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## **ARTISTIC PSYCHOLOGISM IN THE NOVEL «SCAFFOLD» BY CHINGIZ AITMATOV**

**Summary:** *In this paper, the authors examine the artistic psychologism in the novel "The Scaffold" by Chingiz Aitmatov. Advances in the science of psychology, psychoanalysis, scientific discoveries in the field of the collective unconscious, behaviorism of psychological types and archetypes leave their imprint on the work of writers. Aitmatov's creative work abounds with archaic and mythological motifs, with a wealth of material for psychological analysis and profound anthropological discoveries. The novel "The Scaffold" by Chingiz Aitmatov is devoted to the philosophical problems of good and evil, which are related to the main issues of our time.*

Particular interest of writers to the psychological analysis is understandable phenomenon: literature has been considered a fundamental principle of human studies, and the problem of artistic psychology has always been one of its most important tasks. Literature strives for a holistic comprehension of the person in the unity of his inner and outer life. These features of literature in the development and reconstruction of the spiritual and psychological life of heroes constitute the core of the artistic world of the writer.

Major achievements in the science of psychology, especially psychoanalysis of Sigmund Freud, scientific discoveries in the field of the collective unconscious, behaviorism and of psychological types and Jung's archetypes leave their imprint on the work of contemporary of writers. Aitmatov's creative work abounds with archaic and mythological motifs, with a wealth of material for psychological analysis and profound anthropological discoveries.

Aitmatov's prose always leads to deep philosophical and psychological reflection, thinking about himself and about the world. In addition, they do not let a person as long as he is not fully aware, not draw the appropriate conclusions and will not begin to live by the true laws. The novel by Chingiz Aitmatov "The Scaffold" is devoted to the philosophical problems of good and evil, which are related to the main question of the day: whether to continue life on earth? Whether people will survive, and what will it be in a technocratic XXI century?

"The Scaffold" is a work that consists of many characters and many plots, and one of the leading themes of the novel is the theme of "man and nature".

On the one hand, a man subjugates and uses nature, consuming it through the fetus of their activities, and

on the other hand, destroys their transformations. Thus, the natural world is transformed into the human world. Between them should be established relations of kinship, harmony, but in reality – just the opposite. About this says Chingiz Aitmatov. Disharmony leads to tragedy, leads the human race to the scaffold.

This is a former seminarian and now a freelance correspondent for the regional youth newspaper Avdiy Kallistratov. In his imagination come to life event many centuries ago, and especially Christ, whose earthly fate is related to the fate of the character Aitmatov. Here shepherds antipodes Boston and Bazarbay. Nevertheless "alcoholics and consumers of marijuana", collectors, hunters are more similar to bandits. And then exhaustively represented the life of the wolf family, described maternal feelings a wolf Akbar, the death of her cubs, brutal raid on the antelopes, which has become the beginning of mass destruction. Moreover, it is not just some strong episodes. Humans and animals, the human and natural world, as Aitmatov shows, fastened with tight, unbreakable and causal relationship. The question is why Avdiy, who tried to prevent the massacre of wild crazed with fear of saigas, experiences mortal torment. Why does the author admit that he was hanged, crucified on saxaul, five hunter-alcoholics? Why does in the novel Aitmatov, in previous works – often die very clean and innocent representatives of the human race – children? Accidentally? Of course, it is not. In fact, of the tragedy of the situation, that nature is blind and her retribution may be directed at innocent and defenseless. Besides, all the people in one way or another, to one degree or another, are responsible for the evil that is happening now, and the knowledge on their own. That drunken chaban Bazarbay ravaging wolf's lair and steals cubs to profitably sell them. Wolf Akbar, the third time experienced the loss of cubs, in turn kidnaps son Boston. It does this not out of evil motives, and will call maternal instinct may be that a human child replace child wolf? His father, trying to save the boy, one shot kills wolf and the child. This is the terrible price paid by humankind for violation of ethical standards. Therefore, there is the concept of "ecology of morality" along with the general concept of ecology. The struggle for the preservation of the natural world, says Aitmatov, - is, above all, the struggle for the salvation of the human in man. Namely, it is under threat of self-destruction. The writer compares the two moralities, two types of behavior. On the one

hand, does not taint himself Avdiy Kallistratov and Boston. On the other – idlers, alcoholics, formalists and bureaucrats, accustomed only to enjoy life, without giving anything in return. Philosophical conflict turns to “The Scaffold” of social and psychological side; it becomes a sharp conflict of our time. However, before they were included in the overall natural cycle, maintained his balance, slaughtered animals for the sake of procreation. Now, a person with the modern tools of murder kills “smaller brothers” not in the name of life, but because of self-interest, profit. In this regard, especially, writer concerned the youth, people standing at the beginning of his career. Spurred with drugs and they recognize only one thing – money. Evil begets only evil. It comes into effect the law of chain reactions: lack of spirituality some spread to others, and have a lot of people become killers and destroyers. The opening chapter introduces us to the family of wolves, hiding from the roar of the helicopter, from the infernal noise that shook the steppe, is the key to the whole story. Parallel man-wolf runs through the whole novel. And it seems unlikely that the writer, revealing a beast in men, seeing a human in the beast. It is no accident blue-eyed wolf-mother, understanding the suffering of dying Avdiy, merges for it with the image of Nature. Nature is the mother does for living on earth, but it can be and our stepmother. “Do not kill!” – Repeatedly is recollected when reading this novel evangelical call. “The Scaffold” like V. Rasputin's story “Farewell to Matyora” and “Fire”, V. Astafiev's “The sad detective” has enormous explosive force. “Why here?” – That's a question that haunts not only the heroes of Aitmatov, but also to all of us.

The novel is constructed difficult. In it are two intertwined storylines – wolf family life, and the fate of Avdiy Kallistratov.

This novel is a cry, despair, a call to change their mind, to realize their responsibility for all that is sharpened and thicken in the world. Environmental problems addressed in the novel, the writer seeks to understand, first of all, as the problems of the state of the human soul. The novel begins with the theme of the wolf family, and then develops into the theme of death in Moinkum caused by humans: a man breaks into savannah like a criminal, like a predator. It eliminates pointless and rude all the living things in the savannah. He destroys saigas, and wolves. On the destruction is doomed and natural habitat. This determines the inevitability of the fight with the man wolf Akbar. And it ends with a tragic duel.

Wolves are not just humane novel. They are endowed with it a high moral strength, nobility, which deprived the people opposed them in the novel. It was Akbara and Tashchaynar personified what has long been inherent in man: love for children, longing for it, and they cannot be reduced to only one instinct, as it were endowed with consciousness. Deeply is humane dedication, loyalty to each other, which determines the

behavior of all of Akbara and Tashchaynar. Akbara is endowed by Aitmatov with the gift of moral memory. It carries not only the image of the disaster that befell its family, but also awareness of its violation of the moral law, which never and nowhere was broken. While the savannah has not been touched, Akbara could meet in the desert helpless man, let him go. Now cornered, desperate and embittered, it is doomed to fight with a man. It is very important that in the struggle killed not only Bazarbay deserving of punishment, but an innocent child. And although Boston is not guilty before the wolf Akbara, he must take responsibility for Bazarbay, which is his moral antipode, and for the actions of Kandalov in the night had destroyed Moinkum. Aitmatov thus emphasizes: “vandalism of Kandalov's gang elevated almost to the rank of state necessity. It turns out that the moral revival, erosion in people's souls, destroyed lives in Moinkum has no particular value, and the total. This is a social problem. No wonder robbery perpetrated by Kandalov does not just allowed, but raised to the level of labor valor: solved the problem of meat supplies. That is the tragedy. The author pays much attention to the disclosure of the reasons of Boston's tragedy. Boston gets in a fatal coincidence. He commits three murders: his son, Akbara and Bazarbay. We see from them only one conscious. In horror prays Boston back him a son, who was kidnapped by Akbara. Seeing no other way out, herder shoots running wolf, killing by shot his son. In these tragic scenes appears inevitability of punishment for evil. The beginning of this catastrophe was in the savannah, where in one fell swoop have been violated the laws of the natural flow of life and balance in the relationship between man and nature. Violation of the laws of nature as a tragedy feels in the novel only Boston.

The problem of ecology and the relationship between man and nature is one of the main themes of the novel. Two wild animals, wolves and wolf living, it would seem, his life and its laws, the author draws a full, conscious characters. They are able to think and feel. We learn about their dreams, thoughts, and relationships to each other. Thinly revealing their inner world, their psychology, the author of the novel makes us fall in love with Akbara and Tashchaynar, sympathize with them, when they get into trouble. Wanderings of wolves begin with the fact that they are forced to leave their wilderness, and go to the mountains, which in itself are a violation of the laws of nature – the wolves do not live in the mountains. Then, the three cubs, which are so fond of Akbara, slaughtered people in the pursuit of the implementation of the food plan. Again unnatural – animals must continue his race. After all, is done, and the third offense, which leads to tragedy is not only a pair of wolves, but the offender – a human. It would seem that all was quiet: “After eating to satiety meat of killed yak wolves by path back into the lair. First is Akbara, after her

Tashchaynar. And most of all they wanted to get to the cubs in a hole under a rock, lie down with them in a circle, calm down, and then, well rested, return to the half-eaten carcass of yak left in the ravine". But who would have thought that once wolves' dreams shatter due to their worst enemy – the human?! Cubs abducted again. And restrained and intelligent Akbara's patience snapped. Not made her loss of a third of offspring. And the war began, war of life-and-death". Wolves decided about "bloody vengeance" and to approve the justice eternally a brutal struggle for procreation. History of Aitmatov's wolf pair as if warns humanity that cruelty and unreasonable attitude towards nature, all living things in it, sooner or later turn into a disaster for the man himself.

Burning the steppes, we burn our house, killing animals, we, first of all, kill themselves and our children. In parallel with this theme Aitmatov in his novel raises questions about the moral character of a contemporary. On the example of very different in character, worldview, social position of Avdiy, and other Grishan author presents us with two types of modern people. To the first relates Avdiy Kalistratov. He is a former seminarian, kind, a very interesting young man. He opposed to Grishan – the ringleader of a group of children, collecting and distributing marijuana. They start a dispute about the meaning of human life, and God's appointment. This dispute is symbolic: the dispute between good and evil - so we can designate it. There is a choice before young guys: For whom to follow?? Follow Avdiy, who declares bluntly: "I'm trying to put you on the right path. After you Grishan, and those who came under your authority now carry for your own profit from the steppes along with marijuana and other trouble. "Or after Grishan, who led the children to the crime and, in the end, betrayed them? How often, unfortunately, it happens in life conquers evil. Avdiy's desire to convince the guys that they believed in the power of goodness and mercy, it is doomed to failure. The writer says that the one of the sermons is not enough to guide people to the right path, - action is needed. But Avdiy was not ready for this. If we trace his history, we can see that he has done nothing, achieved nothing in life, and probably why Avdiy dies at the hands of the more powerful, dying in the desert, all alone, so not understanding and not achieving anything. He was expelled from the seminary, he was not married to the woman he loved, failed to convince the boys, standing between good and evil, help them choose the side of good and truth. And, apparently, he did not do anything because he was lonely, but only cohesion can win the battle against evil. In this story there is another interesting character

- a shepherd Boston. This is an honest, hardworking man who is nothing wrong in his life did not. He cared about the nature and urged others to follow his example. Boston respected and valued, he was trusted and often asked his advice. But it so happened that all the time someone interfered Boston. For example, for housekeeping prevented him Kochkorbae. Shepherd wanted to be the master of flocks and land, to dispose of it for the benefit of a person and without harm to the environment. But strange, meaningless conventions lead Boston to a dead end, not letting him be the master. Of course, Aitmatov is not aimed to encourage readers to the destruction of all the principles and traditions of the past. He just makes us think of the absurd, which, unfortunately, often in our time prevents a person to live and work on conscience. In the end, all of these obstacles is brought to the fact that Boston is going against nature, even against the man, considering himself the right to judge people. He openly declares his enemy Bazarbay: "I want to say that you are not worthy to live in this world, and I decided to do myself you." Of course, we can understand: his enemy jealous and inhumane. Bazarbai literally blinded by anger, lies and cruelty.

But as soon as Boston crosses the line of good, life comes to an end for him: "And he opened the terrible truth. His world, a unique, non-renewable, lost and will not be reborn in no one and nothing".

The novel "The scaffold" reveals the global challenge of the century – good and evil, love and hate, morality and callousness, work and parasitism, a healthy lifestyle and drug addiction, and others.

"The Scaffold" is a psychological work, and very relevant today. Aitmatov urges us as soon as possible and the confidently to embark on the path of truth, purity and goodness in all its manifestations – be it nature, love and relationships between people.

The problem of ecology of the soul and the relationship between man and nature is one of the main themes of the novel. Two wild animals, wolf, it would seem, wolves living with their lives and its laws, the author draws a full, conscious characters. Such philosophical and psychological understanding of the problem of "man and nature" is the essence of the ideological content of the novel, which is the author's appeal to his contemporaries and descendants.

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