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INTERPRETATION OF THE IMAGE OF THE TEACHER IN THE WORKS OF CHINGIZ AITMATOV

Abstract: The article is devoted to the artistic interpretation of the image of the teacher in the prose of Chingiz Aitmatov. The spiritual qualities of a teacher, the impact of moral values on the life of society are analyzed in the works of the author.

Key words: teacher's personality, professional skills, duty in front of the younger generation, learning process, cognition, discipleship duty, method and way.

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Introduction

In the works of Chingiz Aitmatov, a great representative of world literature, the issues of enlightenment and education are covered with special responsibility and kindness. In particular, the author emphasizes the personality of the teacher and his professional qualities. It reveals that devotion, diligence, nobility are the foundation of a teacher's personality and spirituality.

The story of the "First Teacher" After no help from Duyshen's villagers, he works alone for several days from dawn to dusk to repair the kitchen to school on the outskirts of the village. He doesn't even notice that his ignorant neighbors are laughing at him. When it comes to getting children to school, he encounters ignorant parents and are treated badly. But I don't think Duishen, who doesn't know whether he will get a salary from the state or not, will give up. He takes on all the hardships because of his duty to the younger generation, his sense of responsibility for the future. Although he does not have the knowledge to meet the demand, he tries to convey to his learners the little things he knows, to expand his understanding of existence, and to awaken their consciousness.

The following scene is a vivid illustration of Duishen's devotion to his teacher: Until the first snow

fell, we walked hand in hand through a creek at the foot of the hill. Then a cold water of the ditch began to cut off their feet and tears came out of the little children's eyes. Now the children were lined up like cranes. Duishen would take turns carrying one of them on his shoulder and the other in his arms ... I still couldn't understand why Duishen was carrying big rocks barefoot" [1, p.261].

As you read the story, every reader will see that teaching children, opening their eyes, and sharing their joy with them has become the purpose of their lives as a teacher.

In "Early Cranes", Sister Inkamol, a teacher, shares her joy with her learners when she receives a letter from her son. According to the main hero, Sultan Murad's words, the days when the letter arrives become a holiday. It is natural that the spirit of the holiday is passed on to all learners through the teacher.

In The Day of the Century, Abutulib Quttibaev continues to teach, despite the hardships he endured as a result of his teaching career, his part-time life in Yugoslavia, and the unbearable hardships his family endured. Responsibility in front of the new generation does not mean abandoning the pedagogical task. He continues to teach his own and neighbors' children at home. The personal qualities of this teacher such as

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respect for people, kindness, devotion to the profession, and nobility are reflected in their learners and children and the teachers. The humanity, courage, patriotism, and determination of the teenager Sultan Murad and his classmates in "The Early Cranes"; Sister Inkamol's son, who went to war, followed in his mother's footsteps and entered a pedagogical school; Oltinoy Suleymanova in "The First Teacher" became a scientist, a real person; the high sincerity of Abutolib Quttibaev's family was the result of these qualities and upbringing.

The school-teacher-learner relationship and the process of education in Chingiz Aitmatov's works is also unique. In "The Early Cranes", the plot begins with a lesson, a learning process. Sister Inkamol, a geography teacher, describes The Ceylon island in such a way that learners instinctively imagine the island as if they were seeing a world of animals and plants. Through the comments of Sultan Murad, who is listening to this lesson, it is possible to observe the child's perception of the learning material. "Depending on the learner's knowledge, preparation, and practical experience, perception of objects, events, and the surrounding reality can be of two types: direct or indirect. In the process of storytelling, conversation, and methods of indirect perception, they are formed with the help of the teacher's words. Indirect perception is based on the existing knowledge of learners in the experience of concrete perception "[2,98-99-p]. Based on this idea, the formation of concepts and ideas in the child's mind through the teacher's story during the lesson, which is the basis for comparing the child (Sultan Murad) with the surrounding reality, is a direct product of perception. Comparisons emerges through this perception. During his studies, Sultan Murad compared the value of nature on the island of Ceylon to the nature and climate of the Kyrgyz land where he lived. In the words of K.D. Ushinsky: "Comparison is the basis of any understanding and any thinking. We know everything in the world only by comparison "[3, p. 332].

The story "The First Teacher" describes the events of the organization of the educational process in detail. Every day Teacher Duyshen goes door-to-door to pick up the children: "Since then, Duyshen has been going from house to house every morning to take us to school. When we went to school on the first day, he led us on a straw mat and gave us a notebook, a pencil, and a board and explained: "If you put a board on your knees, it will be easy to write on".

His former learners recalls the lessons of a teacher who knew neither the curriculum nor the methodology, but had great courage in his heart, love for children, and devotion to duty: In the eyes of the Kyrgyz children, an unprecedented new world appeared through this hut which the snow-capped peaks could be seen, if it could be called a school "[1, p.260]. This means that the teacher's dedication, love

for his learners, devotion to his profession and duty are very important in the new teaching process. Only through such hard work of such devoted teachers "It focuses on nurturing the hearts of the students, nurturing their feelings and emotions. Students who follow these principles are brought up to be able to share the care of others, not to be indifferent to injustice, and to enjoy beauty" [4, p. 35].

In the novel "The Day of the Century" it is also described the process of setting up a school and a kindergarten for children in home by Abutolib Quttibaev. The lessons were so much interesting even for the parents: "The children learned to read and write with spelling. Everyone competes, draws, laughs, listens to the books their parents read, and even learns different songs alltogether. The lessons were so interesting that Edigey began to notice them "[5, p. 95].

This image fully covers the idea by the famous pedagogue Y.A. Kamensky's view: "What learners can feel can be perceived through the senses, that is, what they can see, what they can hear, and what they can smell and taste. As many senses as possible must be involved in what can be perceived by many senses at once. They must learn by this way". [6, p. 174].

The relation of non-pedagogical images in these works to the educational process is also noteworthy. In fact that Edigey and his old friend Kazangan took his son Sobitjon to school on time sometimes on camels and sometimes on the train, an old man who takes his grandson to school on a horse everyday hides a great respect for the lesson and educational process.

This reverence is even more evident in a scene from "Early Cranes".

Due to the War Chairman Tinaliev came to the school to recruit some learners for field work due to the lack of labor on the kolkhoz. It seemed as if he was apologizing for not being able to create a good learning environment. He didn't order learners to go out into the field. First, he explained the situation in detail and consulted with learners. It was up to them to go to work, which meant that no one would force them out of the educational process. In this way, the writer expressed the leader's great respect for the educational process. There was no more important process for a child than studying, and it could only be stopped in emergencies such as wars in case if the learners agree!

Tinaliev also emphasizes that lifelong learning should always be accompanied by a desire to learn.

"I don't know much," said Tinaliev, "but if there was no war, I would go to school and study again." The children in the class laughed openly ...

What is funny about that? ... You'll realize it later too [7, p. 29].

This is in accordance with the meaning of the hadith of the Prophet (peace and blessings of Allaah be upon him) about the desire for knowledge and wisdom [8, p. 33].

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Chingiz Aitmatov also teaches about the learners, duties and responsibilities in the stories we have been analyzing.

In "Early Cranes" the protagonist, Sultan Murad, was moved by his teacher, Inkamol-opa, from a not-so-cold room in the classroom to the coldest place on the right side of the window, where the wind was whistling. The child accepted it undoubtedly and didn't not even think of protesting. He could get used to it because he had to endure it. He didn't even have a grudge. If the teacher said so, then so be it. The idea that it was the learner's duty to carry out the teacher's instructions without hesitation was instilled in Sultan Murad's mind. This idea is instilled in the reader, who is acquainted with the story through the image of Sultan Murad, and, of course, first of all, the youth. Here is an example of the centuries-old attitude of the peoples of the East towards the teacher [9, p. 98].

The greatest duty of a learner is to respect his or her teacher from the bottom of his heart. In "The First Teacher", Oltinoy expresses his feelings for his teacher as follows: "Every word of the teacher, every letter he showed, was sacred to me, and my devotion to the teacher was great. There is nothing more

important in this world than to listen to his teachings" [1, p. 281].

As Duyshen's dreamed of himself, Oltinoy studied in big cities, graduated from high schools, and did the research. " I imagined Duyshen in the most difficult moments, during those long years of study, when I had a hard time trying to overcome my frustration. His words helped me, encouraged me and did not let me down," she thought.

Oltinoy Sulaymonova, who grew up as an academician, has a troubled conscience because the respect shown at the opening of the school in the village is not directed to the first teacher that was Duyshen. This situation itself reflects the image of the perfect man as a result of the symbolism of faith and conscience widely used in Eastern philosophy [10, p. 5].

It was the duty of the disciple, the duty of humanity, did not to allow her to be taken lightly. She considers it her sacred duty to write down and not to forget the forgotten services of his Master.

The writer urges everyone not to forget the service of the teachers and appreciate their hard work.

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