



THE IMAGE OF DUKHEN IN CHINGIZ AITMATOV'S FIRST TEACHER'S WORK: THE PSYCHOLOGY OF THE ENLIGHTENMENT PERSONALITY

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Abstract

The article analyzes the image of Dushin in the story "The First Teacher" by Chingiz Aitmatov from the point of view of the psychology of the Enlightenment personality. The heroine's conflict with the spiritual world, inner beliefs, spiritual value and social environment is illuminated on the basis of psychological realism. As a result of the research, the image of Duchenne is interpreted as a symbol of enlightenment, selflessness and humanitarianism.

Keywords: Duchenne, Enlightenment, Psychologism, Inner Conflict, Character Evolution, Mental Perseverance.

Introduction

The central place in Chingiz Aitmatov's creativity is the spiritual maturation and spiritual suffering of a person. In the short story "The First Teacher", the writer shows the place of spiritual courage in the development of society by creating an enlightenment persona. Despite being an ordinary literate person, the hero of the work is portrayed as a force capable of changing the fate of an entire generation with his inner beliefs and spiritual determination. The purpose of this article is to analyze the image of Duchesne from the point of view of the psychology of the Enlightenment and reveal his inner spiritual world.

Results and Analysis

I open the windows. A stream of fresh air enters the room. The dawn began to dawn. As per my habit, I keep an eye on my roommates. They're shallow. I've reworked them a few times. However, it is still too early to make a full judgment



about the picture. What's going on? Not until I found the tip of the tin yet. Just as the dawn of summer can't be caught, so too is the grief that grows more and more inexplicable without a handle..... This work begins with sentences.

Duchen's image is, first of all, manifested as the owner of strong internal trust. He does not give up on the idea of educating children, despite the backwardness, ignorance and opposition in society. This determination is not the result of an external command or obligation, but a product of internal belief. In the heroic psyche, faith in enlightenment is the main driving force. It carries out its activities not for personal gain, but for the future of society. In this respect, Duyshen's psychology is defined by a sense of selflessness and responsibility.

Through the image of Duyshen, the writer is able to paint the image of a real passionate teacher, possessor of positive qualities, a lover of the country, loyal to his profession. Life is not the same, and where there is good, evil follows like a shadow. In the life of Altynai, who was orphaned early by her parents, sick of beatings and bruises by her mother, school was a torch that illuminated her dark days. But Yangasi puts an end to that, too, and passes it on to "an innocent man whose face looks red and bruised," despite the teacher's opposition. [1.1]

Duyshen faces various obstacles throughout his career. Old views of the local population, apathy and even hostility to education create a contradiction in the hero's psyche. However, this external pressure does not translate into an internal crisis. Rather, it strengthens the hero's spiritual will. The internal struggle sharpens his character and further hardens the position of the Enlightenment. Here, the writer reveals the conflict between the individual and the environment by means of psychological realism.

The main psychological trait of Duyshen is spiritual courage. He does not turn away from his path despite material hardships, social pressures and ridicule. The heroine's affection for children shows the primacy of a sense of humanity. Especially his indifference to the fate of the Golden Moon, his struggle for his learning and maturation is the pinnacle of Duyshen psychology. In this way, the image of Duyshen becomes the embodiment of the spiritual ideal that transcends personal interest.

Conclusion. The image of Duyshen is a vivid example of the psychology of the enlightenment. His spiritual life is a combination of faith, selflessness, humanity and spiritual courage. The hero, despite internal conflicts and external opposition, remains true to his ideal. Chingiz Aitmatov interprets the Enlightenment through



the image of Duyshen not just as a social idea, but as a deeply spiritual need and spiritual choice. As a result, the image of Duyshen went beyond the national environment and became a universal, spiritual symbol. This work has not lost its relevance today. I highly recommend this story to all readers.

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