



## CONTINUITY OF GENERATIONS – THE BASIS OF FOLK PEDAGOGY

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**Abstract:** This article examines the pedagogical ideas of the great classic Chingiz Aitmatov, his views on 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 artistic creativity.

**Keywords:** folk pedagogy, pedagogical ideas, pedagogical process, scientific heritage, independent thinking, pedagogical context, winning kindness, spiritual support, globalization, reading culture.

These leading ideas of Ch. Aitmatov's pedagogical concept are developed and more vividly reflected in the analysis of the theme that the Kyrgyz writer carried through all his work – the theme of continuity of generations. Familiarization with the publicistic collection “In Co-authorship with Land and Water”, his television and audio recordings of conversations showed that this problem stands out as a special layer.

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 in Ch. Aitmatov's article “Notes about Myself”, and the writer develops it in his subsequent works and conversations. The idea of the favorable influence of folk pedagogy on youth as an inexhaustible source of moral education finds its most vivid reflection in this publicistic speech. “In our village it was considered an absolute duty to know our ancestors up to the seventh generation. The old people are strict about this. There is a sense of continuity of generations and mutual moral responsibility in the family” [7; 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 Nagim Aitmatov, and 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 associated with a certain social environment, with spiritual experience, cultural traditions...” [7; 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 residents of Sheker 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” [7; 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 later 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. Here, three important concepts are formed:

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 ancestors."

2. "Childhood is not only a glorious time, childhood is the core of the future human personality."

3. "It is in childhood that genuine knowledge of the native language is laid, it is then that a feeling of belonging to the people around you, to the surrounding nature, to a certain culture arises" [7; p. 149], - notes Ch. Aitmatov.

This became one of the key thoughts, through the prism of which the writer later gives an assessment of the personality, both in his works and in his life. Because the personal experience of childhood later became decisive in the development of the pedagogical ideas of Ch. Aitmatov himself.

In the course of studying the beginnings of the idea of knowing the seven generations, we became convinced that the traditions of many peoples of the planet recognize the decisive influence of ancestors on the fate of their descendants. This is easily explained by modern science, genetics, but religious treatises specify that not only the color of a person's eyes, the shape of his ears and the timbre of his voice depend on his 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 the seven 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. This was the punishment for infanticide.

The rationale for the deep meaning of the connection between the seven generations of the family was set out in the "Book of Ancestors" of the founder of the world religion of Zoroastrianism - the Persian prophet Spitama Zarathustra (or Zoroaster). In his work, he described the Faravahar family tree (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 is obliged to 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 in accordance with their religion" [93; p. 9].

Particular attention is paid to the knowledge of one's ancestors up to the seventh generation in folklore. 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 narrates 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" [45; 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. 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") especially 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 centuries-old traditions of love and respect for elders.

From the very beginning of his creative path, Ch. Aitmatov's thinking 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") [16], which was written in 1995 in the form of a dialogue between Ch. Aitmatov and the Kazakh poet M. Shakhanov. 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 authors' close attention and connection 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" [16]. Only 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. In conclusion, we state that the idea of continuity of historical memory (see below Fig. 1.2.) was formed by the publicist Ch. Aitmatov against the background of the influence of factors that surrounded him since childhood. From his judgments, we can conclude that folklore, including oral prose, does not exist passively in society, but is creatively mastered for the purposes of ideological and aesthetic, international and patriotic education of people, for the purpose of further development of culture.

The formation of the worldview, talent of Aitmatov the journalist, publicist took place in the atmosphere of further strengthening of national and international moral principles of humanism. A vivid evidence of this is the journalistic materials of the writer, which assert the need for moral growth of a person of self-awareness in direct connection with his historical memory.

The concepts outlined by Ch. Aitmatov in his journalistic articles, on life examples once again analyzed and practically substantiated in the writer's works of art, which will be discussed in the next chapter of our dissertation.

#### Conclusions

Based on the studied literature, it should be concluded that the pedagogical concept is a set of pedagogical ideas on issues of upbringing and education. We can unequivocally assert 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 at the national levels. These sayings of the wise writer are nothing more than the components of his pedagogical concept.

Familiarization with the theoretical material and study of the literary heritage of Chingiz Aitmatov allows us to formulate the definition of "pedagogical concept of the writer" in the following form: the pedagogical concept of Chingiz Aitmatov is a set of his thoughts on current issues of education and upbringing, representing a system of interconnected ideas in a single direction. These ideas are scattered throughout all the works of the great writer and are contained in the artistic fabric of the works. And the task of the teacher, the researcher is to identify and collect these precious statements, establish their relationship in order to determine the direction of the author's thoughts.

With a thorough study of the journalism of Ch. Aitmatov, the following concepts were revealed, which we present in the writer's own version:

1. "It is considered an indispensable duty to know your ancestors to the seventh generation. Here is the meaning of the continuity of generations and mutual moral responsibility in the family."
2. "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, and give aesthetic pleasure from the multidimensionality and polysemy of the language of ancestors";
3. "Childhood is not only a glorious time, childhood is the core of the future human personality";
4. "It is in childhood that a true knowledge of the native language is laid, it is then that a feeling of belonging to the people around us, to the surrounding nature, to a certain culture arises";
5. "The most terrible of the threatening catastrophes is... the destruction of the human in man, a catastrophe that means that man has failed."

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