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CHICANO AND JADID MOVEMENTS AND FAMOUS REPRESENTATIVES IN THIS FIELD

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Annotation: This article provides an overview of the Chicano movement in the United States and the Jadid movement in Central Asia, as well as some examples of this type of literature. It is aimed at reflecting their famous works and the main views in them.

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The 1960s were a time of political crisis. The civil rights movement, the confrontation with Vietnam, and widespread social unrest were the main stories of the day. Nevertheless, this period was a period of literary uprising and the rebirth of the Chicano movement, a period in which Mexican-American authors and artists were able to reconnect with their culture and assert their rights in the name of the American dream. Since then, Mexican-American authors have

created a rich and diverse modern literary tradition through the study of Latin culture through storytelling. And some of them are the best authors in America today. Here are some modern Chicano writers:

Luis J. Rodriguez

Rodriguez began his career as a journalist and poet after the gang violence and drug addiction that marked his youth in Los Angeles in the 1960s and 1970s. Even in those days he was active in the Chicano movement. His award-winning memoir, *Always Running*, offers a sharp but ultimately hopeful look at future life.

Michael Nava

Mexican-American writer and lawyer Michael Nava, best known for his mysterious books about Henry Rios, was born in 1954. Nava is also a modern example of Chicano literature that focuses on LGBT rights and concerns.

Rudolfo Anaya

Anaya, the godfather of modern Chicano literature, was born in 1937 in New Mexico. Initially, his peculiar style of clash of cultures (American and Mexican) prevented him from finding a major publisher, but he was awarded many literary prizes. He has published several dozen pioneering works of Chicano literature. He is the author of the books *Bless Me Ultima* and *Albuquerque*, which explore faith and healing.

Sandra Cisneros

The House on Mango Street - a work featuring vignettes of a girl growing up in Chicago - is taught in high schools across the country. Born in Chicago in 1954, Cisneros was stuck between the cultures of the United States and Mexico, and was the author of several pioneering works in both.

Gloria Evangelina Anzaldua

Anzaldua, a member of the sixth generation, was also known for his feminist approach to Chicana literature. Her work reflects her unique position as a black woman and strongly promotes the importance of the mother tongue in literature. His

book *Borderlands / La Frontera: The New Mestiza* is a major book on identification policy.

Mario Alberto Zambrano

Zambrano is a ballet dancer who has traveled the world. But after an accident, a young Mexican-American girl loses the ability to speak. Using lottery cards and magazine entries, Zambrano gradually reveals his tragic story.

Luis Alberto Urrea

As a child of a Mexican father and an American mother, Urrea embodied a clash of cultures prevalent in Chicano. Combining the literary traditions of both parents, *The Daughter of the Hummingbird* fits magical realism as a historical fiction. It is based on real events.

Oscar "Zeta" Acosta

Acosta was a Chicano activist, politician and writer. Before his untimely disappearance in 1974, he published an autobiographical novel, *The Autobiography of the Brown Buffalo*, which explores how to live as a Latino in the 1960s.

The bilingualistic aspects of Chicano literature are similar to the bilingual features of Jadid literature and reflect the combined features of Russian, Uzbek, and Tajik cultures. Academician A. N. Samoilovich studied modern literature and in 1916 wrote: "New literature appeared in Turkestan. That was my expectation. " In fact, the "new literature" that was expected of the scientist was modern literature. It has emerged as a new literature that is radically different from our classical literature, which has evolved over thousands of years in terms of its content, essence, and genre.

1. If in the classical literature the religious aspect prevailed over the secular one, in the modern literature the mutual equality between them, that is, the religious-secular one, was established.

2. Jadid literature, in contrast to classical literature, took the form of Western literary genres such as novels, dramas, essays, short stories, and finger-weighted poetry. Prose and journalism appeared.

3. Jadid literature became a direct socio-political and enlightenment ideology, a national liberation. It directly reflects the life of the oppressed people. The works of art were written in the language of the living people. Social activism and national spirit have become the most important features of this new literature.

4. The image of a literary-lyrical hero in Jadid literature has radically changed from the image of a hero in classical literature. He is no longer just a traditional lover or enlightener, but a person who cannot reconcile with the rules of the existing colonial society and national inequality, but at the same time has a new socio-political and moral outlook.

The Jadid movement also nurtured the great talents of the founders of Jadid literature — Jadid writers, poets, playwrights, and artists. Professor Begali Kasimov, a well-known Jadid scholar, noted that more than eighty of them were active in the literary and cultural movement between 1905 and 1917. Mahmudkhoja Behbudi (1875-1919), Sayidahmad Siddiqi Ajzi (1864-1927), Vasli Samarkandiy (1869-1925), Munavvarqori Abdurashidkhonov (1878-1931), Abdulla Avloni (1878-1934), Tolagan Khojamyorov- Tavallo (1882-1939), Sidqi Khandayliqi (1884-1934), Avaz Otar oğlu (1884-1919), Muhammadsharif Sofizoda (1869-1937), Abdurauf Fitrat (1886-1938), Sadridin Ayni (1878-1954), Abdulvahid Burhanov (1875-1934), Hamza Hakimzoda Niyazi (1889-1929), Abdulla Qodiri (1894-1938), Abdulhamid Cholpon (1897-1938) and others.

In Jadid literature, dramaturgy stands out as the most productive and popular genre. The influence of drama and theatrical art on the spread, absorption and practical results of Jadid ideas was strong. That is why most of the great representatives of Jadid writers have been involved in drama and theater. Experts estimate that before the October 1917 coup, more than thirty plays, tragedies, and comedies were written in the field of drama, many of which were staged in theaters. Mahmudhoja Behbudi was the first founder of Uzbek modern drama and theater. The first staging of his play "Padarkush" on February 27, 1914 at the Colosseum Theater in Tashkent was a great cultural and educational event. This day went down in history as the date of

the founding of the Uzbek theater. Thus, the dramaturgy and theater of national Jadid literature emerged. Literary criticism and literary translation were also formed. As with any movement, it has an economic basis. Otherwise, it would not be so developed. Its source of economic support was the generous donations made by cultural and educational charities, the wealthy, and the nation's prestige. Jadidism and Jadids consisted mainly of middle-class Muslim intellectuals and the world's most progressive traders. Sayidkarim Sayidazimboy oglu from Tashkent, Sayidnosir Mirjalilov from Turkestan (father-in-law of the famous writer Oybek), Mirkomil Mirmominbaev from Andijan and other rich people made a great economic contribution to the development of the Jadid movement. The Jadids also paid great attention to the establishment of various charitable foundations and the use of the excess funds of the rich and wealthy for the benefit of the nation and the homeland. In Tashkent in 1909 "Komak", in 1913 "Dorilu ojizin", in Bukhara in 1910 "Tarbiyai atfol" charities were established. Their main goal was to raise capital, support Jadid schools and send talented young people to study in Turkey and other foreign countries. The founders of Komak were Munavvarqori Abdurashidkhonov, Nizamkori Hasanov, Abdulla Avloni, Basharulla Asadullohojayev and Tashkhoja Tuyokbaev. With the help of this and Tarbiyai Atfol, 15 talented young Turkestan students studied in Istanbul in 1911 and 30 in 1912. In addition to earning money from its members, the society also earns money through various business activities. For example, in agreement with the gramophone society, he earns ten pennies from each of them by recording and selling the songs of several folk singers and schoolchildren in his upbringing on gramophone records. A single play staged in 1913 costs about 600 soums, and a Ramadan Night on the day of Ramadan costs 1,087 soums and 17 tiyins. The charter of the Muslim Society "Support" provides for the provision of moral and material assistance to poor students and orphans, elderly and disabled Muslims, the opening of shelters, kitchens, hospitals and dispensaries, as well as schoolchildren and higher education. the establishment of scholarships (scholarships) for university students. Founded in Tashkent in 1911 by

Munavvarqori, Abdulla Avloni and others, the multidisciplinary Turon Society was active until the early years of Soviet rule. A theater troupe (1913), a library and a publishing house "Turon" (1913) were established under him. They have greatly contributed to the development of enlightenment and enlightenment, science, book publishing and printing throughout Turkestan.

In Kokand there are libraries "Gairat" (1913), in Samarkand "Zarafshan", in Turakurgan (Namangan region) "Kutubxonayi Ishaqiya" (1908). Jadid printing presses and bookstores have also expanded. Jadidism, in fact, chooses a peaceful, democratic, cultural, educational and reformist path of struggle for the freedom of the homeland and the development of the nation. He urges the people to organize politically and act wisely, to save the people from bloodshed. That is why they were not indifferent to the 1916 uprising, they were with the people and saved them from much bloodshed. Soviet history has erroneously shown that the Jadids were not on the side of the people in the uprising, but on the side of the colonial government.

The Jadids led an uprising to pacify the people, who were ready to die, and to send the young men to work in an organized manner. On August 15, a special committee chaired by Ubaydullohoja Asadullohojaev was formed in Tashkent. This initiative will be implemented elsewhere as well. They work in coordination with the military administration. According to the military governor of Samarkand region, Major General Likoshin, number 759, 44 villages in Jizzakh were set on fire. Most of them were completely burnt to ashes. Mamadiyor Allayorov, who tried to gather information about the Jizzakh uprising and write a book and was imprisoned and beaten to death in 1938 as a member of the National Union, wrote that Russian soldiers imprisoned 40 people at home. set on fire. The Jadids, well aware that it was impossible not to send them to work, suggested that the young men should be "opened" in other countries, out of an environment of social stigma and bigotry. Indeed, many of the young men who returned from labor after 1917 were active in the national liberation struggle and the Jadid movement. The Jadids also managed to force the Tsarist officials to step down in response to local protests. On behalf of

the people of Andijan, in July 1916, U. Asadullohojayev and Vadim Chaikin went to St. Petersburg to complain to the IV State Duma about the bloodshed and arbitrariness in Turkestan. Deputies will then send a telegram to the military minister stating that recruiting locals is politically and economically dangerous at a time when Russians in Turkestan have been exempted from military service. In view of this, King Nicholas II was forced to postpone the recruitment period until September 15. A.N. Kuropatkin will be sent to Tashkent as the Governor-General of Turkestan. Along with him, members of the State Duma Kerensky, Tavakkalov and M. Chokayev, Sh.Z. Muhammadiyorov will arrive in the country to study the situation. According to Ubaydullohoja Asadullohojaev, Kuropatkin is dismissing some officials in order to present himself as popular.

In this way, the Jadids will be able to lead the people's national liberation movement ideologically and organizationally. This indicates that Jadidism has become a major socio-political force in Turkestan by this time.

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