



PROBLEMS OF RECREATING THE UZBEK NATIONAL PSYCHE IN ENGLISH (AS EXAMPLES OF JADID LITERATURE)

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Annotation: The 21st century is marking new beginnings in the field of studying the history and national values of the Uzbek people. Today, unknown stages and aspects of our history are being rediscovered [1]. But, unfortunately, until now, there are no significant studies on the mentality of the Uzbek people, its specific aspects, our national achievements and shortcomings [2]. In the works of Jadid writers, human destinies and fate tragedies were reflected against the background of the problems of national freedom, human will, and the greatness of the Motherland.

Keywords: Psyche, Jadid, literature, mentality, spiritual image, Islam, communism.

It is known in history that the mental and spiritual image of every nation in the world, including the Uzbeks, that is, the national mentality, was formed within the framework of its own historical, ethnic, natural and climatic conditions, and the socio-political events taking place in its society, there is no doubt that their attitude to historical processes will be different. After all, national identities are distant; It is decided on the basis of socio-economic, political processes, natural geographical location, mutual ethno-cultural relations, religious affiliations of the historical period, and ancient traditions, customs and ceremonies are formed on the basis of these and the psychological views of the people. In addition to the above-mentioned features, mentality covers the mental-intellectual capabilities and spiritual-psychological peculiarities of nations. The basis of character peculiarities is the Yahlit system of historical experiences, customs, rituals and campaigns of this nation [3]. In other words, they act as driving forces of mentality.

Before talking about the national mentality of the Uzbek people, it should be emphasized that the Uzbek people have experienced 4 major religious-ideological stages (Zoroastrianism, Buddhism, Islam, Communism) and one should not forget how many generations passed before the end of each period of ideological and religious influences and that these processes left an indelible mark on the character of the nation [4]. Uzbeks are a nation with a unique formation process. History testifies that the Uzbek people are descended from indigenous ethnic groups that lived in this



area; and the second root started from the ancient Turkic peoples. The combination of both main roots - mutual synthesis formed the Uzbek people and later the Uzbek nation [5]. The fact that the Uzbek people are ethnically multi-faceted and sertomir has required the development of common features for all clans and social strata, protecting the interests of the community. The qualities of tolerance, hospitality, hospitality, mutual cooperation, sympathy for the needy in times of sorrow, comradeship are born from the need to maintain collective unity, language and mind, unity of thought. polished and polished.

In the second group of causes, it is permissible to indicate the influence of socio-economic, geographical, territorial and climatic factors in which a particular nation has been living. It is known that our country is located in a geographical area with a harsh continental climate, consisting mainly of plains and deserts, scorching heat, hot summer and harsh winter, alternating spring and autumn, and rapid arrival and departure of our people. It is a combination of spontaneity, hot love, strictness and discipline. Therefore, it is necessary to take into account the above important aspects when assessing the intellectual and spiritual image-mentality of our people. The fact that the Uzbeks are an autochthonous people with a sedentary farming and craft culture in the Movarounnahr and Khorezm regions and adjacent regions is due to our people's boundless respect for mother nature, earth, water, air, and fire, and the respect for them. customs and ceremonies, traditional farming and crafts, regardless of centuries-old Islamic conditions, are especially clearly expressed in countless Zoroastrian elements that are preserved in the lifestyle and traditions of the Uzbek people. Also today, our urban planning and architectural traditions that are developing in a unique way, our rich folklore examples, our interest in written heritage, literature, art, the struggle between good and evil, the universe and the earth, in our myths and legends about man and air, death and eternity, the duration of holidays and festivals, such as Navruz, Mehrjan, Sada, Flower Festivals, Harvest Festival, which mainly belong to sedentary, cultured people, i.e. the duration of people's sad It is a proof of our opinion that our rituals and ceremonies related to the threading of special dead attendants, gassols, gorkovs, are continuing in mourning ceremonies.

By the beginning of the 20th century, the development of mass media and the improvement of international relations allowed the enlightened representatives of the nation to compare the life of their people with the life of the developed nations of the world. As a result of the adoption of the Manifesto on freedom of speech and press in Russia in October 1905, the development of the Uzbek press was made possible to



some extent. If the first and only newspaper in the Uzbek language was the "Gazette of the Turkistan Region" published in 1870, after 1905 the number of periodicals increased significantly. Between 1905 and 1917, 22 newspapers and 8 magazines were published in the Uzbek language. This situation had a serious impact on the way of thinking of the people of the nation. The daily press caused the expansion of the scope of updates in Uzbek literature. The industrial printing of the book was also a strong factor in the development of the socio-aesthetic thinking of the nation. Jadid's literature was completely aimed at awakening the nation. The heroes of this literature were not the representatives of the upper class or figures irradiated with divine power, as in the previous era, but ordinary people who came from the masses, returned to them, and therefore had a greater chance of influencing the people. Jadid writers tried to express new themes in new genres and through new images. Another important aspect is that modern writers were not only creators, but also public figures. They tried to awaken the nation not only with their pen, but also with their social, political, and educational actions. If the enlighteners introduced new themes to the centuries-old national literature, the Jadids introduced new genres such as drama, novel, story to Uzbek literature.

M. Behbudiy's «Padarkush», A. Avloniy's «Advokatlik osonmi», «Pinak», «Biz va siz», «Ikki sevgi», Fitrat's «Munozara», «Hind sayyohi», «Oila», «Yurt qayg'usi», «Abulfayzxon», «Shaytonning tangriga isyoni», «Qiyomat», Khamza's «Uyg'on, Vatan!», «Yig'la, Turkiston», «Dardiga darmon istamas», «Turkiston», «Shundoq qolurmu», «Yangi saodat...», «Zaharli hayot...», «Boy ila xizmatchi», «Maysaraning ishi», «Paranji sirlaridan bir lavha», «Istibdod qurbonlari», «Loshmon fojiasi», «Farg'ona fojiasi», Kodiriy's «Uloqda», «Tinch ish», «Kalvak Maxzumning xotira daftaridan», «Toshpo'lat tajang nima deydi», «O'tkan kunlar», «Mehrobdan chayon», Cho'lpon's «Buzilgan o'lkaga», «Xalq», «Ko'ngil», «Binafsha», «Go'zal Farg'ona», «Go'zal», «Vahm», «Istash», «Galdir», «Bahorni sog'indim», «Sirlardan», «Yorqinoy», «Kecha va kunduz» and hundreds of other works are mature examples of Jadid literature.

In the works of Jadid writers, human destinies and fate tragedies were reflected against the background of the problems of national freedom, human will, and the greatness of the Motherland. Historical justice, political equality, the freedom of the individual and the nation, awakening the people from ignorance have been described a lot in Jadid literature. The fiery works of Jadids, calling to sacrifice their lives for the sake of the homeland, nation, and freedom, were the cries of sincere but highly socialized individuals. In such works, the great pain of the nation was expressed



together with the personal tragedy of an enlightened person. The sincerity of feelings, the breadth of the scope of suffering increased the depth of mental pains, and the pain of the whole rose to the level of grief and suffering of an individual. Usually, it is considered that the suffering of many is greater than the pain of individuals. However, pain acquires a universal dimension only when it becomes private.

Jadid literature was brought closer to the masses not only in terms of subject, but also in terms of expression. In the works of art, more attention is paid to the expressiveness of the image than to the novelty of the expression. Poetry retreated from dreamlike melodiousness and reached finger-like openness. It turned from a song into a prayer. It should be said that the essence of Uzbek literature changed radically during the Soviet period. But it did not happen suddenly. In the early days after the October coup of 1917, freedom of speech and creativity was preserved to some extent. Because the Soviets did not have enough political and organizational power, and the ranks of writers who sang their ideas had not yet formed, there was relative freedom in fiction. The most talented artists, naturally, were among the modern writers fighting for the freedom of the nation and homeland. That is why Fitrat's drama «Abulfayzxon», «Shaytonning tangriga isyoni», «Qiyomat» stories, Hamza's «Boy ila xizmatchi», «Maysaraning ishi», «Paranji sirlaridan bir lavha» dramas, Kodiriy's «Kalvak Maxzumning xotira daftaridan», «Toshpo'lat tajang nima deydi», «O'tkan kunlar», «Mehrobdan chayon», Cho'lpon's «Buzilgan o'lkaga», «Xalq», «Ko'ngil», «Binafsha», «Go'zal», «Qalandar ishq», «Galdir», «Sirlardan» poems, «Yorqinoy» drama, «Kecha va kunduz» novel "were created during the Soviet period, but they are essentially examples of Jadid literature. Because they were created by people who were modern in terms of their faith and activity, who had a modern artistic perception of life.

The Uzbek people, while observing the traditions of building a family, choosing a bride or groom, have information about the bridegroom, taking into account their social origin, their place in the community, and their prestige. If the bridegroom's or the bride's intelligence, manners, and good fortune are one factor, their relatives, the position of the generation in the community, and the public opinion in this regard are the second, and in most cases, the decisive factor. The opinion of the community, the opinion of the community, and the council opinion of the majority play an important role in making children good and not making mistakes in this regard. For this reason, the priority position of public opinion in determining a person's lifestyle and destiny is incomparable. The national mentality of the people, such as accepting fate, agreeing to everything, and indifference, has increased. Many



of our religious and national values were neglected as a result of the long-lasting ideological oppression of the former Soviet state. not given After the independence of Uzbekistan, it is necessary to take a new look at such negative situations inherited from the past, to look at our huge, priceless spiritual and cultural heritage created by our ancestors over many centuries, and our past history. , in addition, implementation of national moral reforms was recognized as one of the main tasks and they were defined as an extremely important task at the level of state policy. Today, the very necessity of life encourages us to pay serious attention to renewing the character and mentality of our people. But, unfortunately, another important process that is taking place on the globe today, as a result of the process of global globalization, a common etiquette, common character, common mentality is being formed for the peoples of the world, and this is directly related to the political, economic and informational issues that are going on at the global level. globalization has a much stronger impact. Despite the fact that such globalization brings certain positive results, it also brings many negative consequences. This directly and indirectly affects the national mentality of the Uzbek people, the jewel of the East. As a result, as a result of globalization, many values, rituals and traditions characteristic of the national mentality of Uzbeks are being forgotten. Therefore, today, in order to preserve the ancient traditions and rituals that reflect the national mentality of our people:

Taking the regions where our ancient traditions and folklore are preserved (such as Boysun, Urgut, Shakhrisabz) under state protection and giving them a special status;

Creation of ethno-ecological foundations and organizations in order to preserve the people's mentality;

Wide dissemination of the oldest customs and rituals related to the national mentality of our people through mass media remains a vital necessity.

In conclusion, it can be said that at a time when huge globalization processes are taking place all over the world, researching the Uzbek national mentality allows us to observe how compatible it is with universal human values. Also, together with our people's ancient traditions, age-old customs and ceremonies, it is evidence that they are a people with a unique and appropriate national mentality.

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