

## A COMPARATIVE ANALYSIS OF AWAKENING AND IDENTITY REALIZATION PRINCIPLES IN AMERICAN AND UZBEK LITERATURE

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**Abstract:** *This article offers a comparative analysis of the principles of awakening and national identity realization in the Transcendentalist movement of American literature and the Jadidist movement in Uzbek literature. Both movements emerged in the late 19th to early 20th centuries, aiming to awaken national consciousness and foster respect for native culture and language. The study examines key representatives of each movement, focusing on their literary works to explore themes of identity, enlightenment, and freedom. Results reveal that both movements played critical roles in their nations' spiritual and cultural awakenings.*

**Keywords:** *Jadidism, Transcendentalism, awakening, self-identity, national literature, comparative analysis, enlightenment*

### **Introduction**

Literature reflects the spirit, history, and cultural progress of a nation. Literary movements that arise during critical historical junctures often play vital roles in societal awakening. The Transcendentalist movement in American literature and the Jadidist movement in Uzbek literature represent such periods of awakening. Both emphasize the individual's self-awareness, societal role, and aspiration for spiritual upliftment. This study compares these two movements, highlighting both similarities and differences.

### **Methodology**

The research employs a comparative-analytical literary approach. Comparative literature involves the scientific study of thematic, formal, and ideological relationships among multiple national literatures. It emerged in Western

scholarship in the late 19th and early 20th centuries and remains a leading method in intercultural analysis (Wellek & Warren, 1949; Bassnett, 1993).

Wellek and Warren define this method as "the scientific study of thematic, formal, or ideological interrelations between two or more national literatures." Bassnett describes it as a means of intercultural dialogue, allowing us to understand one literary phenomenon through another. By comparing Transcendentalism and Jadidism, this study demonstrates how awakening manifested differently across diverse cultural contexts.

### **Research Corpus:**

- **Transcendentalist Writers:**

- Ralph Waldo Emerson — *Self-Reliance* (1841), *Nature* (1836)
- Henry David Thoreau — *Walden* (1854), *Civil Disobedience* (1849)

- **Jadidist Writers:**

- Mahmudkhodja Behbudi — *Padarkush* (1911) and journalistic works
- Abdurauf Fitrat — *Hind Sayohati* (1911), *Munozara* (1912)
- Abdulla Qodiriy and Cholpon — Selected poetry and prose

Using content analysis, the study examines conceptual structures, themes, expressive techniques, and authorial stances within these works.

### **Results**

Although both Transcendentalism and Jadidism share goals of awakening, identity realization, and social transformation, their formation contexts, ideological underpinnings, and aesthetic strategies differ significantly.

### **Historical and Cultural Contexts**

- **Transcendentalism** emerged in post-independence America amid capitalist growth, industrialization, and Protestant individualism. Emerson and Thoreau promoted harmony with nature, inner freedom, independent thought, and resistance to conformity.

- **Jadidism** arose in colonial Uzbekistan under Russian imperial rule, aiming to liberate people from illiteracy, obscurantism, and political subjugation through education and national awakening.

### **Summary:**

- Transcendentalism was a philosophical movement rooted in individualism within a free society.
- Jadidism was a culturally reformist movement designed to awaken a colonized nation.

### **Awakening and Identity Recognition**

- Transcendentalists argued that self-awareness stems from nature harmony and listening to one's inner voice. Emerson's *Self-Reliance* advocates following the inner self rather than societal norms; Thoreau's *Walden* shows how solitude in nature promotes self-discovery.

- Jadidist writers believed identity emerges from national conscience, history, language, religion, and culture. Behbudi, Fitrat, and Cholpon urged their people to embrace enlightenment, learn their history, and resist colonial oppression.

### **Summary:**

- Transcendentalists focused on personal awakening via spiritual experience.
- Jadidists pursued national awakening via historical and cultural consciousness.

### **The Concept of Freedom**

- Transcendentalists saw freedom as personal: internal independence and freedom of thought. Emerson emphasized this, while Thoreau viewed civil disobedience as moral-political expression.

- Jadidists emphasized collective freedom: political and national liberation. Fitrat highlighted education as a path to political independence.

**Summary:**

- Transcendentalism: internal, personal freedom.
- Jadidism: social and national freedom.

**Discussion**

This comparative study uncovers both ideological and aesthetic parallels and contrasts between Transcendentalism and Jadidism. A deeper philosophical and sociocultural analysis reveals:

**Sociocultural Foundations**

- Transcendentalism, described by Emerson as “a move toward new thinking in the New World,” grew from Protestant ethics, free-market capitalism, and liberal enlightenment. It is philosophically linked to the American ideal of the self-made individual (Buell, 1995; Bercovitch, 1978).
- Jadidism was a response to colonial policies, grounded in historical memory, language, and religion. Jadidists viewed spiritual development as collective self-awareness (Allamuratov, 2014).

**Summary:**

- Transcendentalism: personal awakening.
- Jadidism: national awakening.

**Freedom and Independence**

- Thoreau’s *Civil Disobedience* advocates moral protest against unjust laws, emphasizing internal moral freedom.
- For Jadidists, freedom meant liberation from political and cultural domination, reflecting asymmetric civilizational development (Ziyoev, 2002).

**Summary:**

- Transcendentalism: internal moral freedom.
- Jadidism: external political freedom.

## **Conclusion**

Despite their shared focus on awakening and identity realization, Transcendentalism and Jadidism diverge in their historical-cultural contexts and ideological orientations. Transcendentalism is a philosophical-aesthetic movement emphasizing personal freedom and inner awakening; Jadidism is a realistic-enlightening movement rooted in national consciousness and societal reform. Comparative study of these movements enriches our understanding of cross-cultural and civilizational dynamics in literature.

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