THE ANALYSIS OF FEMALE PSYCHOLOGY COMPARING IN DORIS LESSING'S THE GOLDEN NOTEBOOK AND O'TKIR HOSHIMOV'S DUNYONING ISHLARI

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Doris Lessing, O'tkir Hoshimov, gender identity, comparative literature, cultural contrast, and female psychology.

Annotation. This comparative thesis examines the representation of female psychology in Doris Lessing's The Golden Notebook (1962) and O'tkir Hoshimov's Dunyoning Ishlari (1982). It looks at how two authors from different cultures write about women's inner struggles, moral values, and emotional strength in different social settings. The study employs a comparative literary analysis to demonstrate that Lessing's heroine exemplifies the psychological fragmentation of a contemporary woman seeking autonomy, whereas Hoshimov's maternal figure symbolises harmony, patience, and moral integrity characteristic of Eastern womanhood. Even though the cultures are different, both authors stress women's strength, moral depth, and universal humanistic values.

Ключевые слова:
Дорис Лессинг, Уткир Хошимов, гендерная идентичность, сравнительное литературоведение, культурный контраст, женская психология.

Аннотация. В этой сравнительной тезис исследуется изображение женской психологии в романе Дорис Лессинг «Золотая тетрадь» (1962) и романе Уткира Хошимова «Дела мира» (1982). В нем рассматривается, как два автора из разных культур пишут о внутренних переживаниях женщин, моральных ценностях и эмоциональной силе в различных социальных условиях. В исследовании применяется сравнительный литературоведческий анализ, чтобы показать, что героиня Лессинг воплощает психологическую фрагментацию современной женщины, стремящейся к автономии, тогда как материнский образ Хошимова символизирует гармонию, терпение и моральную целостность,

характерные для восточной женственности. Несмотря на различия в культурах, оба автора подчеркивают силу женщин, их моральную глубину и общечеловеческие гуманистические ценности.

Kalit so‘zlar:
Doris Lessing, O‘tkir Hoshimov, gender identifikatsiyasi, taqqosloviy adabiyot, madaniy tafovut, ayol ruhiyati.

Annotatsiya. Ushbu taqqoslovchi tezisda Doris Lessingning The Golden Notebook (1962) asari va O‘tkir Hoshimovning Dunyoning ishlari (1982) romanlarida ayol ruhiyatining ifodalanishini tahlil qiladi. Unda ikki turli madaniyat vakili bo‘lgan yozuvchilarning ayollarning ichki kechinmalari, axloqiy qadriyatlari hamda ijtimoiy sharoitlarda namoyon bo‘ladigan ruhiy bardoshini qanday tasvirlaganiga e’tibor qaratiladi. Tadqiqotda taqqosloviy adabiy tahlil usuli qo‘llanilib, Lessing qahramoni mustaqillikka intilayotgan zamonaviy ayolning ruhiy bo‘linishini ifodalasa, Hoshimov yaratgan ona obrazi Sharq ayoliga xos uyg‘unlik, sabr-toqat va ma’naviy poklik timsoli sifatida talqin etiladi. Madaniy farqlarga qaramay, har ikkala yozuvchi ham ayolning ichki kuchi, axloqiy chuqurligi va umuminsoniy qadriyatlardagi o‘rnini ta’kidlaydi.

Introduction. The portrayal of women in literature has consistently mirrored the moral and philosophical core of society. Both Western and Eastern literatures depict women not merely as social beings but as intricate psychological and moral entities. In her 1962 novel The Golden Notebook, Doris Lessing, one of the most important British writers of the 20th century, talks about the psychological breakdown of modern women. The main character, Anna Wulf, is a female intellectual who is torn between wanting to be independent and needing to be dependent on others.[1]

In contrast, the Uzbek author O‘tkir Hoshimov, in his acclaimed novel Dunyoning Ishlari (1982), depicts an Uzbek mother who, through patience and spiritual integrity, sustains the moral fabric of her family and society.[2] His portrayal of the mother encapsulates the quintessence of traditional Eastern

[1] Doris Lessing, *The Golden Notebook* (London: Michael Joseph, 1962).
[2] O‘tkir Hoshimov, *Dunyoning Ishlari* (Tashkent: G‘afur G‘ulom Publishing House, 1982).

femininity—self-sacrificing, empathetic, and emotionally robust. This thesis aims to compare the portrayals of the female psyche by both authors, emphasizing emotional resilience, identity crisis, and the cultural roles ascribed to women. The research aims to underscore the universality of women's inner strength by contrasting Western individualism with Eastern collectivism.

This study employs comparative literary analysis and psychological interpretation to investigate textual elements, thematic similarities, and narrative techniques in both novels. The analysis entails a meticulous examination of chosen excerpts that elucidate women's psychological conditions and their reactions to societal limitations. The study employs an interdisciplinary methodology, integrating gender studies and cultural theory to elucidate the impact of socio-cultural backgrounds on female characterisation. [3]

The methodological framework encompasses:

Recognising psychological themes (identity, emotional conflict, autonomy, and sacrifice);

Contrasting narrative viewpoints (first-person and omniscient narration); Assessing the symbolic portrayal of femininity in both texts.

Obtained results: **Emotional Fragmentation versus Emotional Cohesion.**

In The Golden Notebook, Anna Wulf's mind is split into different "notebooks," each of which represents a different part of her identity, such as being a writer, a lover, a mother, and a political thinker.[4] This fragmentation represents the contemporary woman's challenge to harmonise intellect and emotion within a patriarchal society. Lessing depicts her protagonist as mentally fatigued, estranged, and disenchanted with both interpersonal connections and ideological frameworks.

On the other hand, Hoshimov's mother figure in Dunyoning Ishlari represents emotional balance. Even though she is poor and has a lot of problems, she stays spiritually calm and morally strong. Faith, love for her family, and a strong sense of moral duty give her strength. Hoshimov's mother is not broken; she is whole. Her strength shows how morally superior Eastern women are: they don't fight against their circumstances; instead, they change them through kindness.

Individualism versus Collectivism

The main character in Lessing's story is a good example of Western individualism. Anna Wulf is in crisis because she wants to find herself in a world that still sees women through the eyes of men. Her refusal to follow traditional roles makes her feel lonely and mentally unstable. She is free on the outside but trapped on the inside, and she is free on the inside but divided.

[3] Elaine Showalter, *A Literature of Their Own: British Women Novelists from Brontë to Lessing* (Princeton University Press, 1977).
[4] Selma Ekrem, "Fragmentation and Feminist Consciousness in *The Golden Notebook*," *Modern Fiction Studies*, Vol. 35, No. 2 (1989): 215–229.

On the other hand, Hoshimov's female characters show collectivist values. The mother sees herself as a part of her family and community. She finds fulfilment not in expressing herself, but in helping others. But this doesn't take away from her uniqueness; it makes her a better moral guide. Her power comes from being together, not apart. S. Karimova says, "In Uzbek prose, the woman is often seen as the family's spiritual centre, and her patience is a reflection of the nation's moral code." [5]

Symbolism and Cultural Reflection

In Lessing's book, the golden notebook is a symbol of psychological integration. After Anna's internal turmoil, she commences her healing solely in the concluding "golden" section, indicating that completeness can be attained through the acceptance of one's contradictions.

In Hoshimov's story, the mother's hands, the house, and the teapot are all symbols of love, care, and continuity. They are simple but strong images of life and care. Hoshimov uses these kinds of symbols to turn the everyday lives of women into universal symbols of strength.

Discussion. Doris Lessing and O'tkir Hoshimov both look at the woman's inner world, but they do it in different ways because of their cultural backgrounds. Lessing's Anna Wulf is a contemporary intellectual grappling with ideological and emotional disintegration, emblematic of post-war existential despondency. Hoshimov's mother, on the other hand, shows how stable the morals of Eastern society are, which are based on faith and community.Lessing's feminism is based on psychological rebellion; her main character looks for meaning by going against traditional gender roles. Hoshimov's moral humanism, on the other hand, sees womanhood as a symbol of virtue and strength, not as a way to protest.[6] Anna Wulf breaks herself down to find the truth, but Hoshimov's mother builds herself up through love and service.But even though they are different, both authors agree on one important point: the woman's strength comes from her moral and emotional strength. Both heroines endure suffering, bewilderment, and sacrifice, ultimately emerging as emblems of integrity in a chaotic world.

The cross-cultural comparison shows that Western literature often shows how women struggle to find their identity, while Eastern literature shows how women keep their identity by being morally stable. Lessing's psychological modernism and Hoshimov's ethical realism converge on the notion that the woman's soul constitutes the moral essence of humanity.

Conclusion. Doris Lessing and O‘tkir Hoshimov, who come from very different worlds, write about women as symbols of human endurance. Anna Wulf's fragmented mind in The Golden Notebook reflects the confusion of the modern Western world, where meaning and emotional coherence are lost. In Dunyoning Ishlari, Hoshimov's mother serves as the moral foundation of a

[5] S. Karimova, “Ayol obrazining o‘zbek nasridagi talqini,” *Filologiya masalalari*, №3 (2019): 45–53.
[6] M. Nazarov, “Sharq ayoli timsoli va ruhiy olam,” *O‘zbek adabiyoti va san’ati*, (2020).

conventional society where patience, kindness, and faith reinstate significance to human existence.Both writers talk about the paradox of being a woman: being weak and strong, suffering and hoping. The Western woman pursues freedom via self-examination; the Eastern woman attains freedom through moral resilience. Together, they show what all women have in common: they are strong, kind, and always coming up with new ideas.In the end, Lessing's and Hoshimov's stories remind us that the woman's heart is the centre of human morality and emotional truth, no matter what culture she comes from.

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