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Studies

THE LITERARY DESCRIPTION OF TRASFORMATION PERIOD PSYCHOLOGY IN THE STORY OF “OZODLIK” BY SH. KHOLMIRZAEV

Abstract: The article is devoted to the study of literary interpretation of the transformation period through the study of “Ozodlik” by the writer Shukur Kholmirzaev. The issue of adjustment to independence of members of society, viewpoints attitudes of characters of the story that belong to various layers of society are literary interpreted.

Key words: story, transformation period, character, literary image, spirituality.

Language: English

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Introduction

The period of time starting from 90s of the XX century and ending at the end of the first decade of XXI century is considered to be *transformation period* from one type of governmental system to another in post-soviet countries that it caused significant changes in spiritual-mental minds of people.

Materials and Methods

The researcher N.B. Burkina defines the transformation periods in society’s life as follows: “The transformation period is a stage that appears during fast, catastrophic (revolutions) or slow, long lasting (gradual) regression and fall of the previous era” [1].

From mid 80s of XX century new period did not start in former Union countries, the stage between new and old periods – the transformation period began. There is a need to verify this claim. Honestly, the stage known as “exposure time” at the end of the soviet time, according to the plan of people that started this movement, was not a transformation period at all, but it was the last attempts to “reanimate”, to save it. However, since the society had already matured a demand to renovation, these processes gave completely different fruits than expected, more specifically; they started

the process that eroded the soviet system completely. For this reason, when we talk about transformation period in the near history of ours, we can look back from mid 1980s. The following words of politician M.Kirgizboev can also be proof of our opinion: “By the end of 80s of XX century, although Uzbekistan had not declared her National Independence, changes related to building up civil society had started to take place” [2].

If the transformation period is a time that is between “old period” and “new period”, we have to verify what kind of transformation period was the period that started in mid 80s in our country and between what periods did it occur. Certainly, Uzbekistan was a socialistic republic included in the former Union. Our country chose transformation from social attitudes based on administrative bossiness to free citizenship society based on marketing policy. The first president of the republic I.A.Karimov had stated as follows on this topic in the initial years of liberty: “**The termination goal should stay to build a strong democratic legal state and civil society** based on stable marketing economy and open foreign policy. Only such society can ensure proper lifestyle, reservation of rights and freedom, restoration of national traditions and culture, mature people as individuals spiritually and morally for Uzbek people. At the same time market

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is not only a goal, but it is also means and way of development of new values, completely increasing prosperity of people in terms of quality... The task is to soften this process in order to put it into practice with the least loss for inhabitants; we should not allow social shocks to emerge” [3].

This process required to consider unique aspects of mentality of our people and country that M.Kirgizboev wrote as follows on this issue: “One of the important events in this period was to work out fulfillment conception based on five main rules to form marketing economy, construction of state for *transformation period* in Uzbekistan, generally, modification of every sphere of society by President I.A. Karimov” [2].

According to the opinion of sociologist N.S. Melnikova, the transformation periods are usually noticeable for their following typological characteristics:

- The existence of traditions and renovations at the same time;
- The emergence of “passion” and activation of social-cultural work;
- Cultural diversity, ambiguity of meanings of terms, mixture of methods, standards, principals of viewpoints and esthetic units;
- Special attitude towards time, aspiration towards dynamism of life activity.

Considering these characteristics N.S. Melnikova pointed out to following separate transformation periods in the history of Russia: The age of Kiev Russian, the second half of XVII, the Silver age period (the end of XIX century and – the beginning of XX century), the initial years of soviet government (1917-1924 years), “warmness” (the 60s of XX century), post-soviet period (from the end of 80s of XX century to present days) [4].

As it can be seen, some of the transformation periods mentioned by N.S.Melnikova related to the history of Russia (the initial years of soviet government, “post-soviet” period) can also be suitable for the history of our society.

We can witness that diverse methods, depiction principals have been employed by various writers in order to interpret transformation period that began in mid-80s of XX century and continuing up until present days. For instance, along with traditional realistic depiction (M.Muhammad Dust. “Lolazor”, Sh.Kholmiraev “Olabuji”, “Dinosaur”, U.Hamdani. “Muvozanat”) one can see works created based on symbolic-metaphoric depiction based on high degree literature style (O.Mukhtor. “Turt tomon kiblari”; Kh. Dustmuhammad. “Surok”, “Bozor”; A.A’zam. “Ruyo or Ghulistonga safar”) and modernistic depiction (N.Eshonkul. “Maymun yetaklagan odam).

A famous scholar of literature, Professor Umarali Normatov in his article “hope-giving tendencies” announced in the magazine “Sharq yulduzi” stating our society was undergoing

complicated, controversy, a bit hazardous, and at the same time, very responsible and hope-giving periods in its history wrote as follows: “On one hand, as real devoted tearless heroes of our people had expected for many years, we have gained our Independence. Uzbekistan has been recognized as an independent state all over the world, the empire lasted nearly one and a half century, the tyrant shackles have been broken into pieces, and the dominant ideology that had conquered the mind of nation, all aspects of social-political, spiritual life of people to make them follow its trace has been destroyed. On the other hand, tragic aftereffects of tyrant system policy and dominant ideology have been tricking us on every step we take. Social-political crisis and spiritual degeneration have been noticed in the environment we are living.” [5] As it was mentioned by U.Normatov, the situation during the initial years of the independence was directly related to the crisis sprung up during the last years of soviet society and impacted on every sphere of society’s life that the aftereffects of the crisis had been continuing up until his time.

The erosion of old structure of society requires to renovate social attitudes accustomed by members of the society, it brings out need to modification. As leading life became obvious to be impossible with old outlook, habits and practices, the need to comprehend the issue of how to lead life from now on and for ever more through analyzing recent history so as to change imaginations on present days and future arose. Consequently, the heart, the spirituality of a human being turned to be the field where the issues of transformation period were solved.

Another renowned scholar of literature Izzat Sulton had expressed his opinions during the conversation with a correspondent of the magazine “Sharq yulduzi” in 1993 as follows: “**We are in a fear period.** Everyone should recognize their own position in the world of literature. We have not been able to recognize yet. I have not seen a single writer who has been going on a certain path yet. ... **Now, a work devoted to the time, to the heroes of the new period is also needed.** We have to direct the attention of the young towards this trend” [6].

“The civilizational uniqueness on transformation period” by I.V. Kondakov, K.B. Sokolov, N.A. Khrenov who researched into characteristics of self-re-comprehension of society on transformation period included following opinions in their book: “Every time a new generation re-comprehends the history of an individual, they choose the one that is present and important for themselves at the moment, they wipe out not necessary characters to the second plan. In short, people learn only the things they need from the history. Diverse political, social forces see what they want to see in the social memory” [7].

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The one we are going to analyze, the work of Shukur Kholmiraev "Ozodlik" (1994) is of great importance among his creations devoted to the transformation period. The goal of the writer in this story, which was written just after three years of independence, was to reflect the adjustment process of people that belong to diverse class to the new social-economic and political conditions. The writer employed literary parallelism in order to fulfill literary intention in the story. The partridge (Khoimbeka) accustomed to the cage and Mansur emancipated from the prison are the characters created in the way of literary parallelism in order to reflect changes occurring in the society that gained the independence.

The writer mentions a few descriptions in order to state contextual co-relationship between these two characters. For instance, the information about the emancipation of Mansur from the prison three years ago indicates that the country had also gained her independence three years ago and the character is meant to parallel understanding of changes occurring in the life during the independence period. The characters Khoimbeka accustomed to the cage, and the horse got used to dragging the plough from one end to the other end of the field, but forgot to walk on the smooth way are added in order to expose the situation of people who got used to leading their life thanking for what is given despite restrictions in their freedom.

The author makes members of various classes and ranks of the society to meet in one real life situation that it gives a chance to observe their attitudes towards issues of the transformation period, their feelings came to existence as a result of changes of the time. Mansur, former convict, works as an inspector of telephone wires, at the same time he built a house in the mountain and feeds cattle and sheep that his family leads a stable life. Olim – the deputy of the chairman of a technical college, Shotura calls Olim as an "official". Shotura himself is musician teacher. Utbosar is a businessman; he is busy with building holiday destinations for people in the mountain with his prudence. The character of a senile guardsman represents various viewpoints towards religion of the transformation period.

All of the mentioned characters have their own considerations about life, changes on people, and the current affairs of the time, they conclude on these issues basing on their own viewpoints and level of maturing. They sometimes debate with each other standing on opposing poles, and even come close to the degree of fighting. However, the plot of the story is developed in such way that the characters move from the mood of misunderstanding each other and enmity towards mutual understanding and agreement. The most important, conceptual idea put forward in the story is also developed through this characteristic, in other words, the moral message the

writer is going to deliver here is that the people who have become disorientated in front of sudden changes can solve social-economic issues through mutual understanding and collaboration and find a path to the development.

The character Mansur unconsciously reminds us off Khurram dervish in the novel of "Olabuji" by Shukur Kholmiraev. Both of them were involved in a certain trouble in their student years which led them to be accused of murder and spent ten years of their lives in the prison due to slender. Khurram of the novel "Olabuji" says: "I had also written that I punched a Russian man". And the Mansur says: "we found out later that the most coward adult among us had stabbed a snobbish man". We can see that both of them had spent ten years of their lives in the prison despite being innocent, they had experienced the injustice of the soviet government. The writer does not let these two characters to be considered as antagonist with the fact that they were jailed. Both of them were not affected to be an evil person in the prison at all. They are used to looking around with their own eyes, differentiate justice and injustice based on their own intellects, stand against injustice with everything in their power. Khurram contributes to the restoration of the true history of Uzbek nation; he is attempting to wake up national pride of people through this action of his own. And Mansur cannot bear with the destruction of the nature under the feet of people, the extinction of living animals due to apathy and cruelty of people; he also does everything in his power to stand against this issue. He even comes close to fight with some people for his this character.

The character of partridge is of great importance in the story. At one glance, every event seems to be rotating around the issue of preserving nature and not to touch its natural stream. However, the story is not restricted to discussing just one issue. Throughout the story the events related to the partridge grown up in a cage are put parallel to the issue of liberty of a human being. By describing the picture of partridge set free to the nature, the writer indicates the conclusion that the natural flow of the life should not be destroyed. The former system of government had put block to the natural historical evolutionary process of the life of society, attempted to control it artificially through illogical rules and regulations, restricted it with artificial barriers. The aftermath result was that the society faced social-economic crisis. Millions of people who were accustomed to living thanking for what is given, not crossing the artificial borders set by former soviet government could not get used to the conditions and changes of a new time that they seemed to feel disorientated like to a partridge set free to the nature.

The article of the scholar of literature Marhabo Kuchkorova named "Symbol and scenery on the works "Ozodlik" and "Fiesta" the character of

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partridge in the story of “Ozodlik” was clearly studied in terms of its symbolic sense. For instance, M.Kuchkorova wrote as follows: “the partridge of Mansur named Khoimbeka – the symbolic personification of Uzbek nation, the cage is the symbol of captivity, the symbol which threatens freedom of a person. ... The return of Khoimbeka to her cage again is a symbol of an insane person who is accustomed to living in dependency”. [8] Indeed, the character of partridge is of great importance on opening the true meaning of the story, and delivering moral message of the writer. M.Kuchkarova states that the character of Khoimbeka is a symbolic personification of a person who is accustomed to living thanking for what is given for a long time: “Khoimbeka is actually the symbol of the Uzbek who got used to thanking for what is given in the former soviet period”. [8]

The situation of the partridge that got used to its cage and owner is put parallel to the situation of the people of society who got used to the conditions of colonization government. Through observing the situations of partridge the characters think about their own conditions. Previously the senile guardsman had narrated about the destiny of a horse that got used to dragging plough. This situation is latterly remembered in the episode when the partridge is set free to the liberty. However, exactly this case should be specifically paid attention that one of the characters – Shotura asks about the horse: “We have hardly been able to get used to the liberty although we are humans... Right, Khattabich? Hey, did the horse learn how to walk properly on a smooth surface later?”. “Yes, slowly but surely, said the old man. – Then flying to the ravine...” Shotura did not want to listen to the answer till the end that he claimed “That is all” cutting the words of an old man, because he wants to hear good things about the fate of a horse. The character here definitely wants to conclude that the story has a good ending, it is obvious. This case is a proof that the people here wants to look at the future with optimistic views. The plot of the story has an intention to inspire that a human being is differentiated from either a partridge or a horse for his intellect so that he can adjust to the situation and restart his life from the very beginning.

The story of “Ozodlik” was also analyzed by another scholar of literature Sh.Doniyorova in her article under the title of “The spiritual world of hero”. “The story of “Ozodlik” by Shukur Kholmiraev is not just an achievement of the writer, but it is also the success of story writing of 90s on opening the spiritual world of the hero of time” [9], as Sh.Doniyorova wrote these words, she did not empathize the spiritual world of the hero for vain. Therefore, we make sure as the read the story of “Ozodlik” that both the roots of problems of time and the ways to solve these problems are directly related to the spiritual world of characters of time.

By the character of partridge, the writer brought about the most important social issue for the transformation period, in other words, he literary analyzes the issue of human’s need to get used to the independency. Mansur promises his companions to teach partridge to free life. Distinctively from an animal that got used to a man and his sympathy, the human himself is an intelligent creature. The adjustment of a human being to freedom should start from his independent steps. Although the characters Mansur and partridge Khoimbeka was put parallel to literary interpretation, they have several different sides as well. Mansur chooses the way to adjust to the freedom through finding his own way instead of returning to the prison as some of the convicts. He has already taken this decision at the time he was in a cell. Mansur narrated about this to his companions when they went hunting partridge. That is to say, it is possible to conclude that there were two ways in front of the hero: the first was to choose an easy option and just returning to the prison while the other one was to choose a long and arduous path which would teach him to the independence and balance both spiritual and materialistic life. Mansur chooses the second way. The writer does not describe the harsh life Mansur led in the initial three years after emancipation from the prison, but through showing the life he achieved as a result of that period, he establishes a social-spiritual correct choice made on time by Mansur.

The life of Mansur is put parallel to the transformation period is the life of society, to the process of rebalancing through adjustment to new terms and conditions. Mansur found his way as he gained liberty, but not every person can follow his way and many returns back to the prison. This condition reminds off people who could not adjust to a new social situation and yearned for the old way of life. However, as there is no logic from returning back to the old governmental structure, it is also impossible, because the progress does not return back. Every member of society should realize this truth sooner or later and will have to take his/her social-spiritual decision. The attempt of a human being to adjust to independency, choosing the way of responsibility for his own life, is considered to be his first steps taken towards the freedom.

The issue of liberty is also given by situations, moods of other characters except Mansur in the story. One of such characters is a musician teacher Shotura that he also has unique heart pains. His behaviors, his attitude towards, Mansur, the deputy of chairman Olim, underestimation towards old guardsman have vengefulness. He treats his companions looking down to them that he calls the deputy of chairman Olim as “kurra” (sphere), the old guardsman as “старик”, “Khattabich”. The plot also points out to the cause of vengefulness. As the controversy between characters get more and more

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intense, it ends up with fighting which leaves Shotura in the following state: “the teacher has fell down on the snow with his buttocks, he was forced to sit down and suddenly started to sob loudly bending his head”. Shotura who was left in such state after a fight against Mansur narrates a complete different story in order to explain the reason why he began sobbing:

“– He killed me, Mansur, listen! – The teacher looked at the half-burned firewood that was starting to burn fumingly, sobbed silently shaking his head. – I had ... had entered to the greengrocer’s to buy potato for seed, the sales assistant: “Teacher, this is expensive, in the cost of commerce”, he said. “Go into the storage, your student is manager. He will give you cheaper, you will be able to choose”, he said. The stupid I went to the storage. I looked; it was truly my student... I greeted. I expressed my purpose. So – “I need a sack of potato, - I said. – Spring is near, I have three or four are of land, you know. If I plant this, the children and we will live on it later. Who knows how the cost will be in the spring”, I said. Can you imagine what he said? “You can buy from the shop, teacher. I will not give you potato”, he said. “Why?” – I asked. – This is the storage of the government, your potato is cheap...” I said. “No, I shall not give you even if I give to everybody”, he said. “Why?” “Because you used to always put me a bad mark. You used to state every day that I would not be successful in my life. Here I am. I have become a successful person. What about you?” he said. Freely. He stated without bothering” [10].

Apparently, the teacher Shotura also feels changed attitude towards his job, his social position of the society during the transformation period. As he could not digest being humiliated by his former student, he revenges from the alcohol (“Pour it. I am burning inside”). The humiliated person usually tends to be inclined to humiliate others as well. One of the former students of Shotura revenges from him for being humiliated during his student years by humiliating himself. In turn, Shotura also tries to take his revenge from people around him, such as, the deputy of chairman Olim, Mansur, old guardsman; however, he could not succeed in his attempt, and consequently begins to sob himself and will have to tell his grief to his conversation partners. Because of attitude of people like his student towards him, Shotura begins to feel himself as a non-necessary person for the society. (“Shit, I am a non-necessary person”).

Teacher Shotura is unable to recognize the fact that his previous imaginations about life is false, the mood to miss former period shapes in his mind as he sees changes he does not want to happen on people and time (The enemy was concrete at that time, the way was also concrete... Everyone was aware of this fact”). Shotura’s determination and thoughts, his moods are very controversial. Although he misses some things from the past, he is very well aware of falsehoods in the soviet period as an educated person (“My whole life was spent in the falsehood. – He then began to shout. – I was deceived”).

The issues of transformation period required teacher Shotura to choose a suitable way for himself, adjustment to a new condition so as to find his own position in this situation. However, since some of the evil people were getting power all at once, teacher Shotura had developed a complete negative outlook towards a change of period. It is also clear that some kind of people who want to use the naivety, immaturity and the disability to get rid of former habits of people to their own advantage. Different from Shotura, Mansur and Olim try to see positive aspects of changes in the society. “Why, is my way wrong? Reverse... There, as my friend Olim said, I am on the most natural way. God blast me... I unconsciously chose this way” as a response for these words, teacher Shotura “Come on, yours can’t be an example for me. You are just one among the thousand” says. As we have witnessed, teacher Shotura lacks determination, looking at the life with trust instead of getting lost among various considerations.

Conclusion

The characters of the story “Ozodlik”, especially, the character of Shotura fully opened the ability of Shukur Kholmiraev to picture realistic scenery. The writer does not overwrite anything in order to describe feelings of characters, but he managed to reflect their mood through his own speech and their movements.

In general, throughout the story the author struggles to literary understanding the mood, situation and spirituality of people of transformation period. The ability of the writer is that the conclusion of the characters to the situation is not artificial and illustrative. Yet, they naturally come to existence through the words and treatments of characters to each other.

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