

SCIENCE
PROBLEMS.UZ

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Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

Ijtimoiy-gumanitar fanlarning dolzarb muammolari

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2025

SCIENCEPROBLEMS.UZ

IJTIMOIIY-GUMANITAR FANLARNING DOLZARB MUAMMOLARI

№ 5/10 (5) – 2025

АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2025

BOSH MUHARRIR:

Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

Yuldashev Anvar Ergashevich – tarix fanlari doktori, siyosiy fanlar nomzodi, professor;

Mavlanov Uktam Maxmasabirovich – tarix fanlari doktori, professor;

Xazratkulov Abror – tarix fanlari doktori, dotsent;

Tursunov Ravshan Normuratovich – tarix fanlari doktori;

Xolikulov Axmadjon Boymahmatovich – tarix fanlari doktori;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent;

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

08.00.00- IQTISODIYOT FANLARI:

Karlibayeva Raya Xojabayevna – iqtisodiyot fanlari doktori, professor;

Nasirxodjayeva Dilafruz Sabitxanovna – iqtisodiyot fanlari doktori, professor;

Ostonokulov Azamat Abdukarimovich – iqtisodiyot fanlari doktori, professor;

Arabov Nurali Uralovich – iqtisodiyot fanlari doktori, professor;

Xudoyqulov Sadirdin Karimovich – iqtisodiyot fanlari doktori, dotsent;

Azizov Sherzod O'ktamovich – iqtisodiyot fanlari doktori, dotsent;

Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent

Xolov Aktam Xatamovich – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent;

Shadiyeva Dildora Xamidovna – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent v.b.;

Shakarov Qulmat Ashirovich – iqtisodiyot fanlari nomzodi, dotsent.;

Jabborova Charos Aminovna - iqtisodiyot fanlari bo'yicha falsafa doktori (PhD).

09.00.00- FALSAFA FANLARI:

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent;

Nosirxodjayeva Gulnora Abdukaxxarovna – falsafa fanlari nomzodi, dotsent;

Turdiyev Bexruz Sobirovich – falsafa fanlari doktori (DSc), Professor.

10.00.00- FILOLOGIYA FANLARI:

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor;

Salaxutdinova Musharraf Isamutdinovna – filologiya fanlari nomzodi, dotsent;

Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent;

Qodirova Muqaddas Tog'ayevna - filologiya fanlari nomzodi, dotsent.

12.00.00- YURIDIK FANLAR:

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O'zbekiston Respublikasida xizmat ko'rsatgan yurist;

Hamroqulov Bahodir Mamasharifovich – yuridik fanlar doktori, professor v.b.,;

Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor;

Asadov Shavkat G'aybullayevich – yuridik fanlar doktori, dotsent;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor;

Utemuratov Maxmut Ajimuratovich – yuridik fanlar nomzodi, professor;

Saydullayev Shaxzod Alixanovich – yuridik fanlar nomzodi, professor;

Hakimov Komil Baxtiyarovich – yuridik fanlar doktori, dotsent;

Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, professor;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD);

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, professor;

Normatov Bekzod Akrom o'g'li — yuridik fanlar bo'yicha falsafa doktori;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor;

Taylanova Shoxida Zayniyevna – pedagogika fanlari

doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent;

Ibraximov Sanjar Urunbayevich – pedagogika fanlari doktori;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD);

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD).

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasini mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD).

22.00.00- SOTSIOLOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

OAK Ro'yxati

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Tahririyat manzili:

100070. Toshkent shahri, Yakkasaroy tumani, Kichik Beshyog'och ko'chasi, 70/10-uy. Elektron manzil:

scienceproblems.uz@gmail.com

Bog'lanish uchun telefon:

(99) 602-09-84 (telegram).

07.00.00 – TARIX FANLARI

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THE THEME OF EXILE AND ALIENATION IN BYRON'S POETRY

Ruzibayeva Aziza Kahramanovna

Teacher of the University of Economics and Pedagogy

Abstract. This article explores the themes of exile and alienation that are prevalent in Byron's poetry. Byron's personal life, marked by self-imposed exile and social exclusion, profoundly influenced his literary works, where he often portrayed an alienated person struggling with loneliness, identity, and longing. Through a detailed analysis of the poet's poems, the study highlights how Byron's attitude to exile goes beyond physical displacement to encompass emotional and psychological separation, reflecting broader Romantic concerns with individuality and freedom.

Keywords: Lord Byron, exile, alienation, romanticism, stranger, identity.

BAYRON SHE'RIYATIDA SURGUN VA BEGONALASHUV MAVZUSI

Ruzibayeva Aziza Kahramanovna

Iqtisodiyot va Pedagogika universiteti o'qituvchisi

Annotatsiya. Ushbu maqola Bayron she'riyatida keng tarqalgan surgun va begonalashuv mavzusini o'rganadi. Bayronning o'zini o'zi majburlagan surgun va ijtimoiy chetlashtirish bilan ajralib turadigan shaxsiy hayoti uning adabiy asarlariga chuqur ta'sir ko'rsatdi, u yerda u ko'pincha yolg'izlik, o'ziga xoslik va sog'inch bilan kurashayotgan begona shaxsni tasvirladi. Adibning she'rlarini batafsil tahlil qilish orqali tadqiqot Bayronning surgunga munosabati jismoniy ko'chishdan tashqariga chiqib, hissiy va psixologik ajralishni qanday qamrab olishini, individuallik va erkinlik bilan bog'liq kengroq romantik tashvishlarni aks ettirishini ta'kidlaydi.

Kalit so'zlar: Lord Bayron, surgun, begonalashuv, romantizm, begona, o'ziga xoslik.

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Introduction. Lord Byron stands as a quintessential figure of Romanticism, not only for his literary genius but also for the vivid reflection of his tumultuous personal experience within his poetry. Exile and alienation are recurrent themes, shaped by his voluntary departure from England amidst scandal and his lifelong sense of detachment. His poetry often explores the paradox of the exile as both a victim and a defiant rebel, navigating the tension between societal rejection and self-discovery. This article examines the thematic significance of exile and alienation in Byron's major works, revealing how these motifs articulate his complex identity and resonate with the broader Romantic preoccupation with freedom and the self.

Main part. Exile and alienation come forth as some of the most striking themes within the poetry of Lord Byron, one of the most characteristic figures of Romanticism. Byron's scandalous personal life, featuring self-imposed exile and perpetual estrangement from his social circles, significantly influenced the work he produced. Byron's concept of exile, however, exceeds the limits of mere physical absence from one's homeland; he applies the term to a strong emotional and psychic alienation both from society and from the self. The following

essay considers how exile and alienation function in Byron's poetry and their implications for identity, freedom, and the Romantic imagination [1].

Byron's own life was emblematic of exile: his scandalous behavior and political radicalism led him to leave England in 1816, never to return, which informed much of his later work. This personal removal is evidently reflected in poems such as *Childe Harold's Pilgrimage*, wherein the protagonist wanders across foreign lands, personifying the picture of an exile [2]. The first canto of the poem, that expresses weariness and disillusionment on the part of the wanderer, reflects his alienation not only from society but also his spiritual loneliness. The figure of the "Byronic hero" symbolizes the broader Romantic ideal of the individual being alone, cut off from society, yet deeply reflective and defiant [3].

Alienation in Byron's poetry has a psychological dimension, too. It is by now famously the case that the Byronic hero possesses a complex inner life marked by contradiction: pride and vulnerability, cynicism and idealism. For instance, in *Manfred*, the protagonist's existential torment and refusal to conform to either societal or supernatural authority instill in the reader an engagement with alienation as an internal state [4]. It is an isolation self-imposed, yet anguished, epitomizing the Romantic trope of the misunderstood genius suffering emotional and moral exile. Byron, through such characters, questions notions of belonging and challenges conventional wisdom on human connection.

Exile and alienation come across with nuance and irony in *Don Juan*, another of Byron's masterpieces. In contrast to his other, dark and brooding heroes, the protagonist in *Don Juan* shows more playfulness but nonetheless suffers from a form of alienation-social and emotional-from the societies he encounters across Europe. The episodic nature of the poem reinforces the restless motion of exile; at the same time, satire questions acceptable mores and societal superficiality regarding acceptance. Here, alienation occurs not just through dislocation but from within the complex dynamics and hypocrisy of cultural encounter and the performance of identity [5].

Byron's linguistics themselves reinforce the alienation theme. The conversational and frequently self-reflexive resonances in his tone create a distancing between narrator and reader and underscore the outsider status of the poet. This narrator persona often remarks on his own marginality and invites his audience to witness his isolation. Such meta-poetic moments, highlighting the artifice involved in constructing personal and poetic identity, underscore the inescapable nature of exile as both condition and theme. Furthermore, Byron's idealization of exile is inextricably linked with the political and historical context of his time. The Romantic period, one filled with revolutionary ferment and dissolving authority, afforded unique conditions that nurtured such themes of displacement and rebellion. Byron himself, through involvements in various political causes most notably the call for Greek independence, evidences a devotion to freedom perhaps inseparable from his poetic considerations on exile. Often, his work frames exile as resistance-an act of volitional alienation asserting autonomy against repressive social structures [6]. The theme of exile is more profoundly evidenced in the geographic settings of Byron's poetry. It is travel to the most remote or exotic places-Italy, Greece, the Alps-that serves metaphorically for inner journeying as much as physical wandering. Such landscapes provide a backdrop for solitude and reflection, enabling the poet and his characters to confront their alienation head-on. Yet, despite the beauty of these places,

the sense of not belonging persists, suggesting the inescapable nature of exile in the human condition as conceived by Byron.

Equally important, Byron's treatment of exile and alienation is imbued with a critique of society. His work continually reveals hypocrisy, corruption, and cruelty in social conventions that exclude and marginalize individuals who do not fit conventional molds. This opens up the theme from the personal to a more universal statement on social injustice. Byron therefore raises exile from a personal tragedy to a social protest, and his poetry becomes relevant from both a literary and a political point of view.

Lastly, the work Byron did on exile and alienation has had a lasting impact on literature and culture. The archetype of the Byronic hero became very important for later writers when it came to questions of identity, rebellion, and exclusion from society. Exile remains topical in his poetry because of this multi-layeredness of man's loneliness not only as a loss but also as a possible source of insight and strength. The themes of exile and alienation remain central to Lord Byron's poetry, determining the uniqueness of his works against the background of his biography and the general spirit of Romanticism. Byron captures the paradoxes of human freedom, identity, and belonging by intensely depicting a single figure who struggles to be torn away from society and himself. His poetry rises above the physical aspect of exile to probe deep emotional and existential states of alienation, thus giving a powerful voice to the literary tradition of depicting the outsider's experience.

Byron's notion of exile is inextricably tied to his self-imposed alienation, very indicative of his elaborate personality and the struggle for independence. Unlike those characters who face exile owing to external factors, Byron's heroes sometimes choose isolation to assert their individuality and moral superiority. This could be viewed as a rejection of societal hypocrisy and mediocrity for the sake of inner freedom and intellectual independence at the cost of loneliness and suffering [7]. In *The Giaour*, Byron dramatizes exile in terms of cultural and religious conflict. The protagonist is a Christian living under Ottoman rule, whose exile becomes the very potent symbol of cultural dislocation and spiritual estrangement. The fractured narrative and changing perspectives within the poem serve to reinforce the exile's similarly fractured identity, pulled between worlds and unable fully to belong to either. This reveals Byron's interest in the tensions that arise from political and cultural upheaval.

Byron also develops the theme of alienation as part of his personal relationships. His poems often describe how the exile is emotionally isolated, unable to form lasting bonds due to mistrust, pride, or trauma. This emotional distance further depicts existential loneliness on a wider scale. In *Darkness*, Byron develops this theme on a cosmic scale, depicting a human world without any human contact and hope, in which alienation is not an individual fate but a universal human condition. First-person narrative enhances the immediacy of alienation, wherein the readers are placed into intimate contact with the subjective experience of exile. This technique makes the tone confessional, with an element of autobiography interlaced within fiction. Byron's narrators often express their torment, bitterness, and disillusionment while inviting empathy that stops short of emotional closeness. This complicated narrator position urges the readers to confront the painful contradictions of the byronic self. Byronic interest in exile also runs parallel to Romanticism's greater valorization of the figure of the outsider and the rebel. The figure of exile personifies resistance to social consensus and the constraints of human arrangements. Byron complicates this image still further by presenting

the suffering of exile as inextricable from his heroic status. Alienation is hardly a social circumstance but is a state that leads to profound insight and tragedy, making the exile both a victim and a figure of admiration. Exile is a profound motif in Byron's work, closely related both to his political commitments and his vision of freedom. The close identification of Byron with revolutionary causes and his loathing for tyranny are matched by the presentation of exile as a kind of noble sacrifice. In this respect, there is a moral authority attached to those characters who experience exile for their principles [8], critiquing tyranny and asserting human dignity. This quality extends the theme further, inscribing Byron's poetry into discourses of both personal expression and social critique. Besides, Byron's style, with its emotional intensity, vivid imagery, and dramatic situations, enhances the themes of exile and alienation. The lyrical genius enables one to feel in one's bones the torture and defiance of the protagonist. The contrasts between sublime landscapes and tortured souls, between external adventure and internal struggle, create a dynamic interplay that deepens the emotional resonance of exile.

Conclusion. The theme of exile and alienation in Byron's poetry is central to understanding both the man and his art. His portrayal of the solitary figure, marginalized by society yet rich in inner passion and rebellion, mirrors his own experiences and the spirit of his era. Byron's work elevates exile from mere physical displacement to a profound existential condition, making his poetry a timeless exploration of the human struggle for belonging and self-definition amidst isolation. This enduring theme continues to inspire reflections on freedom, identity, and the costs of social and personal estrangement.

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Tahririyat manzili:

100070. Toshkent shahri, Yakkasaroy tumani, Kichik Beshyog'och ko'chasi, 70/10-uy. Elektron manzil:

scienceproblems.uz@gmail.com

Bog'lanish uchun telefon:

(99) 602-09-84 (telegram).