

**СУДЬБА ЧЕЛОВЕКА И СОЦИАЛЬНЫЕ ПРОБЛЕМЫ В
ПРОИЗВЕДЕНИЯХ Ч. АЙТМАТОВА**

**SOCIAL PROBLEMS AND DESTINY OF MAN IN CHINGIZ AITMATOV'S
WORK OF ART²**

**CENGİZ AYTMATOV'UN SANAT ESERLERİNDE SOSYAL SORUNLAR VE
İNSANIN KADERİ**

Layli Ukubayeva*

ABSTRACT

Social problems have been raised sharply in Chingiz Aitmatov's works. Researching reasons and results of the social problems of social life in a literary style, the writer was able to skillfully describe their significant role in shaping the destiny of man. During the Soviet period, these problems weren't paid a special attention in scientific researches or critical articles written about the writer's works, or they were covered up and considered superficially. By means of different metaphors, subtexts and symbols, the writer's skillfully and openly discussions about negative phenomena happening due to social problems did not satisfy the Socialist ideology of that time.

Today is another epoch and another time. Today, in renewal historic condition, Chingiz Aitmatov's works are to be read and evaluated from a renewed artistically aesthetic point of view. One of the main problems to be studied is the social problems.

In our article, Chingiz Aitmatov's stories "The White Steamer", "Farewell Gul'sary" and his novel "The Scaffold" will be analyzed from this point of view. Scientific conclusions will be drawn on the fact that the main reason for the characters' becoming tragic in the writer's work mentioned above is that social problems are unsettled and not directed in a right way.

Key Words: *Destiny of Man, Social Problems, Historical- Social Conditions, Intellect, Conscience, Drama- Tragedy.*

ÖZ

Cengiz Aytmatov'un eserlerinde sosyal sorunlar çok derin bir biçimde işlenmiştir. Edebi bir üslup kullanarak, sosyal yaşantı içinde beliren sosyal sorunların sonuçlarını belirleyen yazar, bu sorunların insanın kaderini belirleme konusunda oynadıkları önemli rolü de ustaca işler. Sovyet döneminde, akademik çalışmalar bu türden sorunlara önem vermemiş ya da bu sorunlar görmezden gelinerek üstü kapatılmıştır. Farklı metaforlar, alt metinler ve simgeler yoluyla, yazar; dönemin olumsuz sosyal olgularını ustaca ve kimi zaman açık biçimde irdelemiştir, çünkü ona göre bu türden sorunlar dönemin Sosyalist ideoloji öğretileri ve iddialarıyla örtüşmemektedir.

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* . Prof. Dr. Kırgızistan Türkiye Manas Üniversitesi. Kırgızistan.

Günümüz farklı bir dönem ve bakış açısidir. Yenilenen tarihi algıda, Cengiz Aytmatov'un eserleri estetik bakış açısı ile yeniden okunmalı ve değerlendirilmelidir. İncelenecek ana konulardan birisi sosyal sorunlardır.

Makalemizde, Cengiz Aytmatov'un "Beyaz Gemi", "Elveda Gülsarı" hikayeleri ile "Darağacı" adlı romanı bu açıdan çözümlenecektir. Bilimsel açıdan, trajik bir kişiliğin ortaya çıkmasının ana nedeninin eserde işlenen sosyal sorunların çözümsüz kalması ve doğru biçimde yönlendirilmemesi olduğu gösterilecektir.

Anahtar Sözcükler: İnsan Kaderi, Sosyal Sorunlar, Tarihi-Sosyal Koşullar, Zeka, Bilinç, Drama-Trajedi.

АННОТАЦИЯ

Одной из проблем, остро затрагивающихся в произведениях Чингиза Айтматова, является социальная проблема. Исследуя причины и следствия социальных проблем общественной жизни в своих произведениях, писатель сумел искусно описать их значительную роль в судьбе человека. В советское время в научных исследованиях и критических статьях, посвященных произведениям писателя, этим проблемам не было уделено достаточного внимания. Используя различные метафоры, подтексты и символы, писатель искусно раскрывает отрицательные явления, происходящие из-за социальных проблем и несогласия с социалистической идеологией того времени.

Сегодня, в новых исторических условиях следует вновь перечитывать произведения Чингиза Айтматова и анализировать их с новой художественно-эстетической точки зрения. Одной из главных проблем все еще остается социальная проблема.

В настоящей статье анализ произведений Чингиза Айтматова "Белый пароход", "Прощай Гульсары" и роман "Плаха" будет основан на данных критериях. Научные выводы будут основываться на выявлении основных причин драматического трагического персонажа в указанных произведениях, которые заключаются в неразрешенных социальных проблемах.

Ключевые слова: судьба человека, социальные проблемы, историко-социальные условия, интеллект, сознание, драма-трагедия.

I am going to begin the word with Chingiz Aitmatov's story named "The White Steamship" (1970) which drew a wide response in the society. The story of the writer was subjected to sharp and contradictory criticism in Soviet literary critique of that time. Especially, the boy's death, the central character of the story, created different views of the readers. Not only readers but also literary scholars didn't like its tragic ending. For example, when the Kazakh writer A. Alimjanov said: "...with the boy's death all around darkened...nothing remained", (Tragedy In The Forest Cordon. Literary Newspaper 1970: 8) writing in his article titled "Essential Clarifications" (Tragedy In The Forest Cordon. Literary Newspaper 1970: 20) for all readers like Alimjanov, Chingiz Aitmatov said: "No, my dear reader, you have remianed. If the destiny of my boy worried you, made you think, then I am happy". Later, during his interview with the journalist of the "Literary Newspaper" Vladimir Korkin, the writer said the following about his goal in writing "The White Steamship": "He (Momun, the boy's grandfather) damaged his patrimony, conscience and morals not for his daughter and grandson's destiny. I see social aspect here.

I wanted to show interlacement of social motives among all motives. I intended to indicate Momun's dependence. I wanted to express that society should work, do a lot of things, settle lots of matters in order to make him happy, brave and independent not coward and dependent". (Ch. Aitmatov 1988: 202)

If we look carefully, we can see a very profound idea in the writer's thoughts. "The White Steamship" is a work written during the Soviet period of prosperity. In spite of this, Chingiz Aitmatov dared to expose the truth in deep dramatic style, he synthesized his own valuable thoughts through the stories of several tales like "Bughu Ene"(Mother Deer) and literary tale named "The White Steamship." However much the censorship of the period gave him a chance, he tried to convey a slice of real life to readers. However, he didn't tell his aim of writing "The White Steamship" bravely in public back then as he did later on. Certainly, perestroika that came to the country after M. Gorbachev came to power had also played a role in Ch. Aitmatov's ability to speak openly.

It is true that during the Soviet period there was a society wrapped with fine slogans and party appeals such as "Everything is for people and for people's good" and but it is also true that there was no ideal "perfect communism" in our social life. Momun is a victim of unsettled social problems of that time. To be more precise, he served Soviet country faithfully, he took part in the Great Patriotic War and fought for it, but today he doesn't even have a minimum package of social benefits. He and his wife live in need, his pension for which he devoted all his life isn't enough for them. That's why, he is dependent on his insolent son-in-law Orozkul, who helped him to get a job in a forest cordon. He gets salary even though it is very little. Thus, he is dependent on Orozkul not only because of his daughter, who is unable to bear a child, but also for his salary and for his job. Let's remember Orozkul's words about the timber being stolen from the forest cordon after his conflict with Momun. "Hey! – he cried out to Momun. Where are you going to take the horse? Tether it to its place! I can drag it out myself. You won't be in list of people here. I am firing you. Go to blazes! -" (Ch. Aitmatov 2008:106)said Orozkul. In addition to it, Momun's wife scolded him saying the sad truth: "...who are you after you have lost your salary, did you think about it? ...One can't be considered as a man if one have loses one's job. You won't be a man." (Ch. Aitmatov 2008: 134) So, after this kind of tragic situation, poor Momun desperately took a shot at his own tale. Having shot a deer and killing it, Momun saved his own social status and soothed the others. But, his grandson lost the respect for him, Momun died in his heart and became a living dead.

Who is guilty for Momun's tragedy, for such a tragic ending of the man's destiny? Certainly, it is the historical – social situation and society in which he lived. While generalizing Momun's artistic figure, great humanist and intelligent man of the pen Ch. Aitmatov criticized the society that was unable to provide people's well-being. He tried to put the problem on the agenda, in which the society should be subjected to drastic changes so that people can live independently and he tried to draw attention of the public.

Whichever works of Chingiz Aitmatov we take, we can see the problem related to man, man's destiny and these matters are the focus of writer's attention. Let's take artistic design of the story "Farewell, Gul'sary" for example. During the Soviet period, people had great responsibility to society, especially, if they were communists. Provided that party gave you any task, you were to carry it out, even if you were dying at that moment, since it was considered to be sacred duty. However, at that time the society wasn't able to create primitive, let alone favorable, conditions for its members and it even didn't admit it as its own duty. Tanabai, the central character of Chingiz Aitmatov's story "Farewell, Gul'sary" ,

had to live in bad living conditions (let's remember the situation in which sheep yeaned and they had didn't even have fodder and grass to eat) and different situations can be taken as an example. According to the communist rule, Tanabai had no right to leave that place as Bekdash left the herd of sheep assigned to him. Moreover, he was to tolerate curses of patrons like Segizbayev.

As a realist writer, Aitmatov clearly expressed these kinds of negative sides of the socialist life. He implicated it with a deep underlying message where Tanabai attacked Segizbayev holding a hammer in his hand, showing impossibility of living in such conditions any more.

The story "Farewell, Gul'sary" was written in 1960s, when ideology of the party was strong and "the party was considered to be the intellect and pride of the Soviet period". In this story, Chingiz Aitmatov was the first to set his face against the social inequality and fake populism in the party, projecting a character of Tanabai in the Soviet literature. He opened a new trend and new words, and he made a new aesthetic artistic discovery and tried to direct the Soviet literature in the right direction. Of course, it was a great bravery and surprise for that period.

In spite of the fact that Chingiz Aitmatov was one of the talented writers, he was to obey political, ideological conditions and rules of that period. Being smart in nature, the writer managed to pass the censorship of the times successfully by using subterfuge and expressing old Tanabai's desire to become a communist at the end of the story.

The fact that the story depicting a character of a fighter like Tanabai was published not in tamizdat or samizdat but in the Soviet Union itself during severe totalitarian time surprised all foreign critics. (Joseph Mazur 1994) Especially, for author's truthfulness that doesn't run counter to artistic – aesthetic truth, Chingiz Aitmatov's "Farewell, Gul'sary" was appreciated deeply and was given careful consideration in the articles and works of American critics. (The problems of linguistics, literary and art: № 1.(12)- 2011 pp 169-175)

Chingiz Aitmatov's another novel named "The Place of the Skull" caused hot discussion in literary community as soon as it was published. (Komsomolskaya Pravda: 1986, 30th of July) However, none of them noticed the fact that as an exciter (originator?) there were social matters on the basis of all problems described in the novel and these problems had an important and decisive role in human's destiny. Of course, not telling these matters in public was closely related with ideology of that period. However, nowadays we should admit the fact that the main problems of the novel "The Place of the Skull" are social problems and morals that originate from those problems. No matter which problems are described in the novel, such as the group of drug abusers ruled by Grishan and Ober Kandalov's juntas, or Bazarbai's attempts to steal a wolf cub of Tashchainar and Akbara and to sell them, these matters arise because of the lack of normal conditions for people. These problems cause human tragedy playing with man's destiny and shaking it to different sides. Perhaps there is a reason the writer describes social backgrounds and life experiences of each his characters in detail. Lenka, Petruha, Mahach etc. wanted to live as human beings, but the society isn't still able to meet their economic and moral demands.

There is perhaps a reason that Grishans, who turn their interest and this kind of unpleasant conditions of the society into particular slogans, break spiritual war out against Avdiy telling him that they had nothing to believe.

"They have been promising to humble man welfare, wealth and happiness since old times saying god will rule the world, there is democracy, there is equality, and there is

brotherhood. There is happiness in the team, live in commune if you'd like, at the end they say that you will get to Heaven! What happened in reality? Nothing except balderdash! I will console suffering people, if you want to know. I am a shield against evil, I will lead people to non-existent God secretly" – Grishan said. (Aitmatov 2008: 154)

Who can deny the fact that there is a piece of truth in Grishan's words said with sharp sarcasm and mild irony?

Seeking for a way of granting worthy life to people by pulling them out of burning social issues is the main problem of Chingiz Aitmatov's works. Great writer, humanist, sage and philosopher Aitmatov had been seeking for answers for these questions all his creative life. At the end, turning to a myth from the Gospels in his novel "The Place of the Skull," in his literary heritage for his contemporaries, the writer left us his philosophic concept about human being. His deepest conviction is that everything depends on today's Man. The meaning of human life is to develop his spirit, this is the highest aim of all. The point of reasonable life is that you should go up the stairs which will lead you to spiritual perfect peak day by day. The hardest thing for a man is to be a human being every day. So, waiting for a day which you don't believe depends on people themselves" says the great writer. (Aitmatov 2008: 191)

People experience life's terrible ordeals differently. People like Avdiy, Bazarbai, Jesus win the ordeal with strong will; others not being able to stand the test of destiny, collapse, lose their direction of the right path, commit a crime and face a crisis mentally and spiritually. That's why, human being put question "What to do?" point-blank.

Chingiz Aitmatov is a man of letters who learned a lot from the great Russian writer F. M. Dostoevskiy and was greatly influence by him. F. M. Dostoevskiy is a talented writer who said that if there was a normal life in the society, crime would have disappeared of itself and he expressed this idea in his works. In his work named "Crime and Punishment," he said: "Crime is against abnormal social organization. That's all, nothing more, there are no other reasons." Then going on with his thought, he pointed that "...if society is arranged well, all crimes will disappear at one go as there won't be anything to protest and everybody will become the righteous in a trice". (Dostoevskiy 1973: 278) We can see these valuable thoughts in the Chingiz Aitmatov's Gospel myths in the novel "The Place of the Skull". Developing his master's idea, Chingiz Aitmatov explains the reasons why contradictions hold people away from better life and crimes happen through the words of Jesus from Nazareth as follows: "Does disagreement between people, conflict between empires related to border, conflict between haughtiness and ambition, conflict between men of great ambition and people flattering them for no reason, taking arms and fighting each other end with it? Oh, My God! – I was upset, - Why did you give intellect to these creatures if they kill themselves, if the earth turns into tomb of general disgrace?"

For the first time Ch. Aitmatov openly emphasized in the novel "The Place of the Skull" that "God of today is a man of sense." Consequently, everything in society depends on man's sense and conscience. That's why socially moral problems might not be solved until human being revolutionizes his intellect and develops it.

Great thinker puts this question to human beings to consider. Social problems and studying man's destiny are the main point of Chingiz Aitmatov's works, writer's each work is to be studied from this aspect, with today's new aesthetic view, from the position of democracy. In this article I tried to briefly share my opinion of only some of his works.

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