

THE CONCEPT OF NATIONAL PRIDE AND ITS REFLECTION IN FICTION LITERATURE

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National pride as a spiritual feeling is formed in the material, political and moral development of society. As society develops, human needs also change, they differ from each other in terms of content and essence. National pride is also related to certain circumstances of the people, change of place of residence, renewal of the system in society. The concept of national pride is little studied, and different opinions are given about its nature and structure in philosophical literature. In the dictionaries of the Soviet period, the review is not visible, in some literature we can see that it was decided by the class point of view based on the demands of the politics of the time. In their view, national pride gives the concept of Soviet pride, the pride of the Soviet people.

The pride of more than 100 nationalities living in the country of the Soviets will be adjusted to the pride of the single Soviet people. It is a sin to use the word national pride, or even pride, as a description of other nations than the Russian nation. In the colonized national lands, the study of these issues was neglected for many years because concepts such as national pride, national psychology, and national character were looked at from a negative point of view.

There is no mention of national pride in the explanatory dictionary of the Uzbek language. But this is how words like "pride", "proud", "pride", "to be proud" are written.

- 1.1. Knowing one's own value, the feeling of respecting it, pride;
2. A person's feeling of being happy and proud of something; pride, pride;
3. something, someone, etc. that is a reason to be proud of;
4. Putting oneself above others, arrogance - air;

- 2.1. The sense of pride is strong, pride is high.
3. Arrogant, conceited, haughty, proud, arrogant.
4. To know one's worth, pride.
5. Overestimating oneself, complaining, complaining; pride,
 - 4.1. To be proud of something, to be proud;
 2. To put too much on oneself, to be arrogant, to be arrogant.

The negative classification of the above words makes one think a little. "Pride" means "Putting yourself above others, arrogance", the word "proud" means "haughty, conceited

It is a little doubtful that the interpretation of the word "self-exaggeration" is classified as "exaggeration, arrogance, pride". Perhaps our linguists will clarify this issue.

"National pride," writes J. Tulenov, doctor of philosophy, is a natural desire for characteristics characteristic of each nation. "The feeling of national pride is a powerful defender of our independence."

National pride, which forms the basis of the ideology of national independence:

1. In the production of material wealth;
2. In spiritual needs;
3. Procreation and lifestyle;
4. It is manifested in the entry of people into production relations.

Spiritual manifestations of national pride are visible in culture, literature, art and language. The ruling ideology under the conditions of colonialism seeks to deprive the people of self-identity by changing the national image and mentality of the people. The policy and ideology aimed at Russification of the people's way of life, literature, art, and culture during the time of the Soviets can be a proof of our opinion.

During the period of the former Soviets, the activity of the person who created material wealth was devalued, with a strong focus on human labor. As a result, conditions were created for the moral impoverishment of society. It became difficult for the nation and the people to realize the identity of their spiritual wealth. In relation to social and humanitarian sciences, the pursuit of profit, the approach based on material interest leads to knowing the history of one's people, to looking

indifferently at its traditions, monuments of art and culture created by its descendants, and to not understanding its spiritual essence. The moral impoverishment of the people created the basis for the fading of national pride among the members of the society. Artists living in a colonial environment quickly pick up on the subtle, veiled actions of the colonialists in the conquered lands. Due to the danger of openly speaking the opinion in a limited and controlled environment, they infuse it into the images in the works of art, they encourage people's self-awareness, they illuminate the true nature of arbitrariness, oppression, and colonialism. People read such works eagerly. This is the embodiment of the people's desire to preserve their identity, nationality, and national pride. freedom, it is impossible to have national pride without feelings of freedom and pride. They find expression in each other.

It is known that in the ideology of the 1930s, looking at the past, it was a dirty, bad, ugly, dark night, and the post-revolution period was a bright, happy, free life. Based on this, this idea is strengthened in the works created in this period. Efforts to inculcate this idea were encouraged, and the opposite situation was strongly controlled and threatened with death. When studying the life and work of artists such as Abdulla Qadiri, Ch'olpon, Elbek, Botu, the above ideas will be proven.

The creators who suffered from repression actually wanted to warn about the upcoming system that will control all aspects of human life. That is, literature has become an aspect of political struggle for the artist. Analyzes the mental pains and sufferings of the totalitarian system and its maddening and misleading aspects. Man, who has always been thinking about humanity, is looking for answers to questions such as his faith, religion, and responsibility. In Cholpan's works, he solves the injustices occurring in the state built by the Soviets in connection with moral issues. In the depicted events and images, his thoughts, which were considered dangerous and sinful for his time, live. Cholpon insists that national characteristics, national colors are the basis of the formation of human personality. The integrity of the encyclopedic image of a deeply thought-out, socio-political person helps to easily understand the goal and idea put forward in the work. Of course, Cholpan's thoughts about society, politics, and culture, which are reflected in the plot of the work, are

of great importance. But this is not equal to the writer's identity and self. Ideas are not stored exactly as the creator intended. It cannot be said to be an exact reflection of the spiritual world of the writer, which is rich in dramas.

In the novel "Day and Night", the author sought to identify and study the roots of the system based on violence and the reasons for its emergence. It reveals that state management is based on class interests, and its spirituality is based on rigid, unchanging ideas. In the 1930s, at a time when his views were being persecuted, Cholpon made some concessions and aimed to "promote" the ideology of the Soviets in his works. That is why he named his work "Night and Day". He wants to call the pre-industrial era as night and darkness, and the era of Soviets as day and light, but he gives in to national feelings, decorates the psyche of the people with rainbow colors, and hopes for a national awakening. Cholpon shows the colonialists the ways of managing the state in the lands they conquered through the images of Akbarali Mingbashi, Nayib Tora, Zunun. From the beginning to the end of the plot of the work, the attitude towards the colonized people is preserved. When Miryoqub was sitting in Nayib Tora's house, an engineer with a picture of a gold hammer on both shoulders came in. He didn't even think it was necessary to ask Miryoqub, the representative of the colonized people. when he introduced them to each other, "the man slowly shook his head from his seat. Miryoqub laughed with a sneer from the beating of his pride, and the engineer's face was dotted with tears."

The attitude of the engineer towards Miryakub in this episode embodies the attitude of the colonizers towards the colonized people. Communication far from human relations, disdain, indifference weigh heavily on Miryakub, that is, the representative of the nation. In the eyes of the engineer-Russians-colonizers, it is not necessary to treat the colonized nation with respect, to treat them according to the rules, the way of violence and command is convenient, a people who wander and wander in the labyrinths of life and cannot understand and discuss their own way of living. is not worthy of respect. The treatment built on the basis of the above concepts causes the awakening of personal and national pride. But the national pride of the characters in the novel is not suitable for the fight against the ruling ideology. The author shows that it is not fully formed, and therefore it is easy to suppress the

feeling of freedom from the minds and hearts of the people. This was an important factor that caused slavery and subordination. There is nothing complicated about managing a people and a nation that has accepted slavery.

The following examples are also taken from this publication. Therefore, only the surface of the extracted fragments is displayed.

A puppet in the hands of the colonialists, Akbarali thousand head is a victim of the political game of ruling the oppressed people whose freedom has been taken away.

Living in a cramped prison-like life like a beehive, Akbarali's thousand-bashi lacks the ability to think and act independently. A businessman like Miryoqub is not even able to draw certain conclusions from the events surrounding him. Miryoqub quickly realizes the changes taking place in society and quickly adapts to them, even when he comes into contact with people, he does not create conflicts. Nayib Tora, the representative of the colonialists, describes him as follows: "You look like an American, Miryakub!" said the Tora. But don't be sad, because you were born in this sarty. .

"If Akbarali's thousand head does not have a silver belt on his waist, a sword with a silver handle, and a coin shepherd's hat on him, no one will call him an official. Those who see him in ordinary clothes are either a simple village rich man, or a tailor related to Yettisuv, or not. they think that he is a camel driver who deals with pastures.

One of the characteristic features of the totalitarian regime is the use of representatives of the people who do not know their generation and parents in the country's management system in order to extinguish the national consciousness of the people and the process of self-realization. The millionaire is only the executor, the one who carries out the task without discussion. His personal pride and national pride will disappear before the "silver girdle and silver-hilted sword." And the unique net takes advantage of these features with ease.

Through the images of Miryakub and Akbarali Mingbashi, we see two different classifications of extinguishing the national pride of the nation living in the world of slavery.

The death of Akbarali thousand, which was the end of the conflict between Kundoshkas, is also used for political purposes. In the words of Cholpon, "the small and narrow-minded officials of the small uezd city are all nobles who have become soldiers" - they elevate this insignificant victim of an unfortunate accident to the level of a great hero of the time, "newly conquered They would like to show their high officials that they have cultivated a very good and shrewd policy in the country and among the newly subjugated "barbarian" people, and that they have cultivated such a memory and initiative, such a loyal and honest administrator towards the crown.

The desires and wishes of the conquerors bury the truth. The content of the investigation to study the occurrence of the tragedy is also ignored. In the realization of this goal, Zebi's political worldview is unformed, simple, even naive, and does not understand his rights and rights. As the verdict of the innocent Zebi is being prepared, he thinks: "I did not kill. It is known. They will let me go. Will I go back there again?.. What's the point... What about my mother? I will return to my mother. My husband is dead. I cry."

Russian colonialists are afraid of the freedom of the people. They are aware of the injustice done to the nation. They sense that there may be a rebellion among the people. That is why they are under strict control. Akbarali gave a political tone to the death of the thousand-year-old, scaring the people and setting an example of the consequences of opposing the white horse's policy. they want to show. He even instructs the teacher to preach, to keep two mouths open when people go to Friday prayers, to explain to the loyal men of the white tsar what it would be like to raise a hand. Surprised that the truth is being broken, the coward in the representative of the nation does not allow Zebi to defend himself.

"Terrible than this wretched court and gleaming bare swords was that black figure of his: he resembled the black aboles and mysterious cardinals of the Spanish Inquisition courts of the Middle Ages..."

A subtle symbolic expression of the trembling of the colonialists and the representatives of the national people who serve them in front of the truth, of the

pride of the people, their awakening, and the realization of their national identity is given.

Literature, which is one of the means of implementing the system and system ideology based on lies and deception, has led to the destruction of the national spirit of the people. It gives birth to falsehood even in ordinary human relations. As a result, features such as simplicity and kindness are evaluated as flaws in human character. In the novel "Night and Day" Cholpon states that the self-realization of the Uzbek nation, the restoration of national pride, and the maturation of the national consciousness caused complex complications in its time, and its solution became extremely necessary. emphasizes. Turning lies into lies is the main feature of the literature of the socialist realism method. This literature did not promote love for people, but class unity, class love for each other. And the study of the human psyche, which is the main subject of literature, fell into the next plan. In the time when the artist lived, it was dangerous to express his opinion clearly, so the artist distanced himself from depicting existence objectively. He was at the disposal of the state and became an ordinary propagandist. This caused the creation of works with similar plot and content. The novel Cholpon, which is close to this group in terms of form, became a national novel that sought to arouse national pride.

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