

FREEDOM MOVEMENTS IN ENGLISH AND UZBEK LITERATURE OF XIX CENTURY

Mukhayyo Boltayeva

Master student of UzSWLU

Annotation: *The main theme of this article is about the aspirations and struggle of nations for freedom, which has been one of the most pressing issues for centuries. A number of well-known writers, who made this idea the main theme of their works and who were not indifferent to the fate of the nation, carried out their liberation movements and established various progressive schools for this purpose. The research of the article is aimed at studying the activities of such schools, which were founded in the XIX century by British and Uzbek nationalists and served to raise public awareness. In the course of scientific work on this subject, the following questions arise: what works did these writers write on the subject of their actions, and what work was done, to what extent were they able to influence the minds of the people through their literary work? To what extent did they achieve their goals? In this regard, the efforts of British and Uzbek writers and poets reflect the ideas that have encouraged the struggle for freedom and have shown positive results over the years*

Key words: *Freedom, liberty, movement, Lakiest, Lake school, Jadids, oppressed, free-thinking, comparision*

Аннотация: *Основная тема этой статьи - об устремлениях и борьбе народов за свободу, которая на протяжении веков была одной из самых острых проблем. Ряд известных писателей, сделавших эту идею основной темой своих произведений и неравнодушных к судьбе нации, осуществляли свои освободительные движения и создавали с этой целью различные прогрессивные школы. Исследование статьи направлено на изучение деятельности таких школ, которые были основаны в XIX веке британскими и узбекскими националистами и служили повышению осведомленности общественности. В ходе научной работы над этой темой возникают следующие вопросы: какие произведения написали эти писатели на тему своих действий, и какая работа была проделана, в какой степени они смогли повлиять на сознание людей через их литературное творчество? Насколько они достигли своих целей? В этом отношении усилия британских и узбекских писателей и поэтов отражают идеи, которые поощряли борьбу за свободу и на протяжении многих лет приносили положительные результаты.*

Ключевые слова: *Свобода, действие, Lakiest, Lake School, джадидизм, угнетение, свободное мышление, сравнение.*

Annotatsiya: *Ushbu maqolaning bosh mavzusi asrlar osha dolzarb muammolardan biri bo'lib kelayotgan xalqlarning ozodlikka bo'lgan intilishi va kurashi haqida. Ushbu g'oyani o'z asarlarining bosh mavzusi qilgan va millat taqdiriga befarq bo'lmagan bir qancha nomdor yozuvchilar o'zlarining ozodlikka undovchi harakatlarini olib borishgan va shu maqsad yo'lida turli xil taraqqiyparvar maktablar tashkil qilishgan. Maqola tadqiqoti XIX asrda ingliz va o'zbek millatparvarlari tomonidan tashkil qilingan va xalq ongini o'stirish uchun xizmat qilgan*

bu kabi maktablar faoliyatini o'rganishga qaratilgan. Bu mavzu yuzasidan ilmiy ish olib borilish davomida quyidag savollar kelib chiqadi: bu yozuvchilar olib borgan harakatlar mavzusida qanday asarlar yozdilar va nima ishlarni amalga oshirdi, ular o'zlarining adabiy ishlari orqali xalq ongiga qay darajada ta'sir ko'rsata oldilar, ular ko'zlagan maqsadlariga qay darajada erisha oldilar? Shu nuqtai nazardan, ingliz va o'zbek yozuvchi va shoirlarining olib borgan sa'y - harakatlarida ozodlik uchun kurashga da'vat etgan va yillar davomida o'z ijobiy natijalarini ko'rsatgan g'oyalar ushbu maqolada o'z aksini topgan.

Kalit so'zlar: *Ozodlik, hurlik, harakat, Lakiestlar, Lake maktabi, jadidchilik, ezilgan, hur fikrllovchi, qiyoslash*

It would not be wrong to say that in any period the sensitive writers of every nation lived and created with the pain of the people. In the XIX century English literature we can find a number of writers who did great work in the field of literature with a wide range of works. Their creations were an ointment to the suffering of the people, writing down their inner experiences. It should be noted that in English literature the concept of freedom was well formed in the 19th century. It was during the period that many writers wrote about the plight of the common people who had suffered in their work as a result of the beginning of the Romantic period in literature. Actually, the subject of liberty is the most widely discussed topic in the East and the West, and many works on this theme have appeared around the world. Similar freedom singers - writers and poets we come across many representatives of English and Uzbek literature.

In English and Uzbek literature, not only writers as freedom singers, but also literary currents began to emerge. One of them the unemployed Luddites movement which devastated by unemployment in England in the early 19th century, flourished and the parliament passed a ruthless decision on them. In this period English Romanticism formed under such conditions, is divided into three streams.

The first stream is called "Lake School" or "Lakeists". The Lake Poets were a group of English poets who all lived in the Lake District of England, United Kingdom, in the first half of the nineteenth century. As a group, they followed no single "school" of thought or literary practice then known. They were named, only to be uniformly disparaged, by the Edinburgh Review. They are considered part of the Romantic Movement.

The three main figures of what has become known as the Lakes School were William Wordsworth, Samuel Taylor Coleridge, and Robert Southey. They were associated with several other poets and writers, including Dorothy Wordsworth, Charles Lamb, Mary Lamb, Charles Lloyd, Hartley Coleridge, John Wilson, and Thomas De Quincey.

The "Lake Poet School" (or 'Bards of the Lake', or the 'Lake School') was initially a derogatory term ("the School of whining and hypochondriacally poets that haunt the Lakes", according to Francis Jeffrey as reported by Coleridge) that was also a misnomer, as it was neither particularly born out of the Lake District, nor was it a cohesive school of poetry. The principal members of the 'group' were William Wordsworth, Samuel Taylor Coleridge and Robert Southey.¹⁹⁰

¹⁹⁰ "Adabiyotshunoslikka kirish" . Ma'ruza matni, Toshkent, 2012

The Lake Poets, W. Wordsworth, S. T. Coleridge, and R. Southey, in opposing the classicist and Enlightenment traditions of the 18th century, began the Romantic Movement in English poetry. They warmly welcomed the French Revolution but later renounced it, rejecting the Jacobin terror. With time, the political views of the Lake Poets became increasingly reactionary; having rejected the rationalist ideals of the Enlightenment, they espoused belief in the irrational, in traditional Christian values, and in an idealized medieval past. The quality of their poetry also declined. However, their early, and best, works are to this day the pride of English poetry.¹⁹¹

Born and brought up on the fringes of the Lake District (at Cockermouth and Penrith), Wordsworth came back to the area in December 1799 and settled into a 'poetic retirement' within his 'native mountains.' Although Wordsworth did not 'discover' the Lake District, nor was he the one who popularised it the most, he "was destined to become one of the key attractions to the area, while his particular vision of his native landscape would have an enduring influence upon its future". His third innovation was to do with the inward-turning of his mind, producing a semi-autobiographical take on nature and imagination: his poem *The Prelude*, he wrote to Dorothy, was "the poem on the growth of my own mind."

Despite this reclusive side of his personality, Wordsworth was a strong believer in family and community, and he was much concerned with the effects on (especially poor) people's way of life of social change (for example, due to the enclosure movement) that were taking place. In 1810 he published his *Guide to the Lakes*, tellingly subtitled "for the Use of Tourists and Residents" and with a Section Three entitled "Changes, and Rules of Taste for Preventing their Bad Effects." The *Guide* ran to five editions during Wordsworth's lifetime and proved to be very popular. Indeed, it has been said that "the architectural axioms of building and gardening in the Lake District for the next hundred years were established by the Guide.

For other writers, the region's pull was more uncertain. Coleridge followed Wordsworth to the Lakes and moved into Greta Hall in 1800. Although identified by his contemporaries as a 'Lake Poet', Coleridge's response to the landscape was at variance with the vision of Wordsworth, leading Coleridge to identify the landscape's "Gothic elements" and in so doing seems to recognize a potential for psychological horror rather than solace. Wordsworth's rejection of the poem *Christabel*, partly written at Greta Hall, for the *Lyrical Ballads collection*, added to Coleridge's depression over his personal life, his doubts about being able to write as he would have wished and his ill-health which was made worse by the Cumbrian climate.

Robert Southey, it has been argued, although becoming identified as the central "Lake Poet", was mostly a prose writer and did not particularly subscribe to the Wordsworthian vision of the Lakes. Southey, like Wordsworth, started out on the republican left, but, by the time the threat from Napoleon had dwindled, he had become the embodiment of a Tory extolling the virtues of nation and patriotism, and using the Lakes as a touchstone, and as "the symbol of the nation's covenant with God."

The second was Byron and Shelley and **third stream** was William Hazlet and Kits who were, nevertheless, resolute critics of the political views of the Lake Poets. They looked at the

¹⁹¹ <https://encyclopedia2.thefreedictionary.com>

common people with confidence. They had a positive attitude to his destiny, customs, national traditions, oral creativity. Progressive romantics have created in almost all genres. This ensured that the works they wrote turned out to be colorful and impressive. With the richness and variety of images, deep lyricism, the ability to see the complexities and contradictions in the knot of life events, progressive romantics created a new stage in the development of world literature. The Lake Poets influenced the development of all English poetry of the 19th and 20th centuries.

The Uzbek people have never been depressed, no injustices of colonial era. A number of writers began to emerge who sought to alleviate the suffering of a people oppressed by oppression. The Jadids were Muslim modernist reformers within the Russian Empire in the late 19th and early 20th century. They normally referred to themselves by the Turkic terms *Taraqparvarlar* ('progressives'), *Ziyalilar* ('intellectuals') or simply *Yoshlar* ('youth'). Jadids maintained that Muslims in the Russian Empire had entered a period of decay that could only be rectified by the acquisition of a new kind of knowledge and modernist, European-modeled cultural reform. Although there were substantial ideological differences within the movement, Jadids were marked by their widespread use of print media in promoting their messages and advocacy of *the usul ul-jadid* or "new method" of teaching in the *maktabs* of the empire, from which the term *Jadidism* is derived. A leading figure in the efforts to reform education was the Crimean Tatar *Ismail Gaspirinski* who lived from 1851 to 1914. Intellectuals such as *Mahmud Khoja Behbudiy* carried *Gaspirali's* ideas back to Central Asia. *Jadid* members were recognized and honored in Uzbekistan after the fall of the Soviet Union. With their works they entered the nation with examples of free - thinking creation that called for the liberation of the people from colonial oppression, the pursuit of knowledge and enlightenment non-slavery and struggle for their rights. One of the *Jadid's* principal aims was educational reform. They wanted to create new schools that would teach quite differently from the schools, or primary schools, that existed throughout the Muslim areas of the Russian empire. The *Jadids* saw the traditional education system as "the clearest sign of stagnation, if not the degeneracy", of Central Asia. They felt that reforming the education system was the best way to reinvigorate a Muslim society ruled by outsiders. They criticized the schools' emphasis on memorization of religious texts rather than on explanation of those texts or on written language. The traditional education system was not the only option for Central Asian students, but it was far more popular than the alternative. Beginning in 1884, the tsarist government in Turkestan established "Russo-native" schools. They combined Russian language and history lessons with school-like instruction by native teachers. Many of the native teachers were *Jadids*, but the Russian schools did not reach a wide enough segment of the population to create the cultural reinvigoration the *Jadids* desired.

In 1884, *Ismail Gaspirali* founded the first, the very first "new method" school in Crimea. Though the prominence of such schools among the Tatars rose rapidly, popularized by such thinkers as *Ghabdennasir Qursawi*, *Musa Bigiev*, and *Gaspirali* himself, the spread of new method schools to Central Asia was slower and more sporadic, despite the dedicated efforts of a close-knit community of reformers.

Jadids maintained that the traditional system of Islamic education did not produce graduates who had the requisite skills to successfully navigate the modern world, nor was it

capable of elevating the cultural level of Muslim communities in the Russian Empire. The surest way to promote the development of Muslims, according to the Jadids, was a radical change in the system of education. New method schools were an attempt to bring such a change about. In addition to teaching traditional school subjects, new method schools placed special emphasis on subjects such as geography, history, mathematics, and science. Probably the most important and widespread alteration to the traditional curriculum was the Jadids' insistence that children learn to read through phonetic methods that had more success in encouraging functional literacy. To this end, Jadids penned their own textbooks and primers, in addition to importing textbooks printed outside the Russian Muslim world in places such as Cairo, Tehran, Bombay, and Istanbul. Although many early textbooks (and teachers) came from European Russia, Central Asian Jadids also published texts, especially after the 1905 Revolution. The physical composition of new method schools was different as well, in some cases including the introduction of benches, desks, blackboards and maps into classrooms.

The leaders of the Jadid movement were Munawwar Qari Abdurashidkhanov, Abdullah Awlani, Ubaidullah Khodjaev in Tashkent, Mahmudkhoja Behbudi, Abdukadir Shakuri, Saidakhmad Siddiki-Ajzi in Samarkand, Fitrat, Faizulla Khojaev, Sadridin Aini in Bukhara, Hamza, Ibrat, Chulpan in the Ferghana Valley, Palvanniyaz Khoji Yunusov and Baba Akhun Salimov in Khiva, and Konurkhoja Khodjиков in Turkestan city. They were the pioneers of Jadid beginnings. Not limiting themselves with the opening of new-method schools in Turkestan, they helped young people to be sent to prestigious educational institutions of Russia, Turkey, Egypt, and Western Europe for study. The Jadids targeted young people to receive education, master secular science, and faithfully serve the people and the motherland as doctors, engineers, lawyers, agronomists, religious leaders, and statesmen.¹⁹²

The most representative of Jadid Movement is Makhmudkhoja Behbudiy who was a Jadid activist, writer, journalist and leading public figure in Imperial Russian and Soviet Turkestan. Behbudiy's work is divided into two phases by the Russian Revolution of 1917. Before it, Behbudiy wrote newspaper and magazine articles as well as textbooks, his first publication being an article in *Turkiston viloyatining gazetisi*. He also established a reading room in Samarkand and promoted theatre, which he saw as an effective way to spread propaganda. In 1913, he also wrote the first modern Central Asian play with Padarkush ("The Patricide"), which was seen as a native counterweight against Tatar guest plays. One of his concerns was equal education opportunities for all citizens; he also fought for the rights of women and wanted both genders to be equal.

One of the representatives of Jadid movement Abdurauf Fitrat is distinguished from other contemporary writers by his free thinking and indifference to the fate of his oppressed compatriots, and by his innate ability. He was an author, journalist and politician in Central Asia under Russian and Soviet rule. He was a jadid reformer and made major contributions to modern Uzbek literature with both lyric and prose in Persian, Turki, and late Chagatay. After the end of the Emirate of Bukhara he accepted several posts in the government of the Bukharan People's Soviet Republic before being executed without a trial during Stalin's Great

¹⁹² Jadidism Phenomenon In Central Asia, Kanat Kaldybekovich Bazarbayeva, Gumadullayeva Assel, Rustambekova Muhabbat. 2nd Cyprus International Conference on Educational Research, (CY-ICER 2013)

Purge. After his death, his work was banned for decades, but is now being claimed by both Tajiks and Uzbeks.

From the above data, it is clear that each nation has differently expressed the concepts of freedom and liberty in its literature. The literature of each period creates a literary heritage based on its own views on the subject of freedom. When we compare Western and Eastern literature, we can see that ideas about freedom are expressed differently in their literary works. Despite the existence of various works on freedom, all of them are based on the dependence of peoples on the unjust and oppressive policies of the state and the call for freedom, a free future and free life in a free society due to those intolerable injustices. Such efforts have been contributing to the growth of people's consciousness over the years, freeing them from addiction and living with the free views they want. We know that fiction can not only have the fastest impact on the human mind, but can also easily absorb philosophies about life. The literature of any nation is a reflection of that nation.

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