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TYOLOGICAL SIMILARITIES AND INDIVIDUALISM (On the example of the stories “White ship” by Chingiz Aytmatov and “Answer” by Erkin A’zam)

Abstract: The given article deals with the comparative study of well-known Kirgiz writer Chingiz Aytmatov’s story “Oq Kema” (White ship) and famous Uzbek writer Erkin A’zam’s “Javob” (Answer). In the article the typological similarities and individualism of above mentioned stories are studied.

Key words: story, comparative literature, writer, typological, individualism, image.

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Introduction

The great empire named USSR sovereigned during 70 years, which was demolished at the end previous century. It was obvious that empire was based on fake ideas and forcefulness. A generation realized all the rules, the whole system they obeyed were just an illusion, a dream. They found out themselves and their lives being lied.

So this affected to literature, too. One can know by looking through the literature, poetics and plays of that times. That’s why the plays of that period are important for its focusing on the impact of socio-psychological factors’ to the people’s views and religion resulting spiritual and behavioral challenges.

Materials and Methods

The educated people have been responsible to analyze, asses and react towards the main point of the problem coming out of the meaning of the incident all times which created special difficulties before them. Mainly, writers played important role. When considering about the 1970-80s writers’ ideology due to their works, one can come across to the leading question: “Who is a human in this situation of society?” [1, p. 30].

Writers managed to draw a vivid picture of the tragic results of attempts to abolish a nation’s thousand-year traditions, limiting religion and conscience breaking behavioral and moral view point of a person in their works.

That empire’s exact aim was to make a person a dependent object for their dark strategies. Because a dependent never protects his rights. All “tasks” are done without a resistance.

The educated people tried to react taking the tragic come outs of behavioral and moral dependence which was developing in the spirit of people. This was a painful and main issue in the Uzbek prose of 1970-80s. The literature of that period introduced some works which show deep meaning of what dependence was. For instance, “White ship” by Chingiz Aytmatov and “Answer” by the Uzbek writer Erkin A’zam were dedicated to focus weak and obedient personages’ being expressed literally. We can see special and typological similarities between Mumin the old man (“White ship”) and Elchiev (“Answer”).

When describing Elchiev the writer pointed to his modesty, worthiness, sympathy and the character without reproach. Elchiev, who is an inspector in the ministry of finance, seems to be longing and wishful at one look. He has a family and happy children, but a great change in his life showed his incapability. His life was good: working day, successful employment and service, peace in family, and modesty in him. The accident was his being beaten by hooligans which resulted in a great turn in his life. One day Elchiev was arguing about the price of soft drinks which a seller after returning from his friend Bahrom’s birthday. He asked for the complaint book



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from the seller which ended with the seller's beating him together with his friends. As a result, he had to go to hospital – "accident chamber" in his description. After recovery his fellow workers always watched him and discussed the situation like other people around: some blame him and some approve of his actions.

Here comes the question: "Can an honest person as Elchiev fight for just a price of a drink?" The answer is in the story itself. "Yes, he can be guilty for everything, but he can't be dishonest and greedy, ever". He always considered money as worthless for all problems. If he was a man of stinginess, he wouldn't, couldn't walk proudly like this. He just couldn't help arguing for his right against the seller.

He could have just passed away without attention but he suddenly could not get a grip on himself" [2, p.85].

How the phrase "he suddenly could not get a grip on himself" can be explained? This depends on changes in Elchiev's spiritual and inner world although he is a simple, kind, generous and easy-going man. The draft below is about to compete the idea above: "When he, who is not a heavy drinker, drank only a little cup of alcoholic for his kindness and respect, was **terrifically jealous and nervous** of his son's shameful problem which happened a day before" [2, p.84]. Actually, this was an obvious, **stormy outer reflection** of his inner brutality and nervousness.

A reader can witness Mumin - the old man's ("White ship") being calmed down, relaxed, hard-working, friendly, gently character which is really similar in compare with Echiev.

Mumin works as a service man for his son-in-law - Urozkul, an inspector of forest. Mumin his wife, his daughter Bekey and her husband Urozkul, their civil servant Seidahmad and his wife Guljamol at the hovel of forest controllers. Mumin the old man has a great experience from barriers of life. Both of his daughters are unhappy. When his elder daughter has no child, the younger one has divorced, she is now in the city, and the child their little son is with his grandfather Mumin. Mumin's first wife – the mother of the two daughters died years ago, so he had to remarry. Urozkul is used to beat Bekey blaming her for not having a child after being buzzy. Mumin has to bear for her daughter's being beat by his son-in-law coming out of his behavior and he can not go against to him, either. In addition to that, Urozkul insults him also. Mumin has already got used to this destiny. He tries not to react and be attentionless even to Urozkul's insults.

But Mumin reacts against to Urozkul only once, he does not obey to Urozkul. It was **stormy outer reflection** of him. The old man does not want to help him to take logs secretly across the river or does not

try to lift his grandson from school, even the two jobs are his habits.

The writer describes the state of the old man in the following way: "The old man didn't turn around. He went and sat on a small supa (a place to sit which is surrounded by metal rails and is equipped with wooden pieces) near "yotok tuya", wore his boots and walked quickly to his house. He went straight into the stable without stopping anywhere. He took out Olabosh – Urazkul's horse - not touched, ridden only to guest visits, or only on races; a horse which no one would ever dare to ride. The old man Mumin rode this horse out of the house without a saddle, as if going to put out a fire. When he passed by boiling big kettle riding a horse, the people who quickly went out – Mumin's wife, his daughter Bekey and young Guljamol – they immediately noticed that something had happened to him. He had never ridden Olabosh and had never gone out of the house in such a haste. They didn't know that this was Mumin's rebellion yet. They still didn't realize what this outbreak in elderly age can lead him to" [3, p.265].

It can be seen that there are particular similarities in descriptions of Elchiev and aged Mumin. These similarities can be defined as the similarity of modesty, kind-heartedness, weakness of human nature. Both Elchiev and Mumin are of people of the same period. Even the social system they are living in is also the same. Both characters: Elchiev and aged Mumin face particular challenges in life. Exactly these challenges let us see the nature of their tragedy.

Elchiev suffers from moral pressure rather than physical pain. Elchiev, like old Mumin, is faithful, lives honestly, never wishes evil to anyone. On one hand, his life seems to be envied by everyone. But on the other hand, he can see the opposite of this. Everything is concerned with his soul, spirit. The writer shows these changes in his soul through "monologue confession", "monologue memoir", "monologue discussion", "monologue investigation" and inner monologues. The story is retold in retrospective style. Elchiev who goes into hospital after attempting to commit suicide investigates his whole life. Here the writer evaluates his keeping a neutral position in this situation.

The changes in his soul, drastic turnovers in his life are results of struggles in his soul. There happens a harsh battle between Elchiev and a "stranger" in his spirit, the more he realizes himself, the more he hates himself. Therefore, he avoids looking at his relatives' eyes.

The writer shows the relatives' attitude to him by investigating Elchiev's attitude to his brother, his wife, his son and daughter, his friend, his boss and colleagues. In the work Elchiev's wife Mastura is also described as modest, polite, well-behaved and humble woman. On this position she is equal with Elchiev. Briefly speaking, "they were built in the

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same way". It is notable that the feeling of mutual trust between Elchiev and Mastura is very strong. From one side, it is Mastura's characteristic features that caused Elchiev to live and tolerate everything. Descriptions in the story make us to come to this conclusion. When there is opportunity for Elchiev to get promoted, Mastura doesn't encourage him, doesn't push him to work. (*"The same "back chair man", no one cares for him, even he himself didn't try, he admitted the current situation, tolerated, got used to it"*) [2, p.78]. In our view, there is a "contribution" of Mastura in Elchiev's being so kind-hearted, modest and tolerant.

Elchiev's daughter Jasura is also modest and well-behaved like her parents. But she is always let down because of these features, trustfulness, she is always betrayed in love issues - but she is highly proud. She refuses to be promoted at work. However, the reason for this promotion is "generosity to cover" is father's being severely beaten. But their son Kamoliddin is not like them. He differs from his parents and his sister Jasura with his stubborn and self-willed nature. (*"The feature of stubbornness and dedication to good clothing which are not present in his father - is fully given to him, himself only"*) [2, p.95].

Relationship between father and the son is one of the peak points of the story. Elchiev can't accept his son's actions. It is especially seen in the relationship between Kamoliddin and Dina. Irony, blame, comments in the son's speech show disagreement towards his father. Even if Elchiev can't accept his son's such behavior he has to tolerate and get used to it. (*"No, it is another period, other people, Elchiev is far behind, he can't understand, he can't"*) [2, p.96]. In the work "Answer" the relationship between Elchiev and his friend Khaydar is given mutual contrast. Elchiev and Khaydar are fellow mates. They were roommates in student years. The life routes of these two friends who really helped each other went apart. Khaydar did his best to achieve everything in life, he became a professor, earned a high rank. While Elchiev was satisfied with what he had, and lived a common modest life; Khaydar always attempt to move forward. He did even some wrongdoings on this purpose. We can see Khaydar's appearance through Elchiev's spiritual glasses. (*"You are like this, my friend! You can't do evil to anyone openly, especially to me - I am sure. But you like to play your blunt knife in the eyes of everybody, you enjoy this. This is your appearance, this is your essence! Well done!"*) [2, p.115].

We can see personal interest, rather than pity or neutrality in the attitude of Elchiev's boss Nodir Fayzullaevich towards him in the story. Nodir Fayzullaevich is a kind of person like Elchiev's friend Khaydar Samadovich is. His spiritual being, social position can be clearly observed in his dialogues with Elchiev. He possesses all secrets and

ways of being the principal, he knows how to "behave". Nodir Fayzullaevich asks Elchiev to give up his claim. Truly, he knows that even if he threatens or orders him to do it, Elchiev can't do anything. However, Nodir Fayzullaevich skillfully "makes" Elchiev to give up his claim. Both the wolves are full, and the sheep are safe. (*"The advice is that you should give up your claim! If you don't ..."*) [2, p.143].

They say that every incidence has any chance on the base itself. Actually, that chance also accepts existing rules. There are different ways and problems in life. If Elchiev wasn't beaten by danglers maybe his life to the very different side. Especially, he experienced psychological changes in his mind. Incidence experienced in life, attitude of relatives of surrounding people conflicts with his son disturb the balance in Elchiev's life. He chooses the easiest way which weak person chooses at last.

Even at that time he survives incidentally. "His son Kamoliddin at midnight and enters bathroom". Being in hospital Elchiev analyzes his life route. Elchiev realizes his own fault. He decides to change his life.

The writer describes Elchiev's battle on a psychological view. The main thing is realizing himself. It is true, that there is no given Elchiev's following life, but we can see his new changed outlook.

A kind, modest person like old man Mumin will not rebel against his son-in-law Urazkul even when he severely beats his daughter and humiliates her. However, he disobeys Urazkul in order to take his grandson from school. He knows well what he and his daughter can expect after this, and that Urazkul will not leave the disobedience of his without punishment.

Happiness and misfortune always walk very close to each other. In fact, outbreak occurs when the border between happiness and misfortune is disrupted. Everyone wants to live happily. However, a person's destiny, his life route is confusing and complicated. It is impossible to foresee what expects a person in life. The old man Mumin has lived kind-heartedly all his life, but in the end, did he achieve complete happiness? He never harmed anyone, never envied anyone, and fed his family with his honest work. Consequently, he achieved humiliation, misery. One single support and hope that the old man has is his grandson. He wishes his grandson to be educated in the future. Since the school is a bit far away, he always finds time to bring him to school and then to pick him up from school. The purpose of collecting his grandson from schools causes his rebellion. The old man even rejects his belief for the happy future of continuation of his generation. *"Aged Mumin always looked at his grandson's baldly shaved head, thick neck, big ears and thought that only this poor boy left of all his ruined life, his work,*

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of all his misfortunes. It would be good if his grandpa manages to raise him. However, if he stays alone – it will be hard for him. He is a little young fellow, but his character is naughty. It would be better if he were a gentler kid. People like Urazkul will hate him to death; they will tear him up into pieces and destroy him like a small deer in the hands of a wolf” [3, p.267].

If you pay attention, the old man Mumin wants his grandson to be as kind-hearted as himself. He thinks that evil people like Urazkul will always stalk stubborn, struggling people. If you remember, aged Mumin’s grandson has his stubborn character as in the behavior of Elchiev’s son Kamoliddin.

Both Elchiev and old man Mumin don’t realize that their off-spring are in a new period, that another generation has been formed, they understand the world with their own point of view.

Conclusion

In the period of soviet formation speak aloud there is no unhappy person in successful society; Ch.Aytmatov and E.A’zam wake up unhappy character and it is a portrait of their attitude to the social system of that period.

One can come across the same events in their life too. Both work’s analyzed are written by authors in the same period and the very same system.

We tried to describe peoples’ characters, their psychology and their life style by cooperative analysis styles. Famous Russian Critic V.G.Belinski stated that “*Value of objects will be clear in comparison. If two authors create works in the same way and have similar aspects, so it is the fairest way to compare them paralleled*” [4, p.68].

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