper balance between the bodily and mental sides of a human being. It is also necessary to manage socially positive human behavior with the help of a scientifically organized pedagogical process, that is, education.

Like writing, education in Kyrgyzstan developed relatively late: only by 1932 was the first pedagogical institute organized. The fact that Ch. Aitmatov “sends” his heroes to study in Tashkent (for example, Altynai from the story “The First Teacher”, Kazangap from the novel “And the day lasts longer than a century”) suggests that the Kyrgyz had a rather strong craving for higher education. Perhaps that is why every work of the Kyrgyz writer in one way or another touches on the problem of education and upbringing, which was also noticed by prominent researchers of his work.

G. Gachev philosophically defined the prerequisites and purpose of Aitmatov's work: “The feat of creating a new life was accomplished by the fathers ... The feat of war fell on the shoulders of the elder brothers. He also inherited from being an ascetic labor of understanding the past, the present and the future, equal to these great deeds ”[2, p.8]. The deep philosophical nature of the writer's works is explained by the fact that he and his heroes constantly have to think, decide and care about the future.

That is, in fact, Ch. Aitmatov himself also acts as the “first teacher” for readers, especially compatriots, the Kyrgyz people, who in their development jumped from the ancient stage of feudalism to the modern, without a transitional period. G. Gachev described the process most expressively: “Only from the shroud of a sleepy patriarchal state, in which he froze for a millennium, he was plunged into the whirlpool of world history in the twentieth century” [2, p. eleven]. Thus, the history of the people has undergone a sharp leap and left behind the path that European history has traveled for two or three millennia. Were the people ready for these socio-economic changes spiritually? This is what gave rise to many problems related to and

concerning, first of all, upbringing and education. The Kyrgyz enlightenment in its development under these conditions follows the dialectical path tested by history - it begins to absorb the best experience of other peoples. We observe this in the formation of the pedagogical thought of Ch. Aitmatov.

Studying the journalism and literary works of the Kyrgyz writer, it is safe to assume that his pedagogical views were ripened under the influence of the great thinkers of the East.

Thus, the pedagogical ideas of Farabi and Alisher Navoi regarding the requirements for the pedagogical process were reflected in the early journalism and stories about children for adults by Ch. Aitmatov. If Farabi and A. Navoi in their works touched upon the problems of education, the philosophical, physiological and psychological foundations of acquiring knowledge, moral and labor education, then Ch. Aitmatov, developing these thoughts, tries to find their solution in the light of modern conditions, against the background of comprehensive globalization. Farabi and A. Navoi emphasized a number of spiritual and moral requirements for the personality of a teacher, his professional level. The same thoughts find their continuation and development in the works of Ch. Aitmatov, but already regarding the modern requirements for the competence of teachers.

Pedagogical methods that give positive results have been analyzed in detail and allegorically presented in the works of art by Farabi and A. Navoi, which the Kyrgyz writer does not bypass in his works. Farabi notes the love of knowledge, phenomenal memory, logic, eloquence, virtue and justice with the main virtues of the teacher. A. Navoi in his work "Mahbub-ul-Kulub" ("Beloved of Hearts") also calls on the teacher to be generous and humane, to reveal the child's talent, to constantly work on him. At the same time, he exalts the title of teacher, noting that no one can compare with him in spiritual achievement.

Ch. Aitmatov in his works was able not only to synthesize these ideas, but also to show them on life examples. We can observe this in the actions and experiences, the characters of such heroes as Duishen, Tanabai, Boston, Abdutalip, Edigei, Avdiy, etc. Developing A. Navoi's idea that one should not punish the child, but show him the righteous path, Kyrgyz writer noted: "Young people should not be punished. The first thing we are trying to do is to somehow punish, isolate, I don't know, judge, and so on. Apparently, these strict measures are also needed. But what about next? Whether they return from prison re-persuaded and re-educated is a very big question. Therefore, I think that literature has been doing this and will be doing it, the writer said at a meeting in the Ostankino studio. It is about improving pedagogical theory and practice. The writer talks about a social problem, about pedagogical omissions and ill-considered actions in relation to young people. A specific problem is put at the forefront - to punish or educate. Before choosing from two, the writer requires a thorough analysis, namely pedagogical, because punishment does not always mean education. This is one of the most important concepts in the system of pedagogical views of Ch. Aitmatov.

The fact that Ch. Aitmatov is an effective successor of the ideas of the great thinkers of the East was first noted by the famous academician Rustan Rakhmanaliev: "The Turkic world, almost 500 years after Alisher Navoi, shows the world literary Olympus Chingiz Aitmatov" [4, p. 9].

We will add that the Kyrgyz writer has absorbed the advanced ideas of leading thinkers, generalized and implemented them, put into the lips of his heroes the statements of philosophers

and scientists of the East, thereby serving to revive and “adapt” these ideas to the requirements of modern times.

This choice is due to the fact that each historical period, along with other phenomena, is also marked by the renewal of spiritual principles. In the context of globalization, they acquire special acuteness against the background of the formation of new political, moral and ethical norms, principles and approaches to solving the most pressing issues of life. Modernizing moral and ethical values, thinkers fix the moral pulse of society; give an objective assessment of its spiritual appearance, noting the positive and negative qualities prevailing in the mores of society in a certain period of history.

As we were convinced in the course of the research, the thoughts of great writers - A. Kunanbaev, Ch. Valikhanov, I. Altynsaryn, also had a considerable influence on the formation of the pedagogical views of Ch. Aitmatov. The content of the moral credo of the enlightened enlighteners is a set of ethical norms, which are a moral code and a kind of encyclopedia of pedagogical knowledge.

According to Ibrai Altynsaryn, the main means of moral formation for children are the work and example of parents, and the basis of morality is education and upbringing. The philosophy and pedagogical thoughts of I. Altynsaryn are permeated with reflections on the essence of morality, the meaning of human existence and happiness, moral motives of behavior and relationships, and the upbringing of a highly moral person. In the pedagogical works of I. Altynsaryn, the ideas of nationality, humanism, love for the motherland are clearly traced. Through them, he showed the great importance of work and approved the goal of education - respect for work.

On the way of promoting diligence, I. Altynsarin widely used fiction. In his stories “Kipchak Seytkul”, “The son of a rich and the son of a poor man”, “The harm of lies”, “Ignorance”, “Yurt and a wooden house” [5] and others, important problems of public life are posed: the harm of ignorance, social inequality, the advantage of a sedentary lifestyle, the benefits of knowledge and science. In these stories, industriousness is glorified, it is argued that it is labor that brings up a real person who is able to overcome any obstacles in life, and idleness is the root of vices.

We meet the same motives in almost all the stories and novels of Ch. Aitmatov, who, like I. Altynsarin, by the actions and aspirations of his artistic images shows how important work occupies in the spiritual and moral formation of a person.

I. Altynsaryn and Ch. Aitmatov were connected not only by the line of artistic images, but also by active educational practice. The first of them was the textbook “An initial guide to teaching the Russian language to the Kirghiz” (1879). Thus, I. Altynsaryn made a huge contribution to the formation and development of the educational system of his country. And Ch. Aitmatov in the very first articles analyzes the state of modern textbooks.

I. Altynsaryn's views on upbringing and education make him similar to Ch. Valikhanov, whose works are imbued with the idea that only knowledge and education give person strength and are a great tool in the struggle for enlightenment and well-being of the people. Only enlightenment can lead the people to the path of free and moral perfection. The moral and ethical positions of Ch. Valikhanov are a theoretical and methodological source for the development of the theory of moral education of youth. Considering pedagogical problems from an educational standpoint, he

wrote: “For the normal growth and development of a people, freedom and knowledge are essential first of all. It turns out that first of all it is necessary to teach”[6].

Along with other educators-democrats, he laid down the basic provisions on the laws, principles, goals, objectives, content, forms, methods and means of forming the moral character of a person. In his views on the moral education of young people, he relied on the principles of humanism, democracy, patriotism, optimism, education in work. Valikhanov considered the environment and upbringing to be the main factors in the moral education of the personality. Adhering to the opinion about the defining significance of the experience of the past, Ch. Valikhanov collected materials on history, ethnography, oral folk art of Kazakhs, their life and culture in general. As a result, he wrote a number of articles and notes of scientific and practical value (which, in fact, we observe in the works of Ch. Aitmatov). In them, the enlightener emphasizes the importance of the role of genealogical legends for understanding ethno-genesis, the role of monuments of folk literature for ethnography and historical science, typological similarities in the epics and legends of various peoples. Proceeding from this, the guidelines of the pedagogical thoughts of Ch. Valikhanov are traced, which affirm the principle of the nationality of upbringing, which begins in early childhood and is based on the process of mastering the native speech. He believed that only a folk school with a wide general educational cycle and popular science literature could provide moral food for the Kazakh people. Therefore, along with the works of Russian writers and teachers, it is necessary to include in textbooks samples of Kazakh oral creativity (fairy tales, proverbs, epics).

Among the works written by the Kazakh scientist, one can distinguish “Legends and legends of the great Kirghiz-Kaisak horde”, “Tengri (God)” - about the ancient beliefs of the Kazakhs, “Sample lamentations”, “Song about Abai”, “About the forms of Kazakh folk poetry”, “Kyrgyz genealogy”, “Historical legends about the batyrs of the 18th century”, “Diary of a trip to Issyk-Kul”, “Note about the Kirghiz”.

Ch. Valikhanov collected invaluable material about the life of the Kyrgyz people, wrote down and for the first time translated into Russian a cycle of legends from the pearl of the Kyrgyz oral poem “Manas”. He emphasized that “the assimilation of European, universal human enlightenment and the energetic struggle against obstacles that hinder the achievement of this goal should be the ultimate goal for every people capable of development and culture” [6]. With all this, he called for relying on the past and possessing high self-awareness.

We meet similar motives in another educator AbaiKunanbayev, who, like I. Altynsaryn and Ch. Valikhanov, considered work as one of the main means of education. He emphasized the importance of mastering the knowledge that the spiritual improvement of the individual largely depends on enlightenment. Abai's merit was that he looked for ways to renew a person, tried to raise his spirituality, improve his moral qualities. His call for the affirmation of the ideals of universal human justice “*Adam bol!*” (“Become Human!”) Has become a leading pedagogical idea. Abai attached particular importance to the acquisition of positive moral qualities of people and emphasized the special role of the personal interest of each individual individual in achieving the level of “perfect man”. The path to it lies through knowledge, through moral and spiritual improvement.

As a result of many years of thought, excitement and noble spiritual impulses of the great poet-enlightener are his “Words of edification” [7].

Ch. Aitmatov, whom we have the right to consider the successor of the great enlighteners, is also occupied with thoughts about education, upbringing of civic, moral qualities, patriotism, constant striving for knowledge of the world of his fellow tribesmen. Through all his work, the thought “*Imanduuadambulgun!*” [8, p. 41] - “Be a godly person”, which was the leading idea of his pedagogical system. Remaining faithful to the principles of humanism, he strove to find qualities worthy of imitation among other peoples, and urged the Kyrgyz to adopt them, to study the cultures and languages of other peoples. “Knowledge of a foreign language and culture makes a person equal with this people, he feels at ease, and if the care and struggle of this people are in his heart, then he can never stay on the sidelines. This is the nature of man” [7]. These instructions of Abai imbued all the creativity of Ch. Aitmatov, who did not stop referring to Ch. Valikhanov's “Manas” and was guided by the teachings of I. Altynsaryn about mastering the Russian language.

Ch. Aitmatov's pedagogical views are also close to the ideas of Jadism. This is substantiated by many factors, including the attitude towards education, moral and spiritual education, and the knowledge of modern sciences. A detailed analysis of a number of textbooks, characteristic of the works of the Kyrgyz writer, is also characteristic of the Jadids, who critically evaluated every means of education, were engaged in printing and creating libraries.

Let's refer to specific examples. One of the most prominent representatives of Jadidism, Abdullah Avloni, noted that the levels of education and upbringing of the individual should grow synchronously. The fruitfulness and effective effect of the knowledge gained depends on this. Ch. Aitmatov continued this thought in his journalism: “Now, when our life is becoming more and more complicated, when we must nevertheless come to the fact that the integrity of the perception of the world should become such a planetary principle for us, we must perceive the world in integrity, in its relationship, in its interaction. Such a person is needed now. And if this person is the predominant type of the population, then this is one of the factors that a global catastrophe will not happen. If, on the contrary, we cultivate the consciousness of our exclusivity, separateness, oppose ourselves to others. We will not survive then” [3]. We also hear about the need for high morality in obtaining education from the lips of the heroes of his works of art, such as Tanabai, Abdutalip, Edigey.

CONCLUSION

As you can see, today, when education is a leading social phenomenon that ensures social, cultural, scientific progress, an appeal to the heritage of Ch. Aitmatov, who considered education to be the highest value for a person and society, a deep and thoughtful analysis of his work allows us to comprehend the phenomenon of his pedagogical system. The idea that every writer carries in him a fraction of all the phenomena of life (and pedagogy is nothing but the most important phenomenon of life) sounded from the lips of the Kyrgyz writer himself: “... in the work of every artist of genius there is everything, because it is a whole and whole world, life in its entirety. It's another matter if from a great writer we take some one side or one idea of his work” [9, p.375]. Based on this idea, we decided to investigate the publicistic and artistic works of Ch. Aitmatov for his pedagogical concept.

Thus, we come to the conclusion that the formation of the pedagogical thought of Ch. Aitmatov was influenced by the works of the great enlighteners of the East and the worldviews of Western thinkers. Following his predecessors, the Kyrgyz writer responded to pressing social problems

(including pedagogical), not only stated and determined their nature, but also deeply analyzed, looked for ways to solve them in a dialogue with the public through his journalistic and artistic creativity. This will be discussed in the following sections.

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