



Section 2. Family Education

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EXPRESSION OF ETHNOPEDAGOGICAL VIEWS RELATED TO FAMILY EDUCATION IN THE WORK OF CHINGIZ AYTMATOV

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Abstract

The article reveals the role of the family in upbringing children, interpretation of parental responsibility in the works of the Kyrgyz writer Chingiz Aitmatov. The problem is related to folk pedagogy.

Keywords: *upbringing of children, moral ideas, parental example, pedagogical approach, folk pedagogy*

Introduction

The importance of the family in raising a child cannot be compared with anything else. That is why all peoples have paid great attention to raising children in the family since ancient times. "... not only as a historical and cultural value, but also important for the improvement of the modern educational system..." (Mutalipova, M.J. 2015; Afanasyev, T.M., 1986) 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. In these works, it is emphasized that family education is inextricably linked with the existing social reality. Abdulla Awlani writes in the work "Turkish Gulistan or Morality": "Who does education? Where is it done? the question arises. The first answer

to this question is home education. This is a mother's duty. The second is school and madrasa education. This is the upbringing of the father, teacher, tutor and government" (Abdullah Avlony, 1992).

Methods

In the book "Family" by T. M. Afanasyeva, you can read the confirmation of this idea: "... in experience, parents' love makes sure that their constant communication with their children is as necessary for babies as water and air. Harmonious education of a child cannot be achieved without family education. Family education should be combined with social education and strengthened by it, it is absolutely impossible to put this form of education against each other" (Afanasyev, T.M., Oil. T., 1986).

Most of the virtues or defects of a person's manners, manners, and speech are the product of family upbringing. There is a saying among the people that "A bird does what it sees in its nest". In the book "Hikmatnama" this proverb is explained as follows: "What a bird sees in its nest, that is what it does when it flies". With these articles, we want to say that how children grow and mature, what their character is, and how they are formed is directly related to how parents educate them, how they behave in front of them, how they set an example, and whether they have a positive or negative influence. In Chingiz Aitmatov's works, there are many scenes that are consistent with the essence of the above ideas. In them, parent-child, mother-child, and sister-sister relationships are described and interpreted based on the family environment and the essence of education.

In the story "Early Cranes", the cordial relations and affection of the family members in the house of Sultanmurat is an example for everyone. The endless love of sons for their fathers is depicted in an exciting way. The younger son shows his love for Ajimurot's father as follows: "You can't even go to Ajimurot's house when his father is at home. He does not fall from his father's shoulders. It's as if he is the only one who doesn't care about others. His two sisters, they were still small at that time, and even they could hardly get their father's love with their crying. Neighbors were also surprised that this little one did not cling to his father" (Aitmatov, Ch., 1988; Abdullaeva, D., Yorqulov, R., Atabaeva, N., 2015).

The eldest son Sultanmurat's expression of longing for his father: "If his father returns safely from the war, let it be his and only Ajimurat's". Let him not let Ajimurot off his hands and shoulders. Just come. Let them rub and face him safely no matter what. This happiness is enough for him, Sultanmurat. As long as his father returns.

There is a saying in our people that in order to be loved, you have to give love. This love of children was a response to the love of children and the rational education of the people of the East. Sultanmurat's father treats his children according to their age, teaches them things that are suitable for their age, intelligence and strength. When he comes to

the city, he takes his eldest son Sultanmurat to play. Thinking about it, this is also his fatherly duty. During a walk on the road, the father teaches his son about everyday life: how to drive the horses that are attached to the cart, what are the virtues, behavior, and shortcomings of the horses one by one. Who else will take the time to explain this to his son if not a father who teaches it when it is time for him?

Another picture. Ajimurat's brother Sultanmurat resents him for taking the colt given to him by his uncles. Despite the fact that Asov is an adept at training bulls and donkeys, Sultanmurat deliberately does not teach this growing donkey to his brother. His father wisely resolves this internal conflict between the brothers. First of all, he is not in a hurry, he waits for an opportune moment. Even when the opportunity comes, that is, before taking his eldest son to play in the city, he orders his son and does not force him to do this. Notice how the father behaved.

Well, Ajike, – while sipping tea, he turned to his little dog, haven't you taught your black horse to ride yet?

"No, father", Ajimurat began to complain. – He was very relieved. He follows me like a puppy. But he doesn't get on top of it, he immediately shoots and shoots.

"Isn't anyone helping you to teach him to ride?" – said his father as if pretending to be busy.

"I will teach him, Ajike", answered Sultanmurat as if ready. – Of course, I will teach you.

– Hey! – said his brother, standing up. – Let's go!

The father achieved two educational goals with one gesture: firstly, he skillfully reformed the brothers without unnecessary words, and secondly, he was able to explain the guilt of his elder son Sultanmurat as a brother. Sultanmurat himself admits this and remembers it as follows: "Ah, what a disgrace he did by offending his brother. It was only after his father pointed out that he understood. He was such a wanderer, he was doing inappropriate things on the streets. Now, when he was going to the city, his brother did not know this, his conscience was so troubled that he was even ready to go to him immediately and ask for forgiveness and do whatever he said".

Sultanmurat is determined to rein in his brother's donkey Korayol. The father also participates in this and watches.

Here's how to train a donkey to a happy ending:

– Now ride, – Sultanmurat called his brother, – say, everything is fine!

Ajimurot, whose face was burning with pride, kicked Korayol with his heel and began to run away. “Everyone can see what a brave brother he has, and he can't help but brag about it!”

Here, Bekboy, as the head of the family, as a father who deeply felt the responsibility of shaping the fate and interaction of his sons, took a very reasonable path, which is an integral part of his ethnopedagogy, traditional family psychology. He personifies as a wise man who knows deeply. “The family is a place of education where human qualities, noble desires, values formed in every person from childhood are perfected, and which ensures the development of the spiritual heritage of the Uzbek people, which has been formed for thousands of years. Raising a child requires responsibility”. National responsibility is a person's ability to fully imagine every action and activity and understand what it will bring to him and his nation. The existing psychological and pedagogical knowledge of the parents, their reputation in the family and social life are very important in the formation of the child's personality and education. In the family, starting from the behavior of the parents and the adults in the family, speech culture, dressing, dealing with people, even the attitude to the environment and similar seemingly simple situations have a great impact on the upbringing of the child” (Mirzakhimova, G., 2020).

Result and Discussion

In fact, in most cases, a seemingly simple situation, turning a blind eye to disagreements, sometimes the wrong approach or neglect of the relationship between parents and their children, leads to enmity, indifference, and inconsistency. As a result of the skillful pedagogical approach of the father, seen in the above pictures, kindness between the brothers was strengthened and mutual disagreement was eliminated. Later, they also became confidants: Sultanmurat sent a

love letter to Mirzagul, his beloved daughter, from his brother and waited for a reply through him. Also, Bekboy (Sultanmurat's father) teaches his children to respect other nationalities and to respect their national qualities: “At first, they greeted his father's local Uzbeks. “Hello, this is my eldest son!” – Bekboy introduced him. The Uzbeks stood up and put their hands on their chests and turned to Sultanmurat.

“A hearty people”, his father told him. “Uzbeks don't care if you are big or small, they always respect you...”

This speech of Bekboy points out that the relationship between different classes, nationalities and peoples in the society has a great educational and educational value. This kind of warm and sincere attitude towards each other of the peoples who have lived on the same land for centuries, drank water from the same dayo, and have common customs and traditions, will undoubtedly leave a mark on the worldview and spiritual world of the growing young generation. In this place, Ch. Aitmatov said that the harmony and mutual respect of the nations living together in one society is not only a social condition explained by the internal policy of the country, such as solidarity between nations, but at the same time, the people of the country, especially the future of the country. Imish forms tolerance in children from a young age, keeps them away from the mood of discrimination based on national differences, and gets them used to treating people based on their moral level and not their nationality.

Although the story does not reveal much, the father and mother's great love for each other, and the fact that they are devoted to each other in every work, emerges from the foundation of the relationship. The sincere relationship of mutual love between husband and wife and the deep positive effect of this relationship on their children is very well illustrated in the novel “The Day of the Century” by the example of Abutalib Kuttiboyev's family. Zarifa's husband, Abutalib, endures the hard life in the stormy station, more precisely, in the deserted Sario'zak steppe, which even men with good nerves and good health cannot endure. In this regard, the following opinion of V.I. Kochetkova is noteworthy: “Parents' love for each other can become

the main factor affecting the child". Pay attention, we are talking about the love of parents for each other, in addition to their love for children. Young brides and grooms make a lot of mistakes at the beginning of their family life. However, the damage of those mistakes will not be more than the damage caused by neglecting their mutual love and personal feelings. When parents love each other, their children enjoy this love more than themselves. Without this love, the world seems narrow to a person's eyes, and no pedagogical measures can replace its influence on a child (Afanasyev, T. M., Oil. T., 1986).

The confirmation of this idea can be found in the novel in the example of the lives of Abutalib and Zarifa. The writer succinctly expresses how much they depended on each other as follows: "Both of them saw the meaning of marriage in kindness, respect, harmony, and care for each other. They lived with this one feeling, and because of this, they protected each other and their children from the whirlwinds of life and saved their lives".

No matter how many injustices Abutalib has faced in life, he does not sink into depression and despair. In his situation, people become frustrated with everything, even the things related to the upbringing of their children. But he considers the education of his children, the prospect of tomorrow, their intellectual, spiritual and spiritual maturity to be his only goal.

If we observe Abutalib's activities in the upbringing of his children in the novel, two clearly defined goals can be distinguished. The first is education for today, the second is education for tomorrow. He sets the following for today's education:

- 1) mutual affection in the family;
- 2) an upbeat spirit in any difficult situation and situation;
- 3) teaching children based on pedagogical experience;
- 4) to teach neighboring children.

Educating the neighboring Edigei children was first of all a teacher's duty, secondly, a neighborly obligation, and thirdly, it was necessary for their children. Because the child is influenced to a certain extent by the knowledge, upbringing, and level of other children who play with him and grow up with him. He explains the purpose as follows: "Edigei, let

me teach your daughters in addition to my children", he suggested. – After all, I have not been working with them just out of idleness. They got used to each other, they play together. Let them be yours during the day and ours in the evening. Why am I saying this? We live far away from the people, it's really boring. That is why it should open their eyes. Today's fist-sized kids need to know what the great guys of the past knew. Otherwise, they will not be able to become literate. "Abutolib, as a pedagogue, knows well that the difference in education and upbringing between a child educated individually and a student educated in a group, participation in the educational process, and their results and effects are different". "...the law of mutual psychological influence applies in the team, as a result of which the resulting mood can gain strength and quickly spread from person to person. It is more difficult for some individuals to "ignite" the collective, but then feelings can flare up very brightly". Children experience events vividly and deeply together than when they are alone (Lutoshkin, A. N., 1978).

For tomorrow's education, Abutalib will do the following:

1. He writes down his experiences, what he saw in the war.
2. The people want to write down their fairy tales, legends, and songs and leave them to their children.

The first one was to explain their destiny to their children, to prepare them for the trials and hardships of life ahead of them, to encourage them to do what they could not achieve, and the second one was for the future spiritual image of their children, grandchildren, great-grandchildren, the future generation of the nation as a whole, their spiritual image.

Unlike the Kuttiboyevs, Kazangan has a different approach to raising his son. He teaches his son Sobitjon in a boarding school away from home. Both he and his wife, Buckley, fulfill their educational obligations to the best of their ability. Until they are busy with work, they go to see their sons sometimes by hired train, sometimes by camel. Those who have not found another form and means of education and upbringing of the child. That's why they trusted him and sent him to boarding school. But distance from the family, sep-

aration from parental love begins to affect the child. Pedagogical books write about the effect of being away from parents on a child: "If there are no parents, even the most skilled and professional teachers cannot do this task. Even if, let's say, the number of children at the disposal of one educator is reduced to the average level of his family, this measure will not give the effect obtained in the home environment, because the light emitted by the mutual personal relations of the parents will not work here. Such a situation affects the parents themselves, they lose their sweet children and lose a lot" (Afanasyev, T. M., Oil. T., 1986).

Such a loss began to occur in Kazangan's family when Sobitjan was given to the Internet: "The oldest worker of our station is studying at a boarding school in Kumbel, the son of our neighbor Kazangan". Wasn't he a teenage boy, he turned out to be a little more helpless. Goho seems to be fooling people too. It was necessary to send the child to study again before September. His father took him on a camel. His mother, Bukey, Kazangan's wife, began to cry and struggle: "My child went to a boarding school, he has changed, he is not a normal child who is tied to the house with all his thoughts and feelings, he no longer has the respect of his parents". After the boarding school, Sobitjon, who continued his studies at the institute, continued to distance himself from his family and parents. At the same time, he became distant from his filial duty, feelings and human image. He started looking at his parents only as a source of material support. After getting married and staying in the city, seeing her parents is only due to some necessity. Even the death of his father seems to be an extra burden for him. His father's will to bury him in Mother Naiman Cemetery also does not impose any responsibility on him. Life during the years of study breaks the ties of kinship with her sister Ayzoda. He is completely indifferent to his sister's difficult life and her pains. At the same time, his sister became a stranger to him. There is no mutual respect between brothers and sisters.

While reading the novel, it becomes clear that the negative consequences of this education continue in Sobitjon's family. His wife does not come to the funeral, he does not even think about the arrival of his children.

The situation in Ayzoda's family is even more pathetic. The education, upbringing and maintenance of six children were left to their own devices. The woman who came to the funeral cries about her pain, as the proverb tells about the behavior of Ayzoda at the funeral: "Oyzoda, whose hair is matted and her eyelids are swollen, laments to her deceased father that her happiness is dark, that no one in the world will console her with a sweet word or stroke her forehead", that she has not seen light since she was young, that her husband is addicted to alcohol, that the children are left alone and wander around the station, that she has become a hooligan, who knows, maybe tomorrow she will become a conductor and demand people on the train, that the eldest has already started drinking, the police will come he was crying saying that he was investigating and that he had warned that the case would go to the prosecutor's office.

It seems that the families of Sobitjon and Ayzoda are fundamentally different from the family of Kuttiboevs. They do not have the responsibility for the love, mutual understanding and upbringing of their children in the national and spiritual spirit, which is the case with the Kuttiboevs. They do not feel each other's happiness and decisions from the inside. Therefore, their children grew up as described above.

Here Ch. Aytmatov's deep knowledge and feeling of the functions of the family is revealed. The main functions characteristic of the modern family are defined and classified in the literature. At the current stage of human development, seven functions of the modern family are noted, such as economic, communicative, educational, reproductive, recreational, felicytological, management, i.e. regulatory (Abdullaeva, D., Yorqulov, R., Atabaeva, N., 2015).

The first is the economic function of the family. The family's economic situation, the budget to be formed, the appropriate use of the income, the allocation of money for current expenses and needs, the collection of funds in advance according to the future plans, and the frugality of living are the decisions of the family leaders in this regard. depends on having certain experience and qualifications.

One of the factors that ensures family unity is the communicative function, which

satisfies the desire and need of family members to communicate with each other and understand each other.

It is emphasized that the educational function of the family is very important, it can be said that the leader is important. Children's physical, intellectual, moral, and aesthetic upbringing is carried out in the family. As long as a person receives the necessary upbringing from his family, his further education and upbringing will be effective and fruitful, and his spiritual growth will increase rapidly.

Another important social function of the family is its reproductive function, which ensures biological continuity in the society and aims to give birth to offspring. The main purpose of this function is to continue the human race.

The recreational function is to provide mutual material, physical, spiritual and psychological support of family members, take care of each other's health, and allow them to relax. is a yish function.

One of the functions of the family, which is becoming more and more prominent in our time, is its felicitological function. The word felicitological is Italian and means happiness, which means that the family factor is becoming more and more crucial in achieving personal happiness.

Conclusion

Another function is regulative, which implies the system of managing relations between family members, as well as the social control that we are used to, the superiority and leadership of the head of the family. This includes the supervision of children by grandparents, parents, siblings, and support of the next generation both materially and spiritually.

The function of the last family is relaxation. "One of the most important functions

of the modern family is the function of relaxation. This means to restore the sexual and emotional activity, mental and physical strength, work ability of family members" (Abdullaeva D., Yorqulov R., Atabaeva N., 2015).

In Kazangan's family, the economic, reproductive, recreational functions were the leading in relation to his son, and although the remaining functions were present in the family environment during the child's young age, the distance from the family environment gradually extinguished them. Weakening of communicative, educational, felicitological, management, and regulatory tasks causes the child Sobitjan to lose his love, closeness, sense of duty and responsibility towards his parents and sister, without knowing it, or even unwillingly. Therefore, Ch. Aytmatov reveals the reasons that led to these negative consequences, while pointing out the gaps in personal education and missed opportunities. The example of these characters clearly shows that even though it is a noble goal to remove a child from the family for the sake of his child, wanting him to live better than himself, it will have the opposite result. It seems appropriate to cite the famous Russian pedagogue K.D. Ushinsky's aphorism here: "If pedagogy wants to educate a person comprehensively, then he must first know him comprehensively" (Ushinsky, K.D., 1973). With these words, he points to the need for every pedagogue, every parent to regularly study his student, his pupil, his child. But this learning is not only for the time in which the children live, but also to learn about their yesterday, and at the same time, most importantly, what kind of spiritual, mental or physical result will it lead to tomorrow if the current state of education and approach continues. also requires research.

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