



ABOUT SPIRITUAL AND MORAL EDUCATION OF STUDYING YOUTH (ACCORDING TO THE STORY OF V. TENDRYAKOV « NIGHT AFTER GRADUATION »)

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Annotation: The article deals with the stories of V. Tendryakov, which are devoted to the spiritual and moral searches of modern youth. The main provisions of the study are analyzed on the example of the story "The Night After Graduation". The choice of this work is determined by the fact that it addresses the problems of school education.

Keywords: classical literature, succession, traditions, problems, conflict, "village prose", "urban prose", hero, moral quest.

Undoubtedly, reading Russian classical literature can be considered as a means of moral education of people, especially youth. In any case, Russian writers of the 19th century set their work as a high mission. "Nowadays, when human society is coming out of childhood and is maturing noticeably, when science, crafts, and industry are taking serious steps, art cannot lag behind them. It also has a serious task - to complete the upbringing and improve a person, "I.A. Goncharov [3, 69].

The turn of the 20th - 21st centuries convincingly shows that the works in which moral problems are raised are relevant, the search for the ideal in real life is shown. In this regard, Russian classical literature can serve as a guide, which has an amazing ability to call a spade a spade: good - good, and evil - evil. Times change, people change. But the morality that was in the novels and stories of the great classics of literature (L.N. Tolstoy, I.S. Turgenev, F.M. Dostoevsky, etc.) still sounds in the works of modern Russian and foreign writers.

This article will focus on the work of the "familiar stranger" - Vladimir Tendryakov. His artistic experience, we are convinced of this, is the most welcome in our turbulent times. He is not known as much as other writers of the XX century. However, it follows from this that his controversial stories about the spiritual and moral research of youth are irrelevant today, in the first quarter of the 21st century. Recall that the debut of the writer took place in the middle of the twentieth century. In the "New World" the story of V. Tendryakov "Not to the court" (1954) was published, and two years later in the same magazine - the first big novel "Tight Knot". After the publication of these works, Tendryakov became one of the most sought-after writers - representatives of "village prose". "The truth about the village penetrated into literature in the 1950s in the essay books of V. Ovechkin, E. Dorosh, G. Troepolsky, novels and stories of V. Tendryakov," - notes the textbook, ed. L.P. Kremontsov [2, 265].

In the 1970s, V. Tendryakov, as the author of the stories «Sixty Candles» (1972), «The Night After Graduation» (1974), «Eclipse» (1977), «Reckoning» (1979) and others, began to be classified as a so-called "urban prose". It should be noted that the urban prose of the second half of the XX c. literary criticism and literary criticism of the 1970-1980s. traditionally regarded as everyday prose. But one way or another, many sharp social and psychological

conflicts of time converge in the focus of "urban prose". Moreover, if one can speak of "village prose" as a completed phenomenon, then "urban prose" in the conditions of rapid "urbanization" and the dramas and problems caused by it are still far from leaving the stage. Here you can name the books of V. Tendryakov and Y. Trifonov, A. Bitov, V. Dudintsev, D. Granin, S. Kaledin, A. Kim, V. Makanin, L. Petrushevskaya, G. Semenov and others. The foregoing makes us believe that V. F. Tendryakov is a writer who has enriched us with the richest experience of his spiritual and moral work and artistic searches.

A special place in the work of V. Tendryakov is occupied by works devoted to the school, the problems of education and upbringing, the relationship between teacher and student. At one time, I.S. Turgenev claimed that each work carries a part of the writer's biography. Therefore, the writer's works are largely autobiographical. "Sixty Candles", "The Night After Graduation" and others are the philosophical and moral searches of the writer himself. In addition, the writer has a plethora of questions and tries to answer them himself through the actions of his characters (Yulechka Studentseva, Nikolay Koryakin, Sergey Kropotov, etc.).

The main attention in the article will be paid to such relevance of the issue of modernity as education, the relationship of adolescents and the increase in the level of growth of V. Tendryakov's story "The Night After Graduation". Obviously, in the second half of the twentieth century, the writer was haunted by the problems of school education, and most importantly - the lack of a spiritual and moral foundation in education.

A lot of controversy was caused (however, like others) by V. Tendryakov's story "The Night After Graduation", which dealt with the spiritual education of adolescents and the role of the school in this process, that the school, having given students knowledge, does not teach love and good. At the center of the author's moral search is again the personality, its formation and development, the study of the complex ties between individual and society. As a result, an opinion was formed about how differently changes occur in the lives of adults (teachers) and the younger generation (school graduates) and is revealed by the results of the causes.

The immediate impetus for the creation of "Night ..." was a story about a real quarrel between graduates who, upon graduation from the university, decided to have a frank, impartial conversation about each other. However, according to the author, it was more expedient to transfer the action of the story from the university to the school.

The focus of the work is the problem of educating teenagers, relationships in the student team, the problem of personal responsibility of a person not only for his own actions, but also for the actions of others. The author determines what role the school plays in this complex process. As a result, his characters undergo a kind of test for human authenticity (test of truth). This path is not easy, but it is through such moral purification that the real value of goodness and truth is comprehended. The plot tells us about six boys and girls who have just graduated from school. On the night of graduation, on the river bank, they gather and for the first time decide to have a candid conversation about what they think of each other, while the staff room has its own discussion...

The reason for the serious conversation was the performance of the best student of the school, Yulia Studentseva: "I want to speak not on behalf of everyone, but of myself! - she said. - Do I like school? Yes I do! A lot! Like a wolf cub its hole... And now you need to get out of your hole. That is all - You cannot hide. I have to go, but I can't, I don't know... School made me know everything except what I like, what I love. Now I looked back, and it turned out - I don't like anything. Don't think I'm happy. I'm scared. Very!» [1, 543].

In the teacher's room, teachers express different points of view regarding Yulia Studentseva's speech: "It turns out: we breed people who are inattentive to ourselves. Well, if a person is inattentive to himself, then he is unlikely to be attentive to others. The information with which we "feed" the schoolboy disappears, and stupid inattention remains ...!", " And the most offensive thing is to pull up, we can no longer punish!", " Something special has happened: our many years of work speaks against us!" In the end, teachers sum up: " What are we dreaming of now? Only about making better disciples? - No! Prepare the best people! Dreamed of perfecting the human essence!" [1, 548]. Thus, the position of the author becomes obvious, he claims that children need to be taught kindness, love and respect, which, unfortunately, the school did not give. ...

The "truth game", started by teenagers, forces them to disregard moral standards. Teenagers with incredible diligence and even excitement reveal the darkest sides of each other. Moreover, the heroes are shocked by the meanness of their classmate (Gena), when in response he cynically exposes inmost ... Then the following questions arise: who is to blame? What role does school play in the development of a child's personality? Are teachers educating teenagers the right way?

V. Tendryakov does not give a clear answer as to who is right and who is wrong, leaving the decision to the reader's judgment. But by placing the arguing guys near the monument to the fallen soldiers, he thereby makes you think about the younger generation, about how wealthy it is...

We see that teachers, despite many of their own problems, finally understand that state structures do not see these problems. Therefore, the words of one of the teachers sound so natural and understandable: " If only we could teach the simplest, what was repeated from generation to generation, what was included in all common prescriptions - like: respect the dignity of your neighbor, resent violence. Actually, to teach one thing: do not offend each other, people. "But at the same time, they do not want to change anything themselves ... Then the following conversation takes place between them: " Who doesn't adjust?: like everyone else, so do I? Like everyone else - live simple life... - We did not notice one thing ... - What? - A personality was born before our eyes today. Personality is always exceptional, something opposite of "like everyone else" ..." [1, 600]. Thus, in the structure of a small team, Tendryakov reveals his own laws, his secret contradictions.

Summarizing what has been said, we can conclude: everyone has their own truth. But this does not mean that this truth is the only correct one! One must be able to understand one's own truth in relation to other truths and jointly work out a single moral law. Thus, neither the teachers nor the students were ready to "face the truth" , but each of them found the strength to tell himself that not everything is lost and it is still possible to fix it... Graduates, on the night after graduation, understand a very important thing for themselves: "We will learn to live." [1, 606].

V. Tendryakov did not seek to reveal one or another reason for the emergence of evil, but only states the inconsistency inherent in people, and raises the question of what is true humanity, genuine, and not abstract humanism.

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