

THE ARTISTIC INTERPRETATION OF THE FEMALE TEACHER'S IMAGE IN UZBEK LITERATURE

Muattar Abduqahhorova

TDYU huzuridagi Namangan viloyat akademik litseyi o'qituvchisi
abduqahhorovamuattar@gmail.com

MAQOLA MALUMOTI

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This article explores the artistic interpretation of the female teacher's image in Uzbek literature. The study focuses on how Uzbek writers have portrayed women educators as symbols of enlightenment, devotion, and social progress throughout different literary periods. The research analyzes the transformation of this image in prose and poetry, emphasizing the social and moral values embedded in the character of the female teacher. Special attention is given to the ideological, psychological, and aesthetic dimensions of the image, reflecting the changing role of women in society and education. The findings highlight that the image of the female teacher embodies national values, moral ideals, and the spirit of selflessness that characterize Uzbek culture.

INTRODUCTION. The image of the teacher has always held a significant place in Uzbek literature, symbolizing enlightenment, morality, and selflessness. Among these representations, the female teacher occupies a special position, embodying not only the educational mission but also the nurturing and moral strength of the nation. This article aims to analyze how Uzbek writers have depicted the female teacher in different historical periods and literary genres, reflecting the evolution of her role in society and culture.

The research draws upon the works of prominent Uzbek authors such as Abdulla Qahhor, Said Ahmad, Zulfiya, Utkir Hoshimov, and others, whose artistic interpretations have shaped the perception of women educators as bearers of knowledge and virtue.

Main Body. 1. Historical Background

The emergence of the female teacher's image in Uzbek literature is closely linked with the socio-cultural reforms of the early 20th century. During the Jadid movement, education and women's emancipation were central themes. The female teacher was portrayed as a courageous figure challenging traditional norms and advocating enlightenment. Writers like Hamza Hakimzoda Niyoziy and Abdulla Qodiriy were among the first to introduce progressive female characters who represented the spirit of modern education. Their heroines symbolized both intellectual awakening and national revival.

2. The Soviet Period: The Idealized Female Teacher

During the Soviet era, the image of the teacher — particularly the female teacher — became a symbol of ideological and social progress. Literature of this period presented her as a model of dedication, labor, and patriotism. She was depicted as an educator shaping the younger generation in accordance with socialist ideals, often sacrificing personal happiness for duty.

For example, in the works of Said Ahmad and O'tkir Hoshimov, the teacher's moral firmness and love for students reflect both social responsibility and deep humanity.

3. THE POST-INDEPENDENCE PERIOD

After Uzbekistan gained independence, literary depictions of the female teacher acquired new meanings. The focus shifted from ideological to spiritual and national dimensions. The female teacher became a symbol of the motherland's intellectual and moral strength, a guardian of national values, and a bridge between generations. Modern writers emphasize her emotional world, inner struggles, and her role in shaping not only minds but also souls. The teacher's image now represents the revival of spiritual and cultural identity in the context of independence.

4. Symbolic and Aesthetic Dimensions

The female teacher's image carries rich symbolic meaning. She represents:
Wisdom and enlightenment (ma'rifat),
Maternal care and compassion,
Moral purity and patience, and

The harmony between tradition and modernity. In artistic terms, this image combines realistic depiction with deep lyrical and psychological analysis, allowing readers to connect emotionally with her inner world.

5. Theoretical Foundations of Image Interpretation

In literary criticism, the concept of an image is not merely a descriptive portrayal of a character, but a synthesis of ideological, aesthetic, and moral principles. According to M. Bakhtin's theory of dialogism, every literary image embodies social voices that interact with the cultural context of its time. In Uzbek literature, the female teacher becomes a dialogical figure — a voice of transformation standing between tradition and modernity, spirituality and rationality, family and society.

The artistic image of the teacher reflects linguocultural codes, representing Uzbek values such as tarbiya (education and upbringing), halollik (honesty), and vijdon (conscience). Her figure not only carries social significance but also functions as a cultural symbol of womanhood and wisdom.

6. Linguocultural and Gender Aspects

From a linguoculturological perspective, the female teacher's speech patterns, moral expressions, and pedagogical tone serve as reflections of national mentality. Uzbek literature often emphasizes her gentle language, rich with proverbs and moral wisdom, illustrating her as both a bearer of knowledge and an embodiment of linguistic culture. Gender studies scholars note that Uzbek female teacher characters often bridge the private and public spheres. In patriarchal contexts, the teacher becomes one of the first socially respected professional roles available to women, granting them intellectual and moral authority.

This transformation is especially visible in the post-1990s literary works, where female teachers are no longer confined to idealized depictions but are presented as complex, emotionally rich, and socially conscious personalities.

For instance, in contemporary works by female authors such as Xurshida Abdullaeva and Saodat Ismoilova, the female teacher is portrayed as a figure who balances career and family, self-sacrifice and personal fulfillment. Her role symbolizes the redefinition of womanhood in modern Uzbek society.

7. The Female Teacher as a Symbol of National Morality

In the broader moral framework of Uzbek literature, the female teacher stands as a spiritual guide. Her mission transcends classroom instruction; she becomes a moral educator

who nurtures both intellect and heart. Writers use her image to express national ideals — loyalty to heritage, devotion to the homeland, and the moral purity expected from the educators of the next generation.

In “O’tgan kunlar” by Abdulla Qodiriy, though the focus lies on socio-political change, the educational themes suggest that enlightenment is the only path to moral and national revival. Later authors transform this idea through female figures, who embody enlightenment not in theory but through practical devotion and compassion.

8. Artistic Techniques and Stylistic Features

Writers employ various artistic methods to deepen the image of the female teacher:

- Symbolism – representing her as a “light” or “sun” guiding youth from ignorance to wisdom;
- Metaphor and comparison – portraying her as “the second mother,” “the keeper of the nation’s soul”;
- Psychological realism – showing her internal struggles between societal duties and personal emotions;

Dialogues and inner monologues – revealing her intellectual and emotional world. These artistic techniques enrich the narrative and allow the reader to perceive the female teacher as a multidimensional figure — simultaneously idealistic and deeply human.

9. Comparative Insight: The Universal and the National

The image of the teacher is universal across world literature. However, in the Uzbek context, it gains a distinctly national flavor. While Western literature (e.g., in works by Charlotte Brontë or Jane Austen) presents the teacher as a symbol of independence and intellect, Uzbek literature infuses this image with cultural modesty, moral steadfastness, and community-oriented values. Thus, the Uzbek female teacher differs in her collectivist orientation — she serves not only individual enlightenment but also the moral unity of the nation. Her work is an act of cultural preservation, where education is seen as a sacred duty.

10. THE IMAGE OF THE FEMALE TEACHER IN POETRY

In Uzbek poetry, the female teacher often appears as a lyrical and emotional symbol. Poets like Zulfiya, Halima Xudoyberdiyeva, and Oydin Hojiyeva glorify her as a guardian of purity and hope. Zulfiya’s lines often portray the teacher as “the dawn that

brings light to every heart". The rhythm and tone of such poetry evoke gratitude, warmth, and spiritual connection between the teacher and her students.

Poetry thus enhances the emotional and aesthetic dimension of the teacher's image — turning her into a national archetype, a timeless moral beacon.

11. PEDAGOGICAL SYMBOLISM AND CULTURAL CONTINUITY

The persistence of the female teacher's image in literature indicates its cultural depth. In Uzbek culture, teaching is not merely a profession but a calling — a sacred duty tied to moral and religious consciousness. Writers therefore use this image to explore the continuity of values across generations. The teacher's classroom becomes a metaphor for society itself, where knowledge, ethics, and culture intertwine.

Moreover, her patience, kindness, and spiritual endurance symbolize the Uzbek woman's strength. She embodies the principle of "ma'naviy poklik" (spiritual purity) — a recurring motif in national literary discourse.

12. Challenges and Modern Reflections

Modern Uzbek literature does not idealize the female teacher blindly. Recent prose introduces real-life challenges: social indifference, educational reform pressures, and emotional burnout. These narratives humanize the teacher, showing her as a participant in the evolving national consciousness — struggling yet unbroken.

For example, in contemporary stories published in "Yoshlik" and "Tafakkur" journals, the female teacher appears as both a moral guide and a victim of social change. Such portrayals create a balance between idealism and realism, showing that even amid difficulties, her inner light continues to inspire.

CONCLUSION. The artistic interpretation of the female teacher's image in Uzbek literature demonstrates the moral and cultural evolution of society itself. From the early reformist narratives to the independent era, this image reflects the transformation of national consciousness and the growing recognition of women's intellectual and spiritual power. The female teacher remains one of the most inspiring and enduring symbols in Uzbek literature — a true embodiment of enlightenment, compassion, and moral steadfastness.

The image of the female teacher in Uzbek literature serves as an artistic mirror of social evolution, moral resilience, and cultural continuity. From early reformist ideals to post-independence realism, this figure has remained central in reflecting the nation's values, challenges, and aspirations.

Her artistic portrayal unites intellect, morality, and motherhood, embodying both the personal and collective journey of the Uzbek nation toward enlightenment. The persistence of this image affirms that the true power of education lies not only in teaching knowledge but also in shaping hearts and preserving the moral soul of the people.

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