

THE ROLE OF LITERATURE IN EDUCATION OF YOUNG GENERATION

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This article discusses the role, function of the literature in the education of young people. The negative impact of globalization on national cultures is considered. The analysis about opposition of folk pedagogy to the "mass culture" is conducted. Basic materials are taken from Russian and world ethnical pedagogy.

All planet is tied around the Internet by networks, any information can be spread through informative web-sites, social networks. The habitants of planet mainly communicate on a few languages (English, Chinese, German, French, Russian), and other languages are on verge of disappearance. In the century of globalization people become alike. National customs, traditions, cultures, drop off. People, losing language, loses folk pedagogy, lose ethnic authentication. In Central Asia at the beginning XX of century there were such nations as lackey, barleys, konurat. These nationalities were mislaid afterwards in other people. At the same time 45 different nationalities were counted in North Siberia. Less than for a century such people as ket, itelmen, kerek, negidal disappeared. There are 200 nels, and they speak Russian, there are 722 tofas and only 2% of them speak their native language, 644 Aleutians remained, 95% don't know their mother tongue.

In Bishkek every year the Kyrgyz language loses the position. Children attend Russian-language schools; many graduates go to the Russian Federation, where knowledge of Russian is a primary concern. Kyrgyz graduates cannot work in foreign firms, major industrial concerns, in public organs, cannot go to study in Russia, as some knowledge of the Russian and English languages is required. The process of globalization results in weakening of folk pedagogic, national native languages. Another factor is lamization of Kyrgyz public. Both in cities and in villages students stop attending secondary schools, they go to study in a madrasah.

One of negative sides of globalization is mass culture. It brakes, keeps down national culture. Young people of Kyrgyzstan find "heroes" in hits, "westernization" overflowed them. Folk culture still occupies an important place. A. Muratov says "in the century of globalization, when all takes place with a swift quickness, humanity must ... remember the past history, every day the dialogue of cultures becomes topical, and great responsibility is laid on literature as a school subject".

Progressive motion of humanity was always spared by attention to reading books. In the XXI century human interest went out of reading. The special researches show that in England children, teenagers practically stopped reading, and in Germany public was shocked getting to know that young people are not good at reading. International organization on the evaluation of knowledge of students (PISA) undertook studies among developed 32 countries of the world on reading books, the 28-place is occupied by the Russian Federation. Although the USSR (including the Russian Federation, Kyrgyzstan) was considered the most well-read state for more than half a century [1, 46].

By the end of the 20th century, the coming westerly "crisis of not reading" spread Kyrgyzstan very quickly. In Kyrgyzstan the system of education is in crisis. According to PISA researches Kyrgyzstan occupies the last place out of 57. In this deplorable position Kyrgyz literature as a school subject does not execute its functions [2, 12-13].

So, in the century of globalization young people must not forget traditions, customs, language, culture, historye. And herein folk pedagogics plays an important role.

In the century of globalization traditions of folk pedagogics are bound to the following:

1. National traditions are psychologically absorbed, passed on to the generations and they have an enormous value. For example, Kyrgyz people respect and honour their elders and culture.
2. Folk pedagogical culture got through centuries, it was tested by many generations.

Akmatali Alimbekov gives the next description of folk pedagogics:

A) Requirements to education appear in the process of the nation formation. For example, respect and honour to the elders appeared in tribal society. Young people obeyed leaders of a tribe, followed them, built mutual relations with them. Myths and legends are full of such ideas.

B) In folk pedagogics traditions and customs appeared from a need. Firstly, the most necessary spiritual beginning for people grows into the ideal of education. Secondly, development of practical, vital, spiritual necessities bears pedagogical experience.

C) Geographical and historical terms are not identical everywhere.

D) Foremost folk pedagogics is a practice of social life. So, folk pedagogics this not only the process of education but the formation of ideas through practice [3,6-7].

A.E.Izmailov: "folk pedagogics appeared as a reaction to historical and social experience checked in practice, the system of knowledge, skills, and habits passed from generation to generation.

A. Sh. Gashimov: "Collection of looks, traditions, customs, dispositions. The object of folk pedagogics is a citizen personality of any sex, any age".

Y.I. Hanbikov: "Collection includes the aims of educating and skills, is a collection of empiric knowledge".
I.B.Bekboev: "Folk pedagogics was worked out by people in verbal folk works, in customs, in rituals, in national games the ethnographic, historical, archaeological materials stored in pedagogical ideas. So, folk pedagogy is national literacy, the beginning and sources of culture. The rules of national Kyrgyz pedagogics can be seen in an epic "Manas".

Summarizing definitions A.Muratov comes to such an opinion on folk pedagogics:

- the ideas of education develop in geographical, historical terms;
- these ideas were checked up, passed from generation to generation as a valuable thing;
- folk pedagogy is always directed to education;
- it consists of empiric knowledge [4, 10].

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