

## CH.AYTMATOV AS A NEW NATURE OF INTERCULTURAL AND INTERRELIGIOUS DIALOGUE IN THE INTEGRATED SOCIAL-PLANETARY SYSTEM

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### Abstract:

Ch.Aytmatov was a personality of a planetary scale who was appropriately accepted within the human history. He continues to live among us in his philosophic-literary ideas, works, and examples. From this position the author of the article suggests looking through the social-philosophic views of Ch.Aytmatov as a new base for intercultural and interreligious dialogue in the context of modern global problems.

**Key words:** Ch.Aytmatov's philosophy, planetary level, the intellectuality, dialogue of cultures, dialogues of religions

Ch.Aytmatov's philosophy can be referred to social philosophy, i.e. the branch of philosophy that includes the consideration of qualitative peculiarities of society (differences from nature, attitude to the country, science, morality, religion, spiritual culture), its aims, genesis and development, fates of society and perspectives of religions, cultures, and civilizations; while in a narrow sense, philosophy of literature, i.e. the branch of philosophy that researches the essence and meaning of literature and tries to reveal philosophic problems in literary texts as well as moments representing the interest for planetary society.

Basing on the understanding of Ch.Aytmatov's philosophy as a part of social philosophy and philosophy of literature, we intend to concentrate our attention on two important moments. First, to reveal the reasons which let us speak about Ch.Aytmatov as a person of planetary scale; second, to explain why his philosophy can be introduced as a new base of intercultural and interreligious dialogue within the integrated social-planetary system.

Let us begin with fact that Ch.Aytmatov was a philosopher and writer of a new type who successfully combined the best achievements of his predecessors with the best traditions of world culture. There are all reasons to state that his first literary experiences were connected with achievements of Kyrgyz and Russian prose.

He began his philosophic-literary activity with stories. His first story "Newsvendor Dzuyo" was about a Japanese boy who was selling newspapers and collecting the signs under the Stockholm proclamation, was published in 1952. Later on, his stories "Ashim", "Sipaychi", "At the river Baydamyal", "White rain" appeared. These both early stories "Ashim" and "Newsvendor Dzuyo" are devoted to the peace. It is not accidentally. Creative energy of the young writer is aimed at the representation of artistic images of the most important issues of contemporary life. Creative happiness of the author is, first of all, included into his position, which is reflected into the search in the field of modernity. In his early stories he is rather laconic and tries to select among multiple facts the main, the defining.

In 1958 the story "Djamilya" appeared, which brought to its author the fame. Until nowadays readers remember the wishes of Mukhtar Auezov to Chingiz Aytmatov in regard with publishing this story, which Kazakh writer considered as a new phenomenon in literature. Not without reason, M.Auezov called this story as a new word in the sphere of small prose belonging not only to Kirgiz literature, but also to the whole Central Asian. [1, c. 16] Only true, precise narration of human soul is the only

right way to social philosophy and big literature. This very difficult way was taken by Ch.Aytmatov in the story "Damilya".

Lui Aragon surprisingly precisely defined one characteristic feature of Ch.Aytmatov's style: his ability to narrate absolutely naturally and at ease about deep human feelings. Thus, Ch.Aytmatov contributed to the atmosphere of friendship and trust thanks to its publishing in France. In other words, the basis for collaboration in the sphere of literature and philosophy appeared between the French and the Kyrgyz. Nowadays our world live in the craving for understanding and cultural exchange; and to live in friendship and respect, in the course of dialogue and tolerance, we need to know is living nearby, how they live, their traditions, customs, philosophic-aesthetical views, share with the best achievements and experience. In this regard Ch.Aytmatov's creative work is a powerful means, because his texts are wonderful and poetic. The philosopher and Kyrgyz people's writer Ch.Aytmatov himself dreamt about having his works bring the light of humanity, goodness and trust in humans to people's hearts and minds, to praise the atmosphere of tolerance and dialogue, the most wonderful and lofty in life. Ch.Aytmatov paid much attention to philosophy of literature and art. He stated that too much depends on art and literature: "perturb, waken up conscience, brevity, humanism in people, open the whole world before their eyes for them not to forget that they are human beings and their spiritual feelings are ones of the most important factors of worthy life on our planet". [1, c. 231]

Ch.Aytmatov knew very well that art should actively participate in the uniting specific needs of political, economic, and ideological development of society with general cultural needs for broad-minded outlook for every person. It is well known universally developed individual is a product of history, not nature; the wholeness of human personality is of social-historical character. What is the reason for Ch.Aytmatov's popularity all over the world? The answer is that one of his goals for his further creative activity was formation of universal human values. He perfectly recognized that that complete tolerance is achieved only when you leave something specific that is characteristic for separate people or peoples. As a philosopher Ch.Aytmatov followed the idea that "genuine value is marked by only one thing: it belongs to humanity". [2, c. 151] We agree with such understanding of universal values because the greatest good for humanity is everything that promotes unity of peoples and nations.

Within a context of philosophy of literature Ch.Aytmatov considered that "the humanity is united in Homer, Dantes, Shakespeare, Goethe, Pushkin, Tolstoy, Dostoyevskiy, Balzac, Sholokhov, Faulkner, Garcia Markes... They are the bridges between thought and spirit. The bridges which join the generations of people, connecting the world into basic moral-philosophic searches and problems of "integrated human community" on the planet. The bridges which bring the preservation of cultural values and cognitive experience, genetically spiritual, deeply suffered idea of humanism". [2, c. 511-512] In our opinion, we are in humanity and humanity is in us. We talk about the idea that intercivilizational dialogue occurs thanks to the dialogue between individuals of many civilizations. Whilst, the cooperation between civilizations supposes and includes not only the dialogues between great artists or philosophers, who are not similar, discussing a wide range of global problems and enlightening the way of the whole humanity, but also the dialogue stretched in time between generations.

Ch.Aytmatov could see one of the main advantages of literature in the attempt to change a person in the plan of humanism: "The artists are not only favourable for people, but also they demand something from them because they believe that people can change the world as well as themselves...". [4, c. 74] Within the frames of philosophy of literature he believed that a human being is able to create new conditions for life and it is very important as people are the result of adaptation

to the world which they were born in. Thus, in modern world any society depend on the situation when the most prosperous citizens help the least successful. Ch.Aytmatov's creative work is a great Kyrgyz contribution to world culture. "A real artist is a code for communication, he mentioned once. If I meet a person and know that he likes Chekhov, I find a friend. If an unknown person of any nationality listening for the first time "Manas" is able to feel motive and all the beauty of this ocean-like epos, then he is my brother". [10, c. 512] He shows us that the specificity of a dialogue is concluded into a certain ability to perceive "the other". Ch.Aytmatov thought that his main goal is creation of such works "according to which millions of people will build their life then". [4, c. 5] On this subject C.Casper noted that Ch.Aytmatov to a considerable degree realized the stated creative goal: he created the works, which will teach millions. [3, c. 3] It was important for him to feel the involvement and interest in the future of the planet. For the sake of future generation GeorgiyGachev wrote: "... originating in two great civilizations, Oriental and Western, Aytmatov's prose ... gives us an opportunity to hear the dialogue of two cultures arising in the soul of one person". [4, c. 2]

In our opinion, philosopher Ch.Aytmatov tried to carry down to us that we responsible for each other and are interested in the success of one and the same case being the product of several civilizations. In the age of plenty of information "ChingizAytmatov is one of our Turkic writers who made foreigners, especially western readers, enter the dialogue with his characters, love and hate them, empathize them" [4, c. 3] stated famous Bashkir writer Mustay Karim. Actually, he makes us come to a serious conclusion: Ch.Aytmatov had an inborn talent to read people's souls, that is why he did not only understand the nature of our life and needs of our society, but also helped people to adapt to precepts of culture on the way of changes.

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