

S. Durukoğlu*, **Ç. Cömert**

İnönü Üniversitesi, Turkey, Malatya

*e-mail: sdurukoglu@gmail.com

IDEAL TEACHER AND STUDENT IMAGE IN AYTMATOV'S FIRST TEACHER NOVEL: DÜYŞEN AND ALTINAY

In Aytmatov's novel, *My First Teacher*, the difficulties experienced by the Kyrgyz in the transition from verbal and natural education to formal education, brought about by the nomadic life, are explained through the characters of teacher Düyşen and his student Altınay Süleymanovna. Aytmatov's ideal is to create well-educated, modern Kyrgyz people, without discriminating between men and women. This project makes it necessary to execute the mental change that will mean a total revolution, to break the negative influence of the tradition and to bring forth role models. In the novel, the characters of teacher Düyşen and female student Altınay were fictionalized as role models who will achieve this job by creating a new life against the past and living and spreading it. Despite of his lacking qualifications to be a proper teacher, Düyşen touches his students' lives with the sacrifices he makes for them. Düyşen, who struggles with both the people against education and physical inadequacies, never gives up. As a woman, Altınay takes her share of a woman's luck, being tortured by her aunt, forced to wed an already married man at the age of fifteen, but she still never stops fighting for herself. Düyşen achieves the ideal of Aytmatov by improving through his insufficient teaching, and his student Altınay as a well-known and respected professor. In this study, educational, cultural issues and financial problems mentioned in the novel; the ideal teacher and student image, and through Altınay, the woman's ability to overcome her misfortune due to inequality of opportunity to make a new life and order possible for herself will be focused upon. Document analysis and descriptive scanning model, among qualitative research methods, are used in the study.

Key words: Cengiz Aytmatov, *My First Teacher*, Düyşen, Altınay, woman, education, teacher, ideal.

С. Дурукоглу*, Ч. Жөмерт

Инону университеті, Түркия, Малатья қ.

*e-mail: sdurukoglu@gmail.com

Ш. Айтматовтың «Алғашқы мұғалім» романындағы идеал ұстаз бен оқушы бейнесі: Дүйшен мен Алтынай

Ш. Айтматовтың «Алғашқы ұстазым» романында қырғыздардың көшпелі тұрмыс тудырған ауызша және табиғи білім беруден формалды білім беруге көшу кезінде көрген қиындықтары ұстаз Дүйшен мен шәкірті Алтынай Сүлейманқызының кейіпкерлері арқылы түсіндіріледі. Айтматовтың идеалы – әйел-еркек деп бөлмей, білімді, заманауи қырғыздарды қалыптастыру. Бұл жоба толық революцияны білдіретін психикалық өзгерістерді жүзеге асыруды, дәстүрдің теріс әсерін жоюды және үлгілі тұлғаларды шығаруды қажет етеді. Романда мұғалім Дүйшен мен студент қыз Алтынайдың образы өткенге қарсы жаңа өмір сүру арқылы осы жұмысқа қол жеткізетін үлгі-өнеге ретінде ойдан шығарылған. Дүйшен ұстаз болу үшін біліктілігі кемшін болса да, шәкірттерінің өміріне әсер ету үшін барын салуға тырысады, балаларды оқытып, тәрбиелеуге барын салады. Халықпен бірге білім үшін, патриархалды дәстүрге қарсы күресетін Дүйшен ештеңеден тайынбайды. Алтынайды нағашы әжесі мәжбүрлеп, он бес жасында үйленген жігітке мәжбүрлі түрде күйеуге шығады, бірақ ол сонда да әйел ретінде өзі үшін күресуді тоқтатпайды. Айтматов мұратына Дүйшен өзін-өзі жетілдіру арқылы жетеді, шәкірті Алтынай атақты және құрметті профессор ретінде мақсатына жетеді. Бұл зерттеуде романда айтылған оқу-ағарту, мәдениет мәселелері мен қаржы мәселелері; мінсіз мұғалім мен оқушы бейнесі және Алтынай арқылы әйелдің өзіне жаңа өмір мен тәртіп орнату мүмкіндігінің әйел теңсіздігінен болған бақытсыздықты жеңу қабілетіне назар аударылады. Бұл еңбекте сапалы зерттеу әдістерінің ішінде құжаттарды талдау және сипаттамалық сканерлеу моделі қолданылады.

Түйін сөздер: Шыңғыс Айтматов, алғашқы ұстаз, әйел, Дүйшен, Алтынай, білім, идеал.

С. Дурукоглу*, Ч. Жомерт

Университет Инону, Турция, г. Малатья

*e-mail: sdurukoglu@gmail.com

Идеальный образ учителя Дүйшена и ученицы Алтынай в романе Ч. Айтматова «Первый учитель»

В романе Ч. Айтматова «Мой первый учитель» через образы учителя Дүйшена и его ученицы Алтынай Сулеймановны объясняются трудности, которые испытывают кыргызы при переходе от словесно-естественного образования к формальному, вызванные кочевой жизнью. Идеал Айтматова состоит в том, чтобы создать высокообразованных, современных кыргызов, не делая различий между мужчинами и женщинами. Этот проект делает необходимым осуществить ментальное изменение, которое будет означать тотальную революцию, сломить негативное влияние традиции и создать образы для подражания. В романе персонажи учителя Дүйшена и ученицы Алтынай были вымышлены как образы для подражания, создавая новую жизнь на фоне прошлого, проживая ее и распространяя ее. Несмотря на то, что Дүйшену не хватает квалификации, чтобы быть настоящим учителем, он старается делать все, чтобы повлиять на жизнь своих учеников, всеми силами пытается научить детей и дать им образование. Дүйшен, который вместе с народом борется за образование и с патриархальными традициями, никогда не сдается. Алтынай подвергается пыткам со стороны своей тети и вынуждена выйти замуж за женатого мужчину в возрасте пятнадцати лет, но она до сих пор не перестает бороться за себя. Дүйшен достигает идеала Айтматова, совершенствуясь за счет недостаточного преподавания, а его ученица Алтынай становится известным и уважаемым профессором. В этом исследовании затрагиваются вопросы образования, культуры и финансовые проблемы, упомянутые в романе; образ совершенного учителя и ученицы, а через Алтынай акцент делается на способности женщины преодолеть беду, вызванную неравенством возможностей для установления новой жизни и дисциплины для себя. Среди качественных методов исследования в авторами используются анализ документов и описательная сканирующая модель.

Ключевые слова: Чингиз Айтматов, «Мой первый учитель», Дүйшен, Алтынай, женщина, образование, учитель, идеал.

Introduction

Education, which has continued its existence with its widespread and formal forms from the first civilizations to today, is the whole of the practices applied to change and transform the individuals forming the society in the desired direction and to make them qualified. Education, which consists of teachers, students, families, schools, and the state, needs a broad consensus and a systematic organization for its planning and implementation. Literature, which is an art of rhetoric and beautifying of the word, is an occupation as old as education and includes artistic products that can be associated with education.

Justification of the choice of the article and goal and objectives

In this context, one of the examples where education and the art of literature intersect is Aytmatov's novel *My First Teacher*. Although the novel is a reflection of Kyrgyz Turkish literature and life, it has become a common value and work of humanity by examining universal issues and problems.

In this novel, Aytmatov, who wanted and discussed the enlightenment of the Kyrgyz people, described the difficulties of the Kyrgyz people in

the transition from verbal and natural education to the written, official and formal education process, which was revealed by the nomadic equestrian life, through the characters of teacher Düyşen and student Altınay Süleymanovna. Aytmatov's ideal is to create well-educated, modern Kyrgyz people, regardless of male or female. This project makes it necessary to realize a mental change that will mean a total revolution, to break the resistance of tradition and to produce role models. In the novel, the characters of teacher Düyşen and female student Altınay are fictionalized as role models who will achieve this task, create, sustain and spread the new life against the old.

Despite his lack of teacher qualifications, Düyşen touched the lives of children with the sacrifices he made for them. Düyşen, who struggled with both the public against education and physical inadequacies, never gave up. As a woman, Altınay took her share of the misfortune of the woman, was tortured by her aunt, was forcibly wed at the age of fifteen, but did not give up. The teacher Düyşen did not succumb to difficulties and impossibilities, and his student Altınay, as a well-known and respected professor, realized Aytmatov's ideal. In this study, educational, cultural issues, financial problems in

the novel; the ideal teacher and student image, and in the particular case of Altnay, the woman's ability to overcome her misfortune due to inequality of opportunity, to make the new life and order possible are examined.

Materials and Methods

In the study, Cengiz Aytmatov's "Aytmatov, C. (2019) *My First Teacher*. Act. Mehmet Özgül, Istanbul: Nora Kitap." has been used. In addition to this main material, research and analysis works on Aytmatov, his works and literature, mentioned in the bibliography, were also used as auxiliary sources.

As a method, document review and content analysis method from qualitative research models were used in the study. In the qualitative research model, knowledge is reconstructed. "In qualitative research, pre-experiences, knowledge, feelings, skills come first in theory and then fact. The researcher looks at the phenomenon with the information, values and emotions he has obtained so far. These undesirably affect and change the characteristics of the phenomenon. Priority in knowledge is in theory. Theoretically, knowledge cannot be obtained without prior experience. In addition, new explanations, assumptions, and theories can be created from the facts. (Sönmez ve Alacapınar, 2019: 74-75).

The document review method is based on researching and examining written and visual materials. "Document analysis includes the analysis of written materials containing information about the case or cases aimed to be investigated" (Yıldırım and Şimşek, 2016: 189). Written or printed materials; Books, magazines, articles, novels, stories, poems, songs, inscriptions, pictures, slides, films, monuments, clothing, stamps, pennants can be written and used as visual materials. The data obtained by the examination of the novel in question here, are classified by dividing into appropriate categories, and the relations between the piece and the whole, the work, the human and the society were examined with the content analysis method.

In qualitative research, it is important that the documents are suitable for the structure of that culture and that they are evaluated by adhering to the meanings attributed to them. The work or works should be handled within the structure of the culture to which it belongs. In this research, all the elements are handled by integrating with the local, national and universal values system.

About Aytmatov and His Novel

"The hardest thing for a human being is to be human every day." Cengiz Aytmatov

Aytmatov was born in 1928 in the village of Şeker in Talas province of Bishkek. His father is Törekuł Aytmatov and his mother is Nagima Hamzayevna Aytmatov. After his father, a civil servant, was sent to Moscow as a party official, he was arrested and killed. Mother raises her children alone. Ayımkan Hanım, who raised Aytmatov with lullabies, tales and legends and made him take an interest in literature, has a special place in Cengiz Aytmatov's life. (Kolcu, 2002)

Cengiz Aytmatov, whose works have been translated into more than one hundred and sixty languages, is one of the important writers not only of Turkish literature but also of world literature. Cengiz Aytmatov's works, first Cemile and then Teacher Düşen, were published in Turkey. The Russian version of the novel Teacher Düşen, which is located somewhere between the novel and the long story, is Perviy Uçitel, the name in Kyrgyz Turkish is Birinçi Mugalim, and in Turkey Turkish it was published as The First Teacher, My First Teacher, Teacher Düşen. (Aydın, 2019) The novel, which was filmed under the name of The First Teacher, was adapted into a two-act play and inspired many painters.

My First Teacher is technically fictional as it is shaped by the possibilities of the novel genre: "The novel, which is one of the most popular genres of fiction in the last centuries. It is somewhere between reality and fiction, but it has a structure that predominates fictional nature, which uses reality only as a material and transforms it. It is a literary genre." (Çıkla, 2002:115) My First Teacher is fictional, but it also reflects historical facts. In fact, Düşen, who opened a school in the village of Şeker, the village where Aytmatov was born, taught the children the alphabet, literacy and basic knowledge.

The location of the school in the village of Şeker, which can also be embodied in the novel as a real place, indicates the situation between fiction and reality, which has become clear in favor of reality. The differences between Düşen in the novel and Düşen in real life are the differences shaped in favor of the fiction, resulting from the changing of reality and its reflection on the world of the literary work. While writing this novel, Aytmatov also benefited from his teaching experience and successfully added the sense of experience to his work. (Kalfa, 2013:202-203)

Summary of My First Teacher Novel

The plot of the novel is briefly as follows: Altınay Suleimanovna is an orphan girl who lost her parents, stays in her uncle's house and is tortured by her aunt. One day, Düyşen comes to the village to open a school. Unable to get support from the villagers for the school, Düyşen turns an old barn into a school with his own efforts. He endures many difficulties in order to bring the children to school, and after a while he meets his students. Düyşen's favorite student is Altınay Süleymanovna.

Altınay is given to a married and rich man after a while. She is removed from the school and taken by force. Düyşen wants to prevent it, but cannot succeed. The person depicted as the tyrant and red-faced man takes advantage of Altınay when she was only fifteen years old. While Altınay is making plans to escape from the tent, Düyşen comes with two guards and saves Altınay and sends her to the city to study. Altınay writes a letter to reach Düyşen, but does not get an answer from him and years later becomes a professor. Despite getting married, her mind remains in Düyşen, whom she loves and admires. All her life, she remembers her first teacher, misses tries to reach him.

After years, Altınay comes to her land upon the invitation to open the new school in the village. She learns that Düyşen brings the greeting cards to school, works as a postman, and realizes that he is still alive. Düyşen comes to the door of the house where she is a guest; but he doesn't go in as his work is busy, Altınay says she has a lot of work as well and leaves from there. *"She was only able to leave with the bitterness of not being able to do anything against Düyşen's sacrifices and they could not meet again. Altınay then tells the artist about Düyşen's sacrifices in a letter. The painter, on the other hand, makes an effort to paint this great life story."* (Kalifa, 2013:204)

Characters of Düyşen and Altınay

"Goodbye my teacher, goodbye my primary school, goodbye my childhood, goodbye my first love that I couldn't tell anyone." Altınay

A child appears in most of Aytmatov's works. Seyit in "Cemile", An unnamed child in "White Ship", Ermek and Daul in "The Day Lasts More than a Hundred Years", Canbolot in "Mother Earth" and Altınay in "My First Teacher"... These children, like Aytmatov, wait for their father. The author's loss of his father when he was a child, (Buran, 2019:166-174) his search for his father for many

years leaves deep traces in his soul, and these traces are conveyed through child characters in his novels.

The novel, My First Teacher, which begins with an artist asking for suggestions about their painting that they could not finish, ends with the painter's words that they get lost in what they can draw in their painting and that they will never stop looking. After the part where the painter asks for ideas, the hill with two poplars known as the "Düyşen school", which has a special place in the novel, is told. Poplars planted on the hill by Düyşen and Altınay symbolize the development of education. The poplar tree is also important for the Turks as it is sacred. *"Mr. Terek" or "Mr. Poplar", which unites the three realms from the underground to the sky, is the symbol of the god.*" (Ergun, 2004:216) This is why the poplar tree is named terek/tirek and today the father is considered the pillar of the house. *"Poplar is a symbol of death and resurrection. The dryness of the poplar, its overturning, the loss of the roots is death; its re-sprouting is a symbol of the resurrection."* (Ergun, 2004:217)

The poplar tree is also known as the "Tree of Life" due to the belief that it connects the earth and the sky. *"The Uyghurs, like the Yakuts, believe that this tree, which unites the earth and the sky, gives life."* (Ergun, 2004:177) Poplars planted by Düyşen and Altınay are sacred trees that symbolize Altınay's reincarnation as a new human being and were consciously chosen by the author.

Ali İhsan Kolcu states that the twin poplars planted on the hill by Altınay and Düyşen represent the development of the educational activity that started in the village. According to him, poplars represent continuity, vitality, consistency. Aytmatov also tells about the love between Altınay and Düyşen with the symbol of twin poplars. The following sentences at the beginning of the story express their untold love:

"There are all kinds of trees in our village; among them, these poplars speak a different language, sing different songs from all of them. Whether you come here at night or during the day; The leaves of the poplars, which sway from side to side, rustle incessantly and whisper in different positions. Sometimes you hear the gentle murmur of a wave crashing on the sand, sometimes a fiery whisper of love engulfs the leaves like an invisible flame. Then all the voices stop for a moment and all the leaves burst out and sigh for something they long for. Yawning against the storm that sheds its leaves and breaks its branches in bad weather, the poplars roar with the roar of a fierce fire." (Aytmatov, 2019:7)

Teacher Düyşen is Altınay's first love, perhaps her only love. The feeling of love adds sincerity to

the characters of the novel and depth to the fiction of the novel. While leaving the village, Altınay confesses her love for Düyşen with the following sentences: “Goodbye my teacher, goodbye my primary school, goodbye my childhood, goodbye my first love that I couldn’t tell anyone.” (Aytmatov, 2019:64)

Altınay is an ideal and hope for Düyşen. Düyşen’s love for Altınay is the longing for well-educated, modern Kyrgyz women, which is Aytmatov’s ideal. As a professor, Altınay is the realization of Düyşen’s and Aytmatov’s ideals.

The novel is important in that it deals with both the educational problems in the society and the oppression and persecution of women in traditional life. In particular, Altınay reflects the victimization and oppression of women in traditional societies. In addition, the fact that the woman was wed without their consent is revealed and criticized with the following sentences of Altınay:

“Second wife! I loathe this. Who thought of that in what dark age? What could be more despicable than the condition of the second wife, who is enslaved by her soul and body? Oh unhappy women! Oh souls of women who have lost their human dignity, humiliated and lived miserably, arise from your graves! Arise, you wretched sufferers, may the darkness of those ages shake off with you! She, who shares the same fate with you, will be the last of you, tells you to rise.” (Aytmatov, 2019:58)

“Altınay’s cry above, questioning this tradition and seeing it as inhumane, symbolizes the revolt of all women who are victims of this practice. In addition, Altınay’s seeing herself as the last of these women indicates that this “out-of-date” tradition came to an end with the advent of the Soviet system, thus women gained their freedom.” (Kara, 2013:118)

A Yakut legend says: An evil spirit has invaded the sky, so that it will not descend; God hung a tent, with a big pole... These expressions prove the sanctity of the tent culture in Turks. The “tent”, which has an important place in the life of the Kyrgyz people, turns into a closed space where Altınay lost her innocence and her freedom is restricted in this novel. Altınay, who was kidnapped from school and given to an older man when, in her own words, she was just a girl turning fifteen, tries to escape from the tent she was imprisoned in:

“I found the door by probing in the dark. But to no avail, the door was tightly tied with hairy ropes. The knots that were expertly tied were not the kind that could be untied in the dark. Then I tried to lift the side covers of the tent to get out from under it. All my efforts were in vain, as the tent was firmly

attached to the ground with horse hair from the outside.

There was no way out but to cut the ropes holding the door with something sharp. I searched left and right silently, but nothing but a wooden stake came into my hands. Then I started digging the ground from one side of the tent. I was digging knowing that the work I was undertaking would never end. My only thought at that moment was to get out of there at all costs. It was a thousand times better to die than to endure that guy’s snoring, sleeping like a log. I wanted to die fighting for my freedom, not to surrender.” (Aytmatov, 2019: 57)

Altınay, now a famous professor who escaped with the help of two police officers of the Soviet state, is both the representative of Soviet values, the proof of the success of education policies, and the realization of Düyşen’s ideal. She is a successful and exemplary individual of the Kyrgyz woman type in the Soviet locality.

Düyşen is an idealist and a socialist teacher who is the representative of the Soviet regime in the novel. The praise of the Soviet socialist regime and Lenin in the novel is seen as a requirement of the novel-period relationship: *“It is seen that the Soviet-style teachers glorified in the texts are contrary to many of the ideas expressed by the authors. It is thought that Cengiz Aytmatov, who has many books on defining and revealing the concept of mankurt and who criticizes mankurt in the Turkish World, portrayed a foreign teacher like Düyşen as a good protagonist, because of the concern of not being caught by the censorship of the period.”* (Güneş, 2020:400)

In fact, these references are not the subject of the novel, but the object, the background and the decor of the novel. The Kyrgyz are subordinate to the Soviet state and Lenin is the head of state. The state represents the role of father and ideological father. The picture of the head of state is hung on the wall at school, like all government offices, and should be hanged: *“When the children started to learn the alphabet, they learned to write “Lenin” before writing “mother” or “father.”* (Aytmatov, 2017:31) There is nothing surprising in this. Lenin is the architect and leader of the Soviet revolution. Hence, Lenin is the ideological father: *“At the level of discourse, the ideological father precedes the real mother and father. Lenin’s death is also included in the novel. Düyşen puts his students to a moment of silence in the classroom on the occasion of Lenin’s death. One of the most important details about the class is the picture of Lenin.”* (Ayдын, 2019:1761)

Leaving aside the state tradition and the pressure of ideology, the subject is about educating Kyrgyz

people into the ideal human through the personality of Düyşen. Teacher Düyşen wants to educate the children and raise them as the future able Kyrgyz people. He goes door-to-door trying to persuade families to send children to school, and when necessary, threatens them through the means of the oppressive regime: "So you object to this paper bearing the seal of the Soviet administration, which states that your children will be sent to school? Who gave you land, water, freedom? If anyone can oppose Soviet laws, let them show up." (Aytmatov, 2019:19) Düyşen overcomes the obstacles by saying that he was acting on behalf of the Soviet government and glorifies Lenin as a character who kept up with the spirit of the era.

In the words of Bilge Ercilasun, "Düyşen is an idealist, a hero that modern societies need. He has opened the door of a whole new world to Kyrgyz children, who have been ignorant from generation to generation, and brought them face to face with culture and civilization." (Ercilasun, 2013:430)

Educational Environments and Problems in the Novel

It is known and said that education has four denominators and pillars. School, family, teacher and student... The weakest link in this quartet is the student, because it is passive rather than active, receiver rather than giver. The existence and health of the remaining three are decisive in the success of the education process, but especially teachers, as people who plan, initiate, maintain, evaluate and finalize the education process, are the favorite, subject and dominant figures of education. It is not possible to talk about Fatih Sultan Mehmet without Akşemsettin, Osman Gazi without Sheikh Edeballı, and Mevlana without Şems.

In this novel, there is no school as a place, but a makeshift barn, which is likened to a school. The Kyrgyz people, whom we should talk about as a family in the novel, are alien to and distant from education. Although the teacher does his job with love, he is uneducated, lacking in equipment and incompetent. In this context, we can summarize the problems faced educationally in the novel as follows:

1. *Trying to provide education in a modern sense with a teacher who does not have the basic qualifications that a teacher should have,*

2. *The negative effects of a society that sees education and school as unnecessary on the education-teaching process,*

3. *Trying to carry out educational activities in an educational environment that is physically unsuitable." (Kalfa, 2013:204)*

In the novel, My First Teacher, Altınay states that Düyşen, who can read and write as much as he learned while in the military, does not have most of the qualities that a teacher should have: "Now that I think about it, I am amazed. While not having a single textbook, not even a proper alphabet; How could a person who can hardly read syllable by syllable undertake such a great task? Moreover, Düyşen did not even know about the curriculum and teaching methods." (Aytmatov, 2019:30) The fact that Düyşen lacks the basic qualifications and tools that teachers should have is reflected to the readers as an important problem in the education process.

Düyşen, who makes up for all his deficiencies with a dedicated teacher personality, touches the lives of his students with what he does for them, even though he is lacking in terms of teacher qualifications. Düyşen is a self-sacrificing teacher who stands up to every challenge for his students. He repairs the building, which was used as a horse stable, without the support of anyone. "When we entered, we saw that all the grass was uprooted and piled in a corner, and the courtyard was swept cleanly. The outer walls, eroded by the rain, were plastered with mud; The old single-hinged door, bent in the wind, had been repaired and put in place." (Aytmatov, 2019:22)

In the background, the novel also makes you feel the difference between the incompetent but willing teacher type and the competent but reluctant type of teacher. An incompetent but willing teacher will make the impossible possible, while a competent but reluctant teacher will make the possible impossible. Teacher Düyşen, wandering the boundaries of devotion, makes many sacrifices for students to come to school and receive education. In addition to the struggle against families and their thoughts, he also has to deal with physical conditions.

"Until the first snow fell, we went to school by crossing the stream. Between the village and the school was a stone-bottomed passage. But then it became difficult to pass through here, the icy waters were freezing your feet. Especially the little ones would cry from the cold. Thereupon, Düyşen started to carry the children himself. He put one on his back and took another in his arms; so that he could carry all his students to the other side." (Aytmatov, 2019:33)

Another educational problem in the novel is the negative attitude of the Kyrgyz people towards education. Through Düyşen, the ignorance of the villagers is also conveyed to the reader: "We have been peasants since ancient times; we work with our anchor, we fill our stomach. Since our children will

be able to live on the same job, what is school for them? Reading is not for the people like us, but for those who will rule us. So don't worry too much." (Aytmatov, 2019:19) "But don't people have ignorance, that's all the blame was on! Not only did they not value education, they also regarded Düyşen's dealings with children as the oddity of a man without a job. They didn't care if their children had education or not." (Aytmatov, 2019: 34)

Altınay's wicked aunt is also of this opinion: "You black-haired slut! You go to school now, do you? I wish you could'nt find your way home! I wish your dead body was found at school! Dirty orphan! I'll show you the way to school! Especially if you come near me, I'll break your legs!" (Aytmatov, 2019:26) While the society was in this thought, what Düyşen did can be considered as an important and necessary step in terms of development and change. In this way, the struggle against ignorance begins and this struggle is won when Altınay becomes a successful academic.

In the novel *My First Teacher*, the inadequacy of the physical conditions is clearly expressed. Düyşen's school is a place with difficult conditions, where students cannot focus on the lesson due to the cold and take turns warming up next to the stove. The school is described in the following sentences: "If we didn't want to, no one could seat us in that icy barn break; No one could make us listen to lessons while our faces, hands and clothes were holding frost from our breath. While the cold ones took turns warming up in front of the stove, the ones who got a little warmer were trying to learn something in their places." (Aytmatov, 2019:36)

Düyşen's school lacks these physical conditions. The fact that there are still schools where physical conditions haven't been met today shows that this problem haven't been completely solved, but must be overcome: "Human life begins and becomes richer when we can settle in the world 'as if on a mother's lap'. To live is to experience domestication; To be human is to turn the world into a home and to make the universe livable." (Bradatan, 2018:71) The way to remove geography from being a destiny is to make the place we live in livable and to overcome physical difficulties.

The educational problems in the novel are also experienced in Turkey. Problems such as physical deprivation and wanting to isolate girls from school still exist today. Aytmatov believes that these problems can be solved in the novel and emphasizes the importance of idealist teachers like Düyşen in solving problems. Aytmatov believes that these problems can be overcome with teachers like Düy-

şen who are self-sacrificing, who do not give up in the face of difficulties, who take all risks for their students, who can even resist their families when necessary, and who help their students in any way possible. (Kalfa, 2013:206)

It is seen that many of the problems encountered in Cengiz Aytmatov's novels are actually of a universal nature. "The works of Cengiz Aytmatov are a traditional source for the common/shareable sensations of the Kyrgyz people in the narrow sense, of the Turkish world in the broad sense, and of humanity in the universal sense, and answers the creations related to the "human essence" with the bright side of the past looking to the future." (Arslan, 1998:6)

Results and Discussion

Aytmatov deals with many individual and social problems in his works. When the novel, *My First Teacher*, is analyzed from this point of view, it becomes the voice of other nations that have the same problems based on the Kyrgyz people. In the novel, which tells the drama of girls who are not sent to school and whose opinions are not taken even when they are married, Altınay is the student Düyşen struggles the most to get to access an education. Altınay is an enlightened woman who reaches the respect that should be shown to women and whose life passes through struggles. This is the ideal that Aytmatov dreamed of for his nation and especially for the women of his nation, and it came true in Altınay's personality.

Aytmatov could not remain indifferent to the problems related to children and he handled child psychology perfectly, starting from his own childhood. Aytmatov described the education of girls as a universal theme through Altınay. "Considering the novel *My First Teacher* and the problems that we have identified and analyzed within the framework of the novel, it is seen that Aytmatov successfully puts an important problem concerning humanity related to local elements on an universal viewpoint." (Kalfa, 2013:207)

Despite his academic inadequacy, Düyşen is an idealistic teacher. According to Aytmatov, the Kyrgyz people's attainment of a modern education structure will be under the leadership of idealistic teachers such as Düyşen, who over time eliminated their academic inadequacies. Düyşen is like Prometheus, who steals the light from Zeus' palace and distributes it to the people. It is seen that Düyşen, like Prometheus, who was punished for bringing light to the people, paid the price and was left alone in the society.

When Altınay comes to the village for the opening of the school after a long time, she is afraid to meet Düyşen and leaves from there with the excuse that she has work. Later, in her letter, she states that she is very upset because she hasn't searched for him enough for years. Altınay also feels guilty for the love shown to her. According to her, it is Düyşen's right to be in the most important place in this ceremony. That's why she is so sad and ashamed. She thinks that Düyşen should be told about to young people. She ends her letter by stating that she will return to the village and propose that the newly opened school be named 'Düyşen's School'. Altınay's love and devotion to her first teacher, Düyşen, does not decrease even after years and always remains in the deepest part of her heart.

In Altınay's personality, the oppression and persecution of women are shown. The bad fate of women and their being seen as a secondary status are reflected through the facts of Altınay losing her parents, being tortured by her aunt, being prevented from getting an education, being forced to a red-faced man and being raped. If Düyşen could not save her and Altınay had surrendered to this situation, she would have stayed in that tent that was a cage for her for the rest of her life, and Düyşen's ideal, and therefore Aitmatov's, would not have come to life. Altınay regains her freedom, but suffers her share of the sufferings of women in a painful way. She doesn't want to leave Düyşen, whom she loves with a secret love, but she can no longer stay in the village because of what she has been through. She confronts her aunt, who caused her suffering: *"My black-spirited aunt; My aunt who I wish would drown with my tears and my blood! When I was just fifteen, I became a woman because of you. In fact, I was even younger than that tyrant's daughters."* (Aytmatov, 2019:57)

After Düyşen saves Altınay, he tells her to bathe in the stream to get lighter and forget what happened. When Altınay enters the water she says: *"Take it water! As you flows, take away the dirt and filth of today! Make me as pure as yourself."* (Aytmatov, 2019:57) *She is almost prepared for the new period of her life and is cleaned. "The cult of water has an important place in the old Turkish belief system and it is believed that all springs, streams, rivers, lakes and seas have their own good spirits. The belief in the healing and purifying power of water is also reflected in Turkish myths, legends and epics."* (Artun, 2013:3)

While water is the source of life, it also symbolizes purity and fertility. Water for Altınay is an

important element that gives happiness, makes her laugh and purify again. Water, which is the starting core of creation, is very important in terms of being generous to Altınay and connecting her to a new life.

After the purification she experiences, beautiful days for Altınay begin sadly without Düyşen. Altınay, as a highly qualified and valuable professor just like her name, overcomes her bad fate and shines. Even though she has difficulties, she clings to life not giving up. In the novel, Altınay does not bow to fate and assumes a new identity in accordance with the ideals of the author and Düyşen. At the end of the novel, Altınay states that she will apologize to Düyşen for not calling him and ask that the new school be named "Düyşen's school".

The painter, who is at the beginning of the novel, wants to talk to the readers about their painting in the last part. They say that the subject of the painting will be Düyşen, the first teacher of Kurkureu village. Unable to decide whether to draw Düyşen and Altınay's poplar sor Düyşen's taking the children across the stream or Altınay's farewell to the city in the painting, the painter ends the novel by saying that they will keep thinking about it.

Life is essentially not finding and arriving, but being on the way. It is walking, a way of progress. Education is the key to progress and enlightenment. Those who think that education is costly and difficult should also calculate the price that ignorance will make a society pay. The novel is a good starting point for discussing education-centered problems and issues. Aytmatov suggests and proposes a change of consciousness to the educators through the characters of Düyşen and Altınay. The conclusions drawn from the novel can be summarized in the following four items:

1. Education should be given continuously, not for a period of time, and should not be interrupted for any reason.

2. Education should be given to all individuals within the principle of equal opportunity, regardless of gender like men and women, class like wealth and poverty, or origin like village and city.

3. In order to be successful in education, teachers should be chosen from volunteered/ dedicated / idealistic people and these people should be well trained.

4. Education budget, space, equipment, etc. should be supported by financial means, education and training environments should be made suitable for them.

Conclusion

The First Teacher is an educational novel with psychological and sociological analyzes. The word “first” in the title of the novel represents a great truth about the place and value of firsts in human life, the core memories of emotional memory, a psychological tendency. First love, first pain, first teacher, etc. The lists that go on and on are about people’s desire to always remember the firsts of their lives. The word teacher in the continuation of the title, on the other hand, highlights the representatives of a profession and sublime individual types that exist in order to blend in and enlighten the societies, taking into account their sociological depth. After all, it is difficult to think, understand and describe Fatih Sultan Mehmet without

Akşemsettin, Osman Gazi Han without Şeyh Edebali and Mevlana without Şems.

In addition, the word teacher indicates with a direct relationship at the title level that the novel is a novel in which educational topics and problems are handled. The way to replace ignorance with wisdom, darkness with light, poverty with wealth, barbarism with civilization, and attaining contemporary civilization levels is through education. This education should cover all members of the society without discrimination between men and women. It has been argued that societies that have not educated their women since ancient Greece cannot establish civilization. Nations that exclude women from social life turn into disabled societies who try to do business and walk with one hand and one foot. The novel sits on such a historical, cultural and artistic ground.

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