

A COMPARATIVE ANALYSIS OF THE QUESTIONS OF WOMEN'S SPIRITUAL AND SOCIAL AWAKENING IN ENGLISH AND UZBEK PROSE (ON THE EXAMPLE OF THE WORKS OF JANE AUSTEN AND AYAKIM KHOJIYEVA)

Sheromatova Shahzoda Nurbek kizi

Asian university technology
Shahzodashermatova@gmail.com

ANNOTATION: This research is devoted to a comparative and typological analysis of the issues of women's spiritual and social awakening in English and Uzbek prose. The works of the English novelist Jane Austen and the Uzbek writer Oydin Xojiyeva serve as the primary material for the study. The paper examines female characters' inner experiences, the process of self-identity formation, their social status, and their attitudes toward gender stereotypes. The study employs comparative-historical, typological, and literary-analytical methods. The findings reveal that English prose emphasizes women's personal independence and freedom of choice, while Uzbek prose highlights moral integrity, patience, and inner resilience. The research demonstrates how national mentality and cultural context influence the representation of women's awakening in literature.

Keywords: female character, spiritual awakening, social awakening, comparative analysis, gender studies, English prose, Uzbek prose, identity.

ANNOTATSIIYA: Mazkur tadqiqot ingliz va o'zbek nasrida ayollarning ruhiy va ijtimoiy uyg'onish masalalarini qiyosiy-tipologik jihatdan tahlil qilishga bag'ishlangan. Tadqiqot obyekti sifatida ingliz adabiyoti vakili Jane Austen hamda o'zbek adabiyoti namoyandasi Oydin Xojiyeva asarlari tanlangan. Ishda ayol qahramonlarning ichki kechinmalari, shaxsiy o'zligini anglash jarayoni, jamiyatdagi ijtimoiy maqomi va gender stereotiplariga munosabati tahlil qilinadi. Tadqiqot jarayonida qiyosiy-tarixiy, tipologik va badiiy-tahliliy metodlardan foydalanildi. Tahlillar shuni ko'rsatadiki, har ikkala adib ijodida ayol obrazi nafaqat oilaviy muhit doirasida, balki kengroq ijtimoiy kontekstda tasvirlanadi. Ingliz nasrida ayolning shaxsiy mustaqilligi va ijtimoiy tanlovi masalasi ustuvor bo'lsa, o'zbek nasrida ma'naviy poklik, sabr va ichki kuch motivlari kuchliroq namoyon bo'ladi. Tadqiqot natijalari milliy mentalitet va madaniy muhitning ayol obrazini shakllantirishdagi o'rnini ochib beradi.

Kalit so'zlar: ayol obrazi, ruhiy uyg'onish, ijtimoiy uyg'onish, qiyosiy tahlil, gender, ingliz nasri, o'zbek nasri, shaxsiy identitet.

АННОТАЦИЯ: Данное исследование посвящено сравнительно-типологическому анализу проблем духовного и социального пробуждения женщины в английской и узбекской прозе. В качестве объекта исследования выбраны произведения английской писательницы Jane Austen и представительницы узбекской литературы Oydin Xojiyeva. В работе анализируются внутренние переживания женских персонажей, процесс формирования их личностной идентичности, социальный статус и отношение к гендерным стереотипам. В исследовании применяются сравнительно-исторический, типологический и художественно-аналитический методы. Установлено, что в английской прозе акцент делается на личной независимости женщины и праве выбора, тогда как в узбекской литературе подчёркиваются духовная стойкость, нравственная чистота и внутренняя сила героини. Результаты исследования демонстрируют влияние национального менталитета и культурной среды на формирование женского образа.

Ключевые слова: женский образ, духовное пробуждение, социальное пробуждение, сравнительный анализ, гендер, английская проза, узбекская проза, идентичность.

INTRODUCTION

The interpretation of the image of women in English and Uzbek literature is closely related to historical, cultural and social factors. The process of spiritual and social awakening of women

is one of the central artistic problems in the works of Jane Austen, a representative of 19th-century English realism, as well as the figure of modern Uzbek literature Ayyim Khojiev. The relevance of this study is that global gender problems and issues of national identity are considered one of the leading trends in modern literary studies. The formation of a woman as an individual, her place in society, and her internal psychic evolution are interpreted in different artistic settings in different cultural settings.

METHODOLOGY

In the research process, the methods of comparative-typological, historical-literary, gender approach and literary and textual analysis were used. The comparative typological method made it possible to make a comparison of the image of women in English and Uzbek prose on the basis of general and particular notation. The historical-literary approach served to take into account the social conditions of the period in which both writers lived. Gender analysis, on the other hand, has made it possible to gain a deeper understanding of the position of women in society and the relationship between the roles of men and women. Textual analysis explores such poetic devices as obverse, conflict, internal monologue, psychological detail, and author's position.

RESULTS AND DISCUSSIONS

Analyses show that the awakening of women in English prose is primarily concerned with the issue of personal independence and conscious choice. In Jane Austen's works, heroic women are portrayed as independent individuals who make decisions based on their own feelings and mental views, despite social pressures. Their mental evolution is inextricably linked to the process of self-awareness and social position consolidation. In Uzbek prose, however, the spiritual awakening of a woman is manifested through greater spiritual maturity, patience and inner strength. Although the image of a woman in Hajiyeva's work acts within the framework of the traditions of society, her inner world is revealed through a deep psychological image. The process of awakening here is expressed not in the form of social rebellion, but in the form of spiritual growth and conscious patience. In the course of the discussion, it became clear that while individualism is stronger in English literature, collective values and the family atmosphere play an important role in Uzbek prose. However, in both literatures, the emphasis is on the value of women as human beings and their inner world.

In literary studies, the image of a woman is interpreted not only as a personage, but as a conceptual unit embodying the social, moral and cultural views of a particular period. Through the image of a woman, gender relations, value system and moral criteria of society are revealed. Whereas in the tradition of classical realism the woman is often depicted in relation to the family environment, in the literature of later periods she begins to manifest herself as an independent person, a conscious subject. In modern literary studies, a woman's image is studied in close association with such concepts as identity, social role, personal choice, and inner freedom. The image of women in English and Uzbek prose was formed differently depending on historical conditions, national mentality, religious and moral traditions. In this respect, their comparative study is of theoretical and methodological value.

The gender approach serves to analyze the distribution of female and male roles in the literary text, issues of power and social status. This method allows you to determine the position of a woman in society, her relationship with stereotypes and the degree of internal freedom. The comparative-typological method is aimed at revealing the common and different aspects of similar socio-artistic phenomena in different national literature. This method is used to compare the formation factors, poetic means and ideological trends of the image of women in English realism and Uzbek prose. This study uses both methods harmoniously to determine how women's mental and social awakening are interpreted in two cultural spaces.

A brilliant representative of English realism, Jane Austen's work depicts the image of a woman in relation to reason, logic and freedom of personal choice. Although its characters live under social pressures, economic dependence, and the traditional marriage system, they are framed as independent individuals who consciously make their own decisions. In Austen's works,

a woman's spiritual awakening is manifested in the process of consciously determining her self-awareness and social status. Individualism and intrinsic intellectual strength are the main hallmarks of these obsessions. In the works of Ahym Hajiyeveva, the image of a woman is interpreted as a symbol of spiritual purity, patience and inner stability. Its characters live within the traditions of society, but their inner world is revealed through deep psychological analysis. Here, the awakening of the woman is manifested in the process of inner spiritual growth and self-realization, rather than external social resistance. Comparative analysis shows that while Jane Austen's characters awaken through greater social activism and personal independence, the spiritual awakening in Jane Austen's narratives emerges through spiritual maturity and patience. Whereas in English literature individual choice is a priority, in Uzbek prose a strong place is played by collective values and family atmosphere.

At the same time, in both literary works the woman is valued as a person, her inner world becomes the central artistic object. This shows the conceptual elevation of the female image in English and Uzbek prose. In the depiction of the spiritual awakening of the female image, the inner monologue and psychological detail are one of the important poetic tools. The process of spiritual growth is often revealed through internal conflict rather than external reality. In Jane Austen's works, an internal monologue is expressed not directly in a long introspective form, but through free indirect discourse. For example, in the novel *Pride and Prejudice*, the spiritual evolution of the character of Elizabeth Bennet is evident in the process of her acknowledgment of her own mistakes. His initial negative views of Darcy are later changed through internal analysis and self-criticism. Elizabeth's process of realizing the haste of her thoughts is her point of spiritual awakening. Here the psychological detail — the scene of reading the letter — represents a turning point in the hero's mind.

Similarly, Elinor Dashwood's ability to harness her inner patience and emotions in *Sense and Sensibility* shows her mental maturity. His inner suffering is given through an external calm. This psychological contrast represents a woman's conscious patience. In the prose of the Rev. Hodzhieva, the inner monologue is given more directly through a psychological image. The process of spiritual growth is shown through the inner evenings, silences, questions posed to herself by the heroine. For example, in the works of the author, a woman's attitude to her fate, inner anguish and spiritual search are depicted with deep lyricism. Here, as a psychological detail, a silence, a gaze, an image of nature, or an inner question is often used. Thus, in Austen the psychological turn is more related to the social situation, whereas in Hojiyev's the spiritual process is expressed through inner spiritual reflection.

For Jane Austen's characters, the issue of identity has to do with social choice. Elizabeth Bennet, or Elinor Dashwood, defines her identity within society's marriage and status system. Their awakening occurs by realizing their self-worth, finding a balance between emotion and intelligence. For example, Elizabeth realizes that she has made a wrong judgment and rethinks her own system of thought. This is his personal maturation. In the heroines of the Prophet Hajiyeveva, identity is more associated with a sense of the spiritual self. A woman awakens spiritually through the realization of her inner strength, patience and moral values. This process takes place by finding internal stability, rather than external social decision-making. A woman does not oppose society, but strengthens her position spiritually. Thus, identity in English prose is associated with social choice and independence, and in Uzbek prose it is associated with spiritual self and inner stability.

A comparative analysis shows that in both literature, a woman's spiritual arousal manifests itself through internal controversy. The characters initially act under the influence of societal stereotypes, but reach the stage of self-awareness through a specific event or psychological twist.

Similarities:

- deep attention to the inner world of the female image;
- the opening of spiritual growth through conflict;
- the presence of self-criticism and internal reflexion.

Distinctive features:

- In Jane Austen's works, where spiritual growth ends with social activity and conscious choice,
- In the work of Clear Khajiyeva the spiritual awakening is manifested through spiritual patience and inner maturity.

Whereas Austen's heroes are seen as an active acting subject in the system of society, Khojiev's heroes prioritize inner spiritual independence. Thus, if in English prose the spiritual awakening is based on the principle of individualism, in Uzbek prose it manifests itself in harmony with collective values and spiritual stability.

CONCLUSION

The results of comparative analysis show that the spiritual and social awakening of women in English and Uzbek prose has a common ideological basis. In both literatures, the image of a woman is formed in a complex process of internal growth, self-awareness, and a complex relationship with the social environment. However, cultural and historical conditions have a significant impact on the artistic interpretation of this process. In English prose the priority is the independent social position of a woman, whereas in Uzbek prose the main criterion is manifested as spiritual stability and inner strength. The research results serve to deepen national cross-literature ties, enrich gender studies and draw new scientific conclusions within the framework of comparative literature.

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