



Linguocultural concepts of “freedom” and “dignity” in the literary discourse of Ch. Aitmatov (based on the story “The First Teacher”)

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Abstract. In the context of the rapid digitalisation and globalisation of higher education, there arises an acute need to rethink classical humanistic ideals and the role of the teacher as a moral compass capable of resisting the threats of “digital mankurtism”. This article aimed to identify the specific ways in which the linguocultural concepts of “freedom” and “dignity” are represented within the fictional world of Ch. Aitmatov, drawing on his early prose. The study employed methods of comparative and typological analysis of literary texts, a hermeneutic approach to the interpretation of literary characters, as well as an axiological method to identify value dominants in the writer’s pedagogical legacy. The work established that, within Aitmatov’s fictional universe, the phenomenon of education extends beyond the mere transmission of knowledge, becoming an act of existential salvation for the individual. An analysis of the teacher Dyuishen’s character in the story “The First Teacher” revealed that pedagogical activity is regarded by the author as a moral feat aimed at overcoming spiritual unfreedom and age-old ignorance. It was found that the “rural school” in the writer’s works functions as a sacred space where a person’s agency – their capacity for conscious choice and responsibility – is formed. Particular attention was paid to the “enlightenment – mankurtism” antithesis: it was demonstrated that the loss of access to cultural and intellectual values leads to the degradation of the human within the human, making Aitmatov’s ideas highly relevant to the contemporary educational paradigm. The authors argued that personal dignity, as interpreted by Aitmatov, is inextricably linked to intellectual autonomy, which is instilled through the figure of the “ideal teacher” – one who combines self-sacrifice with fidelity to humanistic principles. The findings of the study can be integrated into university courses on pedagogy, philology, and the philosophy of education, and may also be used in developing strategies for educational work in higher education institutions to foster value-based competencies in students

Keywords: humanistic philosophy; pedagogical ideal; axiology; mankurtism; intellectual emancipation; spiritual enlightenment; ethics of education

Introduction

The relevance of the present study stems from the need to rethink the humanistic potential of classical literature in an era of total digitalisation and the transformation of educational paradigms. Within contemporary higher education, where emphasis often shifts towards technological skills, there is a risk of losing the ethical foundation of pedagogy. An examination of the concepts of “freedom”

and “dignity” in the work of Chingiz Aitmatov made it possible to reveal the enduring value of enlightenment ideas as the only means of protecting the individual from “digital mankurtism” and spiritual degradation. The study of the writer’s literary discourse has facilitated the search for answers to contemporary challenges related to preserving human identity and moral compass points in a globalising

Suggested Citation:

Kurmanalieva, M., & Dosmatova, A. (2026). Linguocultural concepts of “freedom” and “dignity” in the literary discourse of Ch. Aitmatov (based on the story “The First Teacher”). *Bulletin of the Bishkek State University*, 24(1), 42-49. doi: 10.35254/ss/1.2026.42.

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world. The problem of interpreting Aitmatov's concepts and their influence on pedagogical thought is at the centre of attention for contemporary researchers. E. Abdulvokhidov (2025a) emphasises that the pedagogical activity represented in the character of Dyuishen contributes to the formation of an individual's value core and the development of the student's independent thinking. In the broader context of pedagogical research, M. Kabysheva (2025) notes that education acts as a key mechanism for shaping agency and critical thinking. An analysis of the story "The First Teacher" also shows that the teacher figure functions as a mediator between traditional society and modernising educational discourse, as asserted by A. Yeşilyurt & Z. Okyay (2024).

Developing the theme of linguocultural codes, researchers in their work Z.Kh. Satkeeva *et al.* (2023) emphasised that the concept of "the human being" in the writer's fictional world is revealed through a system of moral values, including humanism, responsibility, spiritual maturity and the capacity for moral choice. In this context, the human being was viewed not merely as a social but also as an ethical being, whose essence is determined by their internal dispositions and actions. In turn, in contemporary research E.I. Monastireva-Ansdell (2020) emphasises that Aitmatov's work reflects the complex interplay of tradition and modernisation, where education acts as a key tool for societal transformation. At the same time, the writer's literary prose was regarded as an important factor in the formation of moral values and personal development, as asserted by K.K. Akmatov (2019). Questions of identity and cultural memory were explored through the lens of historical transformations and philosophical reflections on ethics, where the human being was defined through moral choice and internal dispositions, as noted by G.D. Danilchenko (2013). The cross-cultural character of Aitmatov's work is also confirmed by N.Sh. Nasibullina's (2020) research on Turkic literary connections.

In the context of contemporary pedagogical challenges, researchers note that the work of Chingiz Aitmatov contains significant educational potential, in which the intellectual development of the individual is inextricably linked to their moral formation and responsibility. This was confirmed by the work of E. Abdulvokhidov (2025b), devoted to the pedagogical aspects of the writer's legacy, which emphasised his contribution to shaping value orientations and the spiritual upbringing of young people. Philosophical interpretations of his work, as shown by A.I. Kadyrov (2023), confirm that the problems of freedom, dignity and moral choice occupy a central place in the writer's fictional universe, forming a coherent humanistic conception of the individual. An additional contribution to the study of axiological aspects of Ch. Aitmatov's work has been made by contemporary researchers. In particular, the work of K.K. Bekzada (2023) emphasised that the writer's fictional world is based on a system of universal human values that transcend the national context. A similar point was developed by V. Semenova (2025), noting the universality of the issues addressed in Ch. Aitmatov's

works and their accessibility to the global community. In its pedagogical aspect, the story "The First Teacher" was examined as a model of personality formation through moral effort and the role of the teacher, as indicated by E. Abdulvokhidov (2025b), where the category of dignity, linked to the teacher's mission, acquired particular significance. From the perspective of comparative literary studies, the work of Chingiz Aitmatov was considered as part of a broader transcultural space, which made it possible to compare his humanistic ideas with world literary traditions, as noted by A.I. Smirnova (2024). At the same time, as researchers have pointed out, Ch. Aitmatov's humanism was shaped through personal experience and moral trials, which allowed the concept of "dignity" to be interpreted as the result of the individual's active internal and spiritual development, as asserted by A. Kadyrov (2021). In this context, the ideas of a "culture of peace" in his work were interpreted as a system of moral and spiritual guidelines aimed at harmonising social relations and developing civic consciousness, as emphasised by N.L. Chulkina & K.E. Kasymalieva (2019).

Particular attention in contemporary scholarly literature has been paid to the philosophical and aesthetic dimensions of Chingiz Aitmatov's fictional world. In a study by I. Yakubov & M. Yarmukhammat (2023), it was noted that the writer's fictional picture of the world was formed as an integrated system reflecting the interrelationship of the individual, society and spiritual values. In this context, the space of the rural school in the early prose was examined as a locus for the transmission of moral experience and cultural meanings from teacher to student, as was confirmed by research on pedagogical orientation conducted by C.A. Adilova (2022). At the same time, an analysis of concepts in Ch. Aitmatov's prose showed that the categories of "dignity" and "the human being" were revealed through a set of the individual's moral characteristics, as was indicated in the work of Z.Kh. Satkeeva *et al.* (2023). A theoretical understanding of the category of dignity was correlated with contemporary philosophical approaches, in which it is regarded as a key value of a global society, as noted by G.G. Kolomiets *et al.* (2019). Thus, the problem under investigation is interdisciplinary in nature and lies at the intersection of philology, pedagogy and philosophy.

The aim of the conducted study was to identify the linguocultural specificity of the concepts "freedom" and "dignity" in the literary discourse of Ch. Aitmatov, as well as to provide a theoretical justification of their significance as fundamental ethical guidelines within the contemporary educational paradigm. The methodological framework of this study comprised a set of general scientific and specialised methods of humanistic inquiry, the choice of which was determined by the interdisciplinary nature of the work. The primary material for the study was Ch. Aitmatov's story "The First Teacher" (Aitmatov, 1991), along with a broad corpus of contemporary scholarly literature, including monographs and articles (Monastireva-Ansdell, 2020; Kadyrov, 2023). The study relied exclusively



on verified scholarly publications and literary texts. To achieve the stated aim, a hermeneutic analysis of the text was applied, which permitted a deep interpretation of the literary characters and revealed the hidden value-laden meanings of the hero's pedagogical feat. The method of discourse analysis was used to study the interaction of linguocultural codes within the space of Aitmatov's prose, offering the possibility of examining the school as a specific communicative field. The method of interpreting the concepts “freedom” and “dignity” made it possible to explicate their semantic content and trace their transformation within the context of the author's pedagogical philosophy. Furthermore, an axiological approach was employed to substantiate the value significance of education as a tool for protecting the individual. The use of these methods in combination ensured the evidential basis of the conclusions and allowed the literary material to be examined in inseparable connection with the pressing problems of contemporary pedagogy.

Literary representation of the concepts “enlightenment” and “agency” in the early prose of Ch. Aitmatov

Within the literary system of Ch. Aitmatov, the path towards acquiring personal agency begins in borderline, almost unbearable conditions: in the space of an abandoned stable transformed into a school. A linguophilosophical analysis of the text permits this space to be interpreted as a locus of collision between two antagonistic discourses: a traditionalist one, based on cultural inertia and stagnation, and a modernising one, represented by the figure of Dyuishen. Such an interpretation finds confirmation in contemporary research, where the story “The First Teacher” (Aitmatov, 1991) is examined as a site of intense interaction between tradition and modernisation, forming a hybrid cultural identity (Monastireva-Ansdell, 2020). For the patriarchal society represented in the story through the figures of “those in power” and conservative elders, education is marked as a threat that undermines the established social order (Huang & Sang, 2023). Ch. Aitmatov demonstrates that the traditional way of life, lacking an enlightenment impulse, leads to a reduction of the personality and the suppression of agency. This thesis correlates with contemporary research in the field of pedagogy, according to which education acts as a key factor in the formation of personal autonomy, critical thinking, and the capacity for social action (Yuan & Liao, 2023).

The semantics of the key metaphors in the story “The First Teacher” deserve particular attention. Dyuishen's crossing of icy water with his pupils is not merely a physical act but a profound linguistic allegory of spiritual transformation, which aligns with the interpretation of the teacher figure as an agent of sociocultural change and a conduit of new values (Monastireva-Ansdell, 2020; Shukurova, 2024). The icy water in this context functions as a symbol of the inert, hostile environment, whereas the act of carrying the children in his arms represents the teacher's messianic function, ensuring the transition from a

state of ignorance to knowledge. Within the philosophical paradigm of *mankurtism*, interpreted as the loss of agency and cultural memory, as noted by A.I. Kadyrov (2023), this episode acquires additional significance: education acts as a mechanism for overcoming the existential degradation of the individual. Thus, the educational process within the discourse of the story functions as a kind of “bridge” between a state of alienation and a state of freedom, understood as the acquisition of the right to one's own biography and self-determination (Özyurt, 2024).

The fate of Altynai Sulaimanova in the story “The First Teacher” (Aitmatov, 1991) represents an empirical model of personal transformation, in which enlightenment functions as a fundamental mechanism for overcoming social and cultural determinism. Research by E.I. Monastireva-Ansdell (2020) emphasises that the heroine's evolution – from a powerless orphan to a subject of intellectual activity – reflects the process of emancipating female identity within a traditional patriarchal society. This transformation correlates with a broader sociocultural paradigm in which education is viewed as a key tool for shaping agency and social mobility, ensuring the transition from a state of dependence to autonomy (Akmatov, 2019; Özyurt, 2024). In this context, the conceptualisation of freedom as the capacity independently to construct one's own biography acquires particular significance. For Altynai Sulaimanova, this freedom is formed under conditions of intense normative pressure, where practices such as forced marriage are legitimised through traditional discourse. However, within the literary system of Chingiz Aitmatov, such forms of social regulation are subjected to critical re-evaluation and are interpreted as manifestations of structural violence, hindering the formation of personality. In the broader historical and cultural context, this type of conflict correlates with the processes of transforming gender roles and the gradual emancipation of women in the first half of the twentieth century, where education acted as one of the key factors in overcoming patriarchal constraints (Konovalov & Bitokova, 2019). Thus, the narrative of Altynai Sulaimanova is constructed as a movement from a state of social subordination towards a space of personal freedom, understood as the right to self-determination and the realisation of an individual life trajectory.

The linguocultural code of “dignity” in the story “The First Teacher” (Aitmatov, 1991) is closely linked to the category of conscience. Ch. Aitmatov emphasises that dignity is not a social status, but an internal intention of the individual to resist circumstances. An analysis of the concept of “the human being” in the writer's prose indicates that human essence is determined through the capacity for moral choice and the preservation of the individual's inner integrity. Thus, Dyuishen instils in his pupils not only literacy skills but also an ethical core, enabling them subsequently to integrate successfully into the global space of culture. In the work of Chingiz Aitmatov, education functions as the primary mechanism for achieving personal autonomy, struggling against social and cultural constraints, and transforming the individual. The transition

of the characters, particularly Altynai Sulaimanova, from a subordinate state to freedom and self-determination demonstrates the role of enlightenment in liberation from patriarchal structures and traditional limitations. Consequently, the concept of “dignity” in the work of Ch. Aitmatov becomes the foundation for moral choice and the inner integrity of the individual, which permits integration into the global cultural context.

Transformation of Aitmatov’s concepts in the context of challenges facing the contemporary educational paradigm

The theme of spiritual liberation through enlightenment, announced in “The First Teacher” (Aitmatov, 1991), finds conceptual development in the later work of Chingiz Aitmatov. The figure of Dyuishen is typologically correlated with that of the teacher Abutalip Kuttybaev in the novel “The Day Lasts More Than a Hundred Years” (Aitmatov, 1988). Whereas Dyuishen confronts total illiteracy, Abutalip Kuttybaev enters into a struggle with a more sophisticated form of oppression – mankurtism as the violent deprivation of memory. Both heroes act as bearers of “light” (enlightenment) in conditions of metaphorical “darkness”. The work of A.I. Kadyrov (2023) emphasises that the crisis of modernity is largely conditioned by recurrences of mankurtism, when an individual, under pressure from external systems, loses contact with their roots and ethical compass points. The concept of the mankurt, introduced by Ch. Aitmatov, reflects the essence of Heidegger’s “Das Man”, but possesses a specific social and historical dimension.

In the contemporary academic discourse of the first quarter of the twenty-first century, the ideas of Chingiz Aitmatov acquire new resonance. In conditions of total digitalisation, higher education is often reduced to a process of acquiring narrow technological competencies (Selwyn, 2021). However, the humanistic message of Ch. Aitmatov actualises a different goal – the formation of an individual’s ethical core. As noted by N.L. Chulkina & K.E. Kasymalieva (2019), in the writer’s work a culture of peace is based on intellectual and moral-spiritual dialogue, which acts as the foundation of contemporary civil society. This is particularly relevant in an era when the university should become a space of “ecology of the spirit”, akin to Dyuishen’s school in the works of Ch. Aitmatov – a place preserving humanity in contrast to the algorithmisation of consciousness. Of particular significance is the antithesis of the concepts “knowledge/agency” versus “new ignorance”. In an era of information overload, a phenomenon of “digital mankurtism” arises, characterised by fragmented thinking and a loss of capacity for deep reflection. This phenomenon is linked to so-called clip thinking, in which superficial perception of information occurs, critical analysis declines, and chaotic cognitive patterns are formed. The university in this situation must perform the role of guardian of spiritual values, counteracting the de-structurisation of the knowledge system induced by digital technologies.

Academic freedom, in the Aitmatovian understanding, is not an absence of obligations but the courage to seek truth contrary to prevailing circumstances. As N.L. Chulkina & K.E. Kasymalieva (2019) emphasise, the writer’s legacy today acts as a guarantor of preserving “the human in the human being”, countering depersonalisation and the algorithmisation of consciousness. In conditions of digitalisation, this role of the university – to become an institution cultivating the moral-spiritual dialogue of which Ch. Aitmatov wrote – acquires particular weight. The dignity of the individual in the era of artificial intelligence is determined by the capacity to preserve uniquely human qualities: empathy, conscience and responsibility. In the current legal realities of the Kyrgyz Republic, actions that might previously have been interpreted within the framework of “customary law” have received clear legal qualification. Thus, Art. 172 of the Criminal Code of the Kyrgyz Republic No. 127 (2021) (abduction of a person for the purpose of marriage) and Art. 174 (coercion into marriage) recognise such acts as serious crimes. This marks the victory of the values for which Dyuishen fought in Chingiz Aitmatov’s story “The First Teacher” (Aitmatov, 1991), where the teacher confronted patriarchal customs for the sake of freedom and education. The triumph of law over prejudice in this case is a direct explication of the concept of “dignity” on a state scale.

Investment in enlightenment, according to Aitmatov’s philosophy, is the only reliable means of protecting national and personal sovereignty. The figure of Altynai Sulaimanova, transformed from an oppressed orphan into an active subject of science, serves as a universal model for the development of society through the overcoming of the “inner slave”. Her fate symbolises the victory of enlightenment over ignorance and demonstrates how education can become an instrument of social advancement and the preservation of human dignity. The philosophical understanding of the category of dignity presented in the works of G.G. Kolomiets *et al.* (2019) confirms that, in a global world, recognition of the value of the human person becomes the foundation of sustainable development. The authors emphasise the connection of dignity with moral responsibility, which is particularly relevant in the era of AI, when technologies can both facilitate progress and exacerbate inequality or violate human rights. Summing up the analysis of the linguocultural codes of “freedom” and “dignity” in the work of Chingiz Aitmatov, it can be asserted that education in his discourse is understood as a sacred act of liberating the individual from prejudice and ignorance. As A.F. Kofman (2019) notes, in the writer’s works the teacher acts not merely as a transmitter of knowledge but also as a bearer of moral and cultural values, shaping the pupil’s spiritual core. “The labour of being human”, to which Chingiz Aitmatov repeatedly referred, remains a strategic compass point for contemporary higher education.

The mission of the university, according to the writer’s ideas, consists in not losing, behind the “digital facade” of technologies, the ethical foundation of pedagogy laid



down by the first teacher. The figure of Dyuishen from the story “The First Teacher” remains a relevant symbol of mentorship. This figure, depicted as guiding disciples through historical transitions, exemplifies the pursuit of spiritual greatness through the conscious overcoming of the “icy rivers of ignorance” – a metaphor reflecting the struggle against prejudice and illiteracy (Shamuratova & Altynbaeva, 2018). As J.J. Murzakulova & I.K. Meerim (2025) emphasise, the works of Chingiz Aitmatov demonstrate that education is not only the transmission of knowledge but also a process of comprehending moral compass points through engagement with cultural heritage. This is particularly relevant in the era of digitalisation, when it is important to preserve humanistic values under conditions of technological progress. An analysis of theoretical sources showed that, despite an extensive bibliography, the linguocultural aspect of the concepts “freedom” and “dignity” specifically within the pedagogical discourse of the story “The First Teacher” (Aitmatov, 1991) required additional refinement in light of contemporary academic standards. In the course of the work, it was observed that Dyuishen’s pedagogical feat correlates with contemporary understandings of academic freedom as the right to seek truth despite social pressure. Thus, introducing these concepts into scholarly circulation has made it possible to expand the boundaries of understanding Ch. Aitmatov’s humanistic philosophy.

In conclusion, in the work of Chingiz Aitmatov, education functions not merely as a process of transmitting knowledge but as an important mechanism for forming a personality capable of independent thought and action. In his prose, particularly in the story “The First Teacher”, the process of the characters’ educational growth reflects a struggle against the social and cultural constraints existing in patriarchal societies. The hero of the story, Dyuishen, becomes a symbol of the teacher who not only transmits knowledge but also cultivates moral and cultural values, enabling the individual to attain freedom and dignity. In the context of contemporary challenges, such as digitalisation and *mankurtism*, Ch. Aitmatov’s ideas acquire new meaning. Contemporary education must combine technological achievements with ethical and humanistic values, preserving the role of universities as a space for the development of a personality capable of deep reflection and moral choice. The work of Ch. Aitmatov shows that the path to genuine freedom and dignity passes through education, which not only transmits knowledge but also forms the inner integrity of the human being under conditions of social and cultural change.

Conclusions

The conducted study of the linguocultural concepts of “freedom” and “dignity” in the literary discourse of Chingiz Aitmatov permits the formulation of the following concluding points: It has been established that in the story “The First Teacher”, the concepts of “freedom” and “dignity” are objectified through the opposition of two discourses – traditionalist (stagnation, ignorance) and modernising

(enlightenment, agency). The school space is interpreted as a locus of collision between these forces, where education acts as the sole mechanism for acquiring personal autonomy. An analysis of key metaphors, in particular the episode of crossing the icy river, demonstrated that the characters’ physical actions are profound linguistic allegories. The icy water is marked as a symbol of an inert, hostile environment, while the act of rescuing the children by the teacher Dyuishen represents the teacher’s messianic function as a guide from “*mankurtism*” towards knowledge and freedom. Using the example of Altynai Sulaimanova, it has been shown that in Aitmatov’s literary system, enlightenment functions as an instrument of identity “*de-occupation*”. The heroine’s transition from a state of social subordination (powerless orphan) to the status of a subject of intellectual activity (academic) demonstrates the victory of humanistic values over patriarchal constraints and structural violence.

It was revealed that the linguocultural code of “dignity” in the writer’s discourse is not a static social status but is defined as an individual’s internal intention towards moral choice and resistance to circumstances. This ethical core, instilled by the teacher, enables the individual successfully to integrate into the global cultural space. It has been established that Aitmatov’s “code of enlightenment” retains its significance within the contemporary educational paradigm. In the era of “*digital mankurtism*” and *clip thinking*, the university must transform into a space of “*ecology of the spirit*”, where academic freedom is understood as the courage to seek truth and protect human uniqueness from the algorithmisation of consciousness. The conducted analysis showed that Aitmatov’s ideas concerning the protection of personal dignity have found direct reflection in the current legislation of the Kyrgyz Republic. The criminal law prohibition on forced marriage is a factual explication of the triumph of law over prejudice for which the writer’s heroes fought. Thus, the findings of the study confirm that the work of Chingiz Aitmatov forms a coherent humanistic conception in which education is viewed as a sacred act of liberating the individual, and “*the labour of being human*” remains a fundamental compass point for contemporary higher education. Prospects for further research in this area may include an in-depth analysis of the interrelationship between the concepts of “freedom” and “dignity” in the context of contemporary educational and sociocultural transformations, as well as a study of the role of Aitmatov’s “code of enlightenment” in the context of globalisation and digitalisation.

Acknowledgements

None.

Funding

None.

Conflict of Interest

None.

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Ч. Айтматовдун көркөм дискурсындагы “эркиндик” жана “ар-намыс” лингвомаданий концепттери (“Биринчи мугалим” повестинин негизинде)

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Аннотация. Заманбап жогорку билим берүүнүн тездик менен санариптешүүсү жана глобалдашуусу шартында классикалык гуманисттик идеалдарды жана “санариптик манкуртизм” коркунучтарына түрүштүк бере ала турган моралдык багыт берүүчү катары педагогдун ролун кайра карап чыгуунун курч зарылчылыгы келип чыгууда. Бул макала Ч. Айтматовдун көркөм дүйнөсүнүн алкагында анын алгачкы прозасынын негизинде “эркиндик” жана “ар-намыс” лингвомаданий концепттеринин чагылдырышынын өзгөчөлүктөрүн аныктоого багытталган. Изилдөө процессинде адабий тексттерди салыштырма-типологиялык талдоо методдору, көркөм образдарды чечмелөөдө герменевтикалык ыкма, ошондой эле жазуучунун педагогикалык мурасындагы баалуулук доминанттарын аныктоо үчүн аксиологиялык метод колдонулган. Изилдөөнүн жүрүшүндө автор тарабынан Ч. Айтматовдун көркөм дүйнөсүндө билим берүү феномени жөн гана билим берүү алкагынан чыгып, инсандын экзистенциалдык куткаруу актысы болуп саналары аныкталган. “Биринчи мугалим” повестиндеги мугалим Дүйшөндүн образын талдоо көрсөткөндөй, автор педагогикалык ишмердүүлүктү руханий эркиндикти жана кылымдар бою келе жаткан караңгылыкты жеңүүгө багытталган адеп-ахлактык эрдик катары карайт. Жазуучунун чыгармаларындагы “айылдык мектеп” аң-сезимдүү тандоого жана жоопкерчиликке жөндөмдүү адамдын субъекттүүлүгү калыптана турган ыйык мейкиндик катары чыга тургандыгы далилденген. “Агартуу – манкуртизм” антитезасына өзгөчө көңүл бурулган: маданий жана интеллектуалдык баалуулуктарга жетүүнүн жоголушу адамдагы адамдык касиеттин деградациясына алып келери далилденген, бул Айтматовдун чечмелөөсүндө инсандын кадыр-баркы интеллектуалдык көз карандысыздык менен тыгыз байланышта экендиги, ал өзүн курмандыкка чалууну жана гуманисттик принциптерге берилгендикти айкалыштырган “идеалдуу мугалимдин” образы аркылуу калыптанары автор тарабынан негизделген. Изилдөөнүн жыйынтыктары педагогика, филология жана билим берүү философиясы боюнча окуу курстарына киргизилиши мүмкүн, ошондой эле студенттердин баалуулук компетенттүүлүгүн калыптандыруу үчүн жогорку окуу жайларында тарбия иштеринин стратегияларын иштеп чыгууда колдонулушу мүмкүн.

Негизги сөздөр: гуманисттик философия; педагогикалык идеал; аксиология; манкуртизм; интеллектуалдык эмансипация; руханий агартуу; билим берүү этикасы

Лингвокультурные концепты «свобода» и «достоинство» в художественном дискурсе Ч. Айтматова (на материале повести «Первый учитель»)

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Аннотация. В условиях стремительной цифровизации и глобализации высшего образования возникает острая необходимость переосмысления классических гуманистических идеалов и роли педагога как нравственного ориентира, способного противостоять угрозам «цифрового манкуртизма». Данная статья была направлена на выявление специфики репрезентации лингвокультурных концептов «свобода» и «достоинство» в рамках художественного мира Ч. Айтматова на материале его ранней прозы. В процессе исследования применялись методы сравнительно-типологического анализа литературных текстов, герменевтический подход к интерпретации художественных образов, а также аксиологический метод для выявления ценностных доминант в педагогическом наследии писателя. В ходе работы установлено, что в художественном мире Ч. Айтматова феномен образования выходит за рамки простой трансляции знаний, становясь актом экзистенциального спасения личности. Анализ образа учителя Дюйшена из повести «Первый учитель» показал, что педагогическая деятельность рассматривается автором как нравственный подвиг, направленный на преодоление духовной несвободы и векового невежества. Выявлено, что «сельская школа» в произведениях писателя выступает как сакральное пространство, где формируется субъектность человека, способного к осознанному выбору и ответственности. Особое внимание уделено антитезе «просвещение – манкуртизм»: доказано, что утрата доступа к культурным и интеллектуальным ценностям ведет к деградации человеческого в человеке, что делает идеи Айтматова крайне актуальными для современной образовательной парадигмы. Обосновано, что достоинство личности в трактовке Айтматова неразрывно связано с интеллектуальной самостоятельностью, которая закладывается через образ «идеального учителя», сочетающего в себе самопожертвование и верность гуманистическим принципам. Результаты исследования могут быть интегрированы в учебные курсы по педагогике, филологии и философии образования, а также использованы при разработке стратегий воспитательной работы в вузах для формирования ценностных компетенций у студентов

Ключевые слова: гуманистическая философия; педагогический идеал; аксиология; манкуртизм; интеллектуальная эмансипация; духовное просвещение; этика образования