

 Research Article

THE ILLUMINATION OF THE ROLE OF FAMILY AND SOCIETY IN THE UPBRINGING OF THE YOUNGER GENERATION IN THE PROSE OF CHINGIZ AITMATOV

Journal Website:

<https://masterjournals.com/index.php/crjp>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

Submission Date: January 11, 2022, **Accepted Date:** January 21, 2022,

Published Date: January 31, 2022

Crossref doi: <https://doi.org/10.37547/pedagogics-crjp-03-01-09>

Odiljon E. Akbarov

Researcher At Namangan State University, Uzbekistan

ABSTRACT

The article deals with the role of society in the upbringing of children in the stories and novels of Chingiz Aitmatov, issues related to family responsibility from a pedagogical point of view. The problem is related to the ethnopedagogy of the peoples of Central Asia.

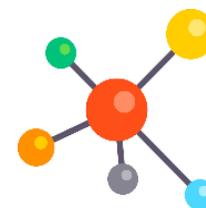
KEYWORDS

Family values, child rearing, pedagogical ideas, role model, ethnopedagogy, regulatory tasks.

INTRODUCTION

In all nations of the world, the family is recognized as the primary and constant leading factor in the upbringing of children. Because "... it incorporates the advanced moral ideas and experience that have emerged over the centuries in the process of educating thousands of generations, and is important not only as a historical and cultural value, but also in

improving the modern education system. . "[2,3] No one denies that most aspects of folk pedagogy - ethnopedagogy - are directly related to family values. This explains the emergence of works on family pedagogy. These works emphasize that family upbringing is inextricably linked with the existing social reality. Abdullah Avloni writes in "Turkish



Gulistan or Morality”: “Who does education? Where is it made? the question arises. The first to this question is home education. This is his duty. The second is school and madrasa education. This is the upbringing of the father, the teacher, the teacher and the government ”[1,13]. Evidence of this can be found in the literature on the family: “... in practice, the love of parents ensures that their constant contact with their children is as necessary for their little ones as water and air. Harmonious upbringing of a child is impossible without family upbringing. Family upbringing should be combined with and strengthened by social upbringing, and this form of upbringing should never be contrasted with each other ”[3,229].

MATERIALS AND METHODS

Undoubtedly, most of the qualities or shortcomings of a person’s personality are the product of family upbringing. In the works of the Kyrgyz writer Chingiz Aitmatov, there are many passages that echo the essence of these ideas. They describe and comment on the parent-child, mother-child, and sister-in-law relationships based on the influence of the family environment and society on the individual.

In the author's story "Early Returning Cranes", the sincere relationship between the members of the family in the Sultan Murad's house and their love for each other are exemplary. Your sons' endless love for their fathers is vividly portrayed. His youngest son, Ajimurat, expresses his love for his father as follows: It doesn't fall off his father's shoulders. It's as if he's the only one who doesn't care. His two sisters, who were still young at the time, could barely contain their father's affection. Neighbors were also surprised that this little boy did not stick to his father ”[4,8].

The eldest son, Sultan Murad, expressed his longing for his father: “If his father returns safely from the

war, let him be only Ajimurat's. Let him not take Ajimurat off his hands and shoulders. Just come. Let them meet him easily, no matter what. For him, Sultan Murad, that happiness is enough. The return of his father ”[4,8].

RESULTS AND DISCUSSION

There is a saying among our people that to be kind is to be kind. This kindness of the children was the answer of the infinite selfless devotion to the child, a wise upbringing peculiar to the people of the East. Sultan Murad's father treats his children according to their age, and teaches them things that are appropriate for their age, intellect and strength. When he arrived in the city, he took his eldest son, Sultan Murad, to play. In that sense, it is his fatherly duty. During the trip, the father teaches his son the basics of daily life: how to ride the horses in the cart, what are the qualities, behavior and shortcomings of the horses. If the father does not teach this to his son when the time comes, who else will take the time to explain it?

Another plate. Ajimurat's brother Sultanmurat is angry with him for taking the donkey given to him by his uncles. Although Asov is a skilled herdsman in the village, Sultanmurat does not deliberately teach his older donkey to his brother. His father wisely resolves this internal quarrel between the brothers. First of all, do not rush, wait for an opportunity. Even when the opportunity arises, he does not force his eldest son to do so by ordering him to take him to the city to play. Notice how the father behaved.

"Well, Ajike," he said, sipping his tea, he turned to his little son. "Haven't you taught Karayol yet to ride?"



"No, father," began Ajimurat. "He's very angry." He follows me like a dog. But he never gets on it, he immediately shoots and shoots.

"Is no one helping you to teach him to ride?" It was as if his father had given himself a job.

"I'll teach him, Ajike," replied Sultan Murad, as if ready. "Of course I'll teach you."

- Ur-ey! Said his brother, jumping to his feet. - Let's go! [4,11]

With one gesture, the father achieved two educational goals: first, he skillfully and rationally reformed the siblings without exaggeration, and second, he was able to explain the guilt of his eldest son, Sultan Murad, as a brother. Sultan Murad himself admits this and recalls: It was only after his father gestured that he realized. He was such a fool, he did all kinds of bad things in front of the streets. Now, when he went to the city, his brother did not know it, his conscience was so troubled that he was ready to go to him immediately to apologize and do whatever he said. "

Sultan Murad is now determined to tame his brother Karayol's donkey. The father is also present and watching.

Here's how to put one together for use with your donkey:

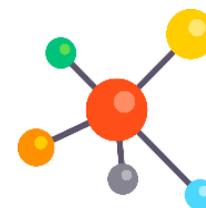
"Now ride," called Sultan Murad, "everything is in order!"

Ajimurat, his face burning with pride, kicked Karayol with his heel and began to run. Everyone can see what a great brother he is, can't he? " [4,13]

Here Bekboy, as the head of the family, as a father who deeply felt the responsibility for the fate of his

sons, the formation of their relationship, acted very wisely, which is an integral part of his ethnopedagogy, traditional family psychology. embodies as a deeply knowledgeable sage. "The family is a place of upbringing, where the human qualities, good wishes and values that are formed in each person from childhood are developed, and the spiritual heritage of the Uzbek people, formed over thousands of years, is developed. Raising a child requires responsibility. National responsibility is the ability of a person to understand what he or she will do for himself or herself and his or her nation by fully imagining each action. The existing psychological and pedagogical knowledge of the parents, their prestige in the family and social life are very important in the formation and upbringing of the child's personality. From the behavior of the parents in the family, to the behavior of the adults in the family, to the culture of speech, dress, treatment of people, even the attitude to the environment, and so on, seemingly simple circumstances have a great impact on the upbringing of children. "[7,149].

Indeed, in many cases, the seemingly normal situation of turning a blind eye to disagreements, and sometimes a parent's mistreatment or neglect of the relationship between their children, leads to more and more animosity, cruelty, and inefficiency. As a result of the father's skillful pedagogical approach, as seen in the above scenes, the affection between the brothers was strengthened and the disagreement was resolved. Later, they became friends: Sultan Murad sent a letter of love to his beloved daughter Mirzagul from his brother and waited for a response. Bekboy (Sultanmurat's father) also teaches his children to respect other nations and their national qualities: "First, they greeted their father's Uzbek neighbors. "Hello, this is my eldest son! Bekboy introduced him.



The Uzbeks stood up, put their hands on their chests, and turned to Sultan Murad.

"Lovely people," his father told him. "Uzbeks don't care about your age, they always respect you" [4,20]

Bekboy's statement shows that the relations between different strata, nations and peoples in the society are of great enlightenment and educational significance. Such a warm and sincere attitude of the peoples, who have lived on the same land for centuries, drank water from the same river and shared common customs and traditions, will undoubtedly leave a mark on the worldview and spiritual world of the younger generation. In this regard, Chingiz Aitmatov said that the harmony and mutual respect of nations living in the same society is not only a social condition that is explained by the domestic policy of the country, such as solidarity between nations, but also the future of the country. It shapes tolerance in children from an early age, keeps them away from discriminatory attitudes based on national identity, and accustoms people to approaching and evaluating on the basis of their spirituality rather than their ethnicity.

Although not given extensively in the story, the high level of parental love and intimacy in each case is beyond the scope of the relationship. The sincere relationship between husband and wife and their deep positive impact on their children is very well illustrated in the novel *Asrga Tatigulik Kun* by Abutolib Quttibaev's family. For her husband, Abu Talib, Zarifa endures the hardships of life in a stormy station, or rather in the desolate Sariozak steppe, where even the most nervous and healthy husbands can't stand it. In this regard, the following opinion of VI Kochetkova is noteworthy: "Parents' love for each other can become a major factor influencing the child. Note that in addition to the love for children, it is also about the love of the same parents for each other. The young

bride and groom make many mistakes in the early stages of their marriage. But the harm of those mistakes is no greater than the harm of ignoring their mutual love and personal feelings. As parents love each other, their children will enjoy this love more than they do. Without this love, the world looks narrow to the human eye, and no pedagogical intervention can replace its impact on the child" [3,229].

Evidence of this idea can be found in the novels of the lives of Abu Talib and Zarifa. The author summarizes how much they supported each other: "Both of them saw the meaning of life in kindness, respect, harmony and care for each other, enduring hardships. They lived with that one feeling, protecting each other and their children from the ravages of life."

No matter how many injustices Abutalib has in his life, he will not be disappointed. In his case, some people are frustrated with everything and do not even have time to deal with the upbringing of their children. However, he considers the upbringing of his children, the prospects for the future, and their mental, spiritual, and spiritual maturity to be his only goals.

If we look at Abu Talib's activities in the upbringing of his children in the novel, we can distinguish two clearly defined goals. The first is education for today, the second is education for tomorrow. Here are some tips to help you get started:

- 1) a loving and sincere relationship in the family;
- 2) an uplifting spirit in any difficult situation and situation;
- 3) teaching children based on pedagogical experience;
- 4) to educate neighboring children.



Educating the children of the neighboring Edigey was firstly a teacher's duty, secondly a neighborly duty, and thirdly a necessity for his children. Because the knowledge, upbringing and level of other children who play with him and grow up with him have a certain effect on him. He explains the purpose: "Edigey, I would like to teach my daughters along with my children." - So far, I'm not just dealing with them in vain. They get used to each other, they play together. Let them be with you during the day and with us in the evening. Why am I saying this? El-u live away from the people, boring of course. That is why it is necessary to open their eyes. Children like the current fist should know as much as the great guys of the past know. Otherwise, they will not be able to be truly literate. " As a teacher, Abutalib is well aware of the differences in education and upbringing of a student who is educated in a group with an individual student, their participation in the educational process, and their outcome. "... there is a law of psychological interaction in the community, and the resulting mood can increase in intensity and quickly spread from person to person. It's harder to "fire" a team than it is for some people, but then the emotions can be very intense. Children experience events together more vividly and deeply than loneliness [8,33].

For the upbringing of tomorrow, Abu Talib will do the following:

1. Writes down his memories of the war.
2. People want to write fairy tales, legends, songs and leave them to their children.

The first was to explain to their children their destiny, to prepare them for the trials and tribulations of life ahead, to encourage them to do what they could not achieve, and the second was for their children's future, their grandchildren, their great-grandchildren, and their spiritual image.

Unlike the Quttibaevs, Kazangan takes a different approach to his son's upbringing. He teaches his son Sobitjon in a boarding school far from home. He and his wife, Bukey, do their best in education. As soon as they start working, they go to see their sons, sometimes on a passenger train or on a camel. They could not find any other form or means of educating the child. So they trusted him and gave him a boarding school. However, the distance from the family, the loss of parental affection, begins to affect the child. Pedagogical books on the effects of being away from parents state: "Without parents, even the most skilled and professional teachers will not be able to accomplish this task. Even if, say, the number of foster children at the disposal of one educator is reduced to the average level in the family, this measure will not be effective at home, because the light emitted by the personal relationship between the parents will not work here. It hurts the parents themselves, they lose their sweet children and they lose a lot of things "[3,231].

Such a loss begins in the Kazangan family after Sobitjon's access to the Internet: "The oldest employee of our station, the son of our neighbor Kazangan, is studying at a boarding school in Qumbel. The teenager was a little confused. It's like Goho cheating on people. The child had to be sent back to school before September. His father took him on a camel. His mother, Bukey, Kazangan's wife, began to weep and say, "My son went to boarding school and changed. [5, 233].

Sobitjon, who continued his studies at the institute after the boarding school, continued to be separated from his family and parents. At the same time, he was moving away from his childhood duties, his emotions, and his human form. He saw his parents only as a source of livelihood. When you get married and stay in



the city, seeing your parents is just a necessity. Even the death of his father seems like a burden to him. His father's will to bury him in his mother's cemetery does not impose any responsibility on him. He also breaks ties with his sister Aizada during his school years. She is completely indifferent to her sister's hard life and pain. At the same time, his sister became a stranger to him. There was no mutual respect between the brothers and sisters.

As you read the novel, you will see that the negative effects of this upbringing continue in Sobitjon's family. His wife does not come to the funeral, nor does she think of the arrival of their children.

The situation in Oyzoda's family is even sadder. The education, upbringing and support of six children have been left to themselves. The mourning woman cries as she mourns Oyzoda's behavior at the funeral: , that she hadn't seen the light since she was young, that her husband was drunk, that the children were left unattended, that the ring was stuck in the ring, that he was a bully, who knows, maybe tomorrow he will be a roadblock and demand the train, the eldest has already started drinking he cried, saying that he was interrogating and warned that the case would soon be brought to the prosecutor's office "[5,48].

Apparently, the families of Sobitjon and Oyzoda are in stark contrast to the Quttibaevs. They do not have the responsibility for love, mutual understanding, and the upbringing of their children in the national and spiritual spirit. They do not feel each other's joys and decisions inwardly. Therefore, their children grew up as described above.

In this case, Chingiz Aitmatov has a deep knowledge of the functions of the family. The literature identifies and classifies the main functions of the modern family. At the current stage of human development,

the seven functions of the modern family are recorded: economic, communicative, educational, reproductive, recreational, heliocytological, managerial, ie regulatory [9,47-48].

The first is the economic function of the family. The economic situation of the family, the budget to be formed, the rational use of income, the allocation of money for current expenses, needs, saving money in advance according to future plans, saving money. depends on having certain experience, skills.

One of the factors that ensures the unity of the family is the communicative function, which satisfies the desire and need of family members to communicate and understand each other.

The educational function of the family is very important, it can be said to be of paramount importance. The physical, mental, moral, and aesthetic upbringing of children is established in the family. When a person receives the necessary upbringing from childhood in the family, his further education and upbringing will be effective and productive, and his spiritual growth will be rapid.

Another important social function of the family is its reproductive function, which ensures the biological continuity of society and the birth of offspring. The essence of this function is the continuation of the human race.

Its recreational function is to provide mutual material, physical, mental and psychological support to family members, to take care of each other's health, to organize their rest. yish function.

One of the most important functions of the family in our time is its felicitological function. The word felicitology is Italian and means happiness, which



means that the family factor is becoming increasingly important in achieving personal happiness.

Another function is regulatory, which includes the system of managing family relationships, as well as the social control we are accustomed to, the superiority and leadership of the head of the family. It involves the supervision of children by grandparents, parents, and siblings, and the support of the next generation, both materially and spiritually.

The task of the last family is relaxation. "One of the most important functions of the modern family is the relaxation function. This means restoring the sexual, emotional, mental and physical strength and ability of family members to work "[9,48].

Kazangan's family had more economic, reproductive, and recreational functions than his son, and although the remaining functions were introduced in the child's family environment at an early age, their distance from the family environment gradually wiped them out. Weakening of communicative, educational, heliocytological, managerial, regulatory functions in the child Sobitjon, unknowingly or even unwillingly, leads to a loss of affection, closeness to his parents and sister, a sense of duty and responsibility to them. This means that Chingiz Aitmatov not only warns about the gaps in personal development, missed opportunities, but also reveals the reasons for these negative consequences. The example of these protagonists clearly shows that for a child, no matter how noble the goal of keeping the child out of the family, he wants to live better than himself. The famous Russian pedagogue K.D. Ushinsky's aphorism "If pedagogy wants to educate a person in all respects, then he must first know him in all respects" [6,45] seems appropriate here. With these words, he points to the need for every educator, every parent to regularly study their student, their pupil, their child.

But this study is not only about the time in which children live, but also about their past, and, most importantly, what spiritual, mental or physical consequences tomorrow will have if today's current upbringing, approach continues? also requires research. The author teaches his students that even with good, noble intentions, a child cannot live with today.

The situation in the family of pedagogue Kuttibaev is completely different. She knows the importance of giving her children family love and the joy of being with their loved ones. Therefore, in the spirituality of their children, in contrast to Sobitjon, it can be said that the opposite is true - kindness, humanity. His family performs all its functions - economic, communicative, educational, reproductive, recreational, heliocytological, managerial, regulatory. According to Ziyoda Azimova, Doctor of Pedagogical Sciences, the spirituality of the younger generation is reflected in their spiritual and moral relations with their group, neighbors, family members, and this issue is of great importance for pedagogical practice. paves the way for pedagogical research. Therefore, children need to know the integral pedagogical nature of spiritual and moral communication and relationships, and take into account in the organization of spiritual and educational work "[10, 107].

The family functions in *The White Ship*, which can be considered a pedagogical work, are a bit more complex than in other works. The child does not live with his parents, he has no brothers or sisters. The parents performed their reproductive functions, but they also abandoned their children. Perhaps in the early years of their marriage, they dreamed of the felicitological function of the family they had built. But that's not what the play is about. In any case, it is safe to assume that they did not find happiness in



marriage. Every reader is well aware that this thing is very expensive for a child. Throughout the story, we follow all the other family functions, mainly for the child to be passed on by the grandfather. For example, the old believer takes full responsibility for the economic function of his grandson: he eats, drinks, clothes, and, especially with great satisfaction, buys a school bag for the child. The only source of family communicative function for a child is the grandfather. They talk for a long time until they are empty, the child's fairy-tale, which is the main factor in understanding his worldview, self and nation, is deeply ingrained in the heart of a child who has not yet gone to school. . Grandparent communication was a leading form of preschool education. This means that communication has also become the only means of fulfilling its educational function. The rest of the family functions are non-permanent, episodic, almost random. In this case, the little protagonist of the work does not feel the true happiness of childhood, does not find the attention and love that awaits him from the society around him. This is evidenced by the attitude of adults to the joy of the day when the child received a briefcase. The happy boy in the briefcase shows it first to his grandmother, then to his aunt. The answer was, "She was happy to see him and praised him" [12,7]. That's it. The boy was not really looking at himself, but at his briefcase. Instead of sharing his joy, Seydahmad laughs at him and his grandfather. Her aunt's husband, Urozkul, shuddered at the boy's outburst of love and shouted, "Oh, disaster!" he jerks and begins to moan. Apparently, there are people around the boy, but he is alone in the absence of his grandfather. With this image, the author points out that even children who have parents and other family members in their families, who neglect their joys and sorrows, may be doomed to loneliness in their own homes. In *The White Ship*, the indifference of society

and the family to the inner world of the child is interpreted as their greatest crime.

It is no coincidence that Chingiz Aitmatov described the families of Sobitjon and his sister Oyzoda in the same chapter of the novel "*Asrga tatigulik kun*". The spiritual environment in a family of relatives whose material living conditions are completely distant from each other is very close. In each case, they have seized it, despite obstacles we can scarcely imagine. " The main reason for this is that the head of the family is directly related to the spirituality of the father. As a child, Sobitjon moved away from his family, the hearth of the national spirituality, and became obsessed with European culture, which was steeped in selfishness. Oyzoda's husband sees vodka as meaningless in life, completely indifferent to the upbringing of children, and a distraction from everyday life. For both, there are no lofty ideals, no lofty human goals. It is this aspect that unites them on a spiritual scale, making them one in the world of the underworld.

CONCLUSION

The image of such a commonality of these two families attracts the attention of those who are currently reading the work. Because the growth of such households, or more precisely, the growing share of families in the upbringing of children, families headed by parents who are indifferent to their spiritual world, is a matter of great social concern. While the author describes in detail the external and internal conditions of such families, their national identity, ancestral traditions, distance from folk pedagogy lead to disarray in upbringing, which leads to common spiritual gaps in any country. his arrival will lead his readers to the enlightenment decline of society. Thus, self-knowledge, adherence to ancestral traditions "opens the way for the young generation to understand the world and human realities with the



heart, to decorate the heart with the beauties of the spiritual world" [11,105].

REFERENCES

1. Abdulla Avloni. Turkish Gulistan or morality. T.: Teacher, 1992.
2. Mutalipova M.J. Folk pedagogy. -T.: «Science and technology», 2015.
3. Afanasev T.M. Oila. T.: Teacher, 1986.
4. Aytmatov Ch. Early cranes. T.: Young Guard Publishing House, 1988.
5. Aytmatov Ch. Century Day. T.: Youth Publishing House, 2018.
6. Ushinskiy K.D. Izbrannye trudy. –Moscow: “Enlightenment”. 1973.
7. Mirzaraximova G. Psychological problems of parent-child relationship in the family. Oriental Art and Sulture Scientific-Methodical Journal - (2) 1 / 2020.
8. Lutoshkin A.N. Emotsionalnaya jizn detskogo kollektiva. –Moscow.: 1978.
9. D. Abdullaeva, R. Yorqulov, N. Atabaeva. Family Psychology. T.: Tafakkur Bostoni, 2015.
10. Azimova Z.E. Improving the system of educational work on an integrated diagnostic basis. Pedagogical fanl. doctoral dissertation. Nukus: 2018.
11. Kadirov V.A. The importance of the methodological basis in the teaching of classical literature. International Journal of Language, Education, Translation, 2020, No. 2, Vol.
12. http://ferlibrary.uz/f/chingiz_aytmatov-oqkema_qissa.pdf.
13. Kadirov N. Problems of the globalization of information culture in the current time //Știință, educație, cultură. – 2020. – T. 4. – C. 272-274
14. Kadirov N. M. Social and physical experience of information and information culture //Scientific Bulletin of Namangan State University. – 2019. – T. 1. – №. 3. – C. 165-170.
15. Kadirov N. M. Transformation and globalization of information media //Scientific Bulletin of Namangan State University. – 2019. – T. 1. – №. 12. – C. 83-93.
16. Nodirbek Kadirov Mamasoliyevich. (2021). Current issues of formation of information culture in youth. <https://doi.org/10.5281/zenodo.5770626>