

SCIENCE
PROBLEMS.UZ

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Актуальные проблемы социальных и гуманитарных наук

Ijtimoiy-gumanitar fanlarning dolzarb muammolari

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2025

SCIENCEPROBLEMS.UZ

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DOLZARB MUAMMOLARI**

№ S/11 (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*Rahmankulova Adolat Xushbakovna*

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POLITICAL EXILE AND PERSONAL IDENTITY IN LORD BYRON'S LIFE AND WORK

Ruzibayeva Aziza Kahramanovna

Teacher of the University of Economics and Pedagogy

Abstract. This article examines the role of political exile and his personal identity in the life and work of Lord Byron. The article examines Byron's political views, the political ban and exile in his life, and how these factors influenced his work. Byron's inner experiences during political exile, his struggle for freedom and justice, and his unique personality as a romantic poet are analyzed. This study shows that political and personal factors played an important role in the formation of Byron as a great creator.

Keywords: Lord Byron, political exile, personal identity, creativity, political prohibition, freedom, romanticism, inner experiences, justice, political struggle.

LORD BAYRON HAYOTI VA IJODIDA SIYOSIY SURGUN VA SHAXSIY O'ZIGA XOSLIK

Ruzibayeva Aziza Kahramanovna

Iqtisodiyot va Pedagogika universiteti o'qituvchisi

Annotatsiya. Ushbu maqola Lord Bayronning hayoti va ijodida siyosiy surgunning o'rni hamda uning shaxsiy o'ziga xosligini tadqiq qiladi. Maqolada Bayronning siyosiy qarashlari, uning hayotidagi siyosiy taqiq va surgun holatlari, shuningdek, bu omillarning uning ijodiga qanday ta'sir ko'rsatgani yoritiladi. Bayronning siyosiy surgun vaqtida yuzaga kelgan ichki kechinmalari, erkinlik va adolat uchun kurashi, shuningdek, uning romantik shoir sifatidagi noyob shaxsiyati tahlil qilinadi. Mazkur tadqiqot Bayronning buyuk ijodkor sifatida shakllanishida siyosiy va shaxsiy omillarning muhim ahamiyatga ega ekanligini ko'rsatadi.

Kalit so'zlar: Lord Bayron, siyosiy surgun, shaxsiy o'ziga xoslik, ijod, siyosiy taqiq, erkinlik, romantizm, ichki kechinmalar, adolat, siyosiy kurash.

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Introduction. Lord Byron is considered one of the most mysterious and influential spirits of the Romantic Age, not only because of the innovative poetry he wrote but also due to his life in the period of political exile. His work and personality are closely related to the condition of being ostracized and politically alienated. Byron's exile was more than a physical removal from his homeland; it was a deep catalyst that formed his perception of the world, creativity, and self-concept. Byron navigates the complications of rejection, political turmoil, and liberation in his writings, which reflect a rare combination of defiance, vulnerability, and a relentless pursuit for meaning and justice. The understanding of the impact that political exile has had on Byron provides an important insight into the development of his literary genius, how displacement was at the roots of his identity as an individual and as an artist.

Main part. It is impossible to understand fully Lord Byron's life and literary output without setting his political exile in relation to the formation of his sense of self and creativity.

One of the giants of the Romantic movement, Byron's identity was forged not only through his aristocratic lineage and poetic talent but also through the turbulence of his political estrangement. His exile was a complex, multilayered reality rather than a simple, pure form of geographical dislocation, affecting his worldview and self-concept. The personal scandal and political controversy that forced him out of England made his exile a powerful means of investigation into alienation, freedom, and rebellion in his poetry and private life. Linked intrinsically with his evolving identity as a poet and political figure, his exile points out the inseparability of his personal and political realities.

Byron's political exile officially started after serious public scandals and debts, aided by his loud radicalism, made his situation in England impossible. This self-imposed exile was a reaction to conservative social norms and rigid political structures which did not put up with his progressive views or personal lifestyle. On the whole, exile to continental Europe—initially Italy and later Greece—provided a physical and ideological space where he could remake himself free of the judgment and restraints of English society. Noticeably, Byron's renunciation of England coincided fully with the acceptance of political causes across Europe, such as the Greek War of Independence, to which he died so famously. Thus, exile functioned as a symbolic renunciation of his country's limitations and affirmation of his broader humanitarian commitments.

Examining Byron's major works, one shall see that exile and identity are irrevocably intertwined. Works such as *Childe Harold's Pilgrimage* ring through with the themes of wandering, disenchantment, and ironic heroism that reflect Byron's standing as a marginalized figure. The protagonist's journey across lands signifies Byron's physical and emotional voyage through exile. The image of that proud yet melancholy solitary wanderer embodies the Romantic ideal of the alienated genius: shaped by societal rejection and at once rejecting it. Exile in Byron's poetry stops being a place but a mental condition; a state of mind questioning belonging and selfhood, revealing the deep personal impact of his dislocation.

Byron's exile also catalyzed an intense interrogation of identity that went beyond politics into questions of morality, sexuality, and personal freedom. His flamboyant lifestyle and defiance of conventional norms challenged Victorian-era boundaries, further adding to his controversial reputation. Exile granted Byron a degree of anonymity and liberation in which he could explore these facets of his identity with greater brazenness. The creation of complex, often scandalous characters in works such as *Don Juan* reflects the negotiation between public image and private desires, an ongoing tension heightened by the distancing effect of exile. This duality deepens the understanding of exile, not merely as punishment or loss, but more precisely as the paradoxical liberation of the self [1].

Byron's commitment, in particular, to the Greek Revolution—an enduring political cause of his era—throws into bold relief how exile expanded his identity from that of a disaffected aristocrat to a participant actively engaged in politics and a symbol of resistance. He used his celebrity and resources to support the Greek cause, intertwining his personal identity with that of a revolutionary volunteer. His death in Greece sealed his image as a martyr figure, fully epitomizing the Romantic paradigm of the artist who sacrifices in the cause of freedom and justice. In this respect, exile served not only as a mode of alienation but as a crucible for the birth of an identity politicized and crossing national borders [2].

The psychological element of exile in Byron's life is crucial for any explanations of the contradictory sides of his character. Exile resulted in solitude and melancholy, which Byron articulated with unusual openness in his letters and journals. He veered between moments of megalomania and depression, between idealism and cynicism, embodying the Romantic conflict of the self torn between aspiration and alienation. His poetry, so inlaid with introspection and self-questioning, captures this internal struggle, making exile a symbolic state of mind as much as a physical reality. The profound psychological effect emphasizes how exile shaped Byron's identity cohesion, pushing him toward the extreme poles of creativity and self-annihilation. The global impact of Byron's exile on his literary stature cannot be overstated. As he moved through the cultural centers of Europe, Byron immersed himself in a transnational dialogue about nationalism, liberty, and artistic freedom [3]. His exile facilitated new connections with intellectuals, artists, and revolutionaries that enriched his understanding of political upheaval and human rights. This broadened perspective deeply influenced his later works, which increasingly reflect a cosmopolitan concern for oppressed peoples beyond England. Byron's role as an exile poet transformed him into an international symbol of resistance against tyranny, greatly enhancing his literary stature and political significance well beyond his homeland. His legacy as a refugee of personal scandal thus evolved into that of a revolutionary icon, embodying Romantic ideals of liberty and heroic struggle [4].

Byron's exile also foregrounded the performative aspects of his identity, both in life and literature. He was acutely aware of how his status as an exile contributed to his public image, adopting a persona that exploited the Romantic archetype of the "Byronic hero"—an alienated, rebellious figure marked by melancholy and defiance. This self-fashioning was a conscious response to his exile, allowing Byron to control the narrative around his scandal and political dissent. His autobiographical poetry blurs the line between Byron the man and Byron the myth, creating a complex feedback loop in which exile reinforced his fame and crafted a new, almost legendary identity. This performativity reveals how exile can compel a renegotiation of the self, transforming marginalization into a form of charismatic authority.

The intersection of Byron's sexual identity and exile further complicated his personal narrative. His rumored bisexuality and defiant questioning of convention made him a target for social censure in England, driving much of his self-imposed exile. Away from Victorian prudery, his time abroad allowed a freer exploration of his desires, which is subtly reflected in the fluidity of gender and sexuality in his writings. This dimension of exile highlights the way political and personal marginalizations intersect, allowing Byron to live on the fringes of societal norms while exploring identity more openly. His nuanced portrayal of love and passion complicates the traditional Romantic hero mold, offering an early challenge to rigid identity categories that marks his work as ahead of its time [5].

On a philosophical level, Byron's exile spurred a deep existential questioning that permeates his later poetry and prose. The displacement from his homeland forced Byron to confront questions of belonging, mortality, and the nature of heroism. This internal exile paralleled his external one, as his poetry reveals an ongoing struggle with alienation and the search for meaning in a fractured world. Through characters that wrestle with fate, destiny, and loss, Byron articulates the universal condition of exile as a state of being estranged from everything familiar, yet driven by an unstoppable urge for self-definition. This existential dimension makes Byron's work resonate across centuries, capturing a timeless human

predicament shaped by political and personal rupture. The influence of Byron's exile extended into the broader political context of Europe, where he became both a participant and symbol in revolutionary movements. His support for Greek independence, culminating in his death in Missolonghi, symbolizes the ultimate fusion of personal exile, political commitment, and artistic identity. Byron's sacrifice elevated him to martyr status and inspired later generations of poets and fighters for national and individual freedom alike. His life story demonstrates the potential for political exile to transcend personal hardship, evolving into a powerful force for social change and collective memory. This connection between exile and activism underscores Byron's place not only as a literary figure but as a transnational icon of liberty.

Finally, Byron's complex relationship with exile makes his legacy particularly relevant in today's globalized world, where issues of displacement, nationalism, and identity remain pressing. His life and work invite reflection on how exile—whether forced or chosen—reshapes individual identity and artistic expression. Byron's experience shows that exile, while often painful, can provoke profound self-discovery and catalyze cultural and political engagement. The persistent relevance of his poetry and persona attests to exile's enduring role in shaping human creativity and political consciousness, confirming Lord Byron as a timeless emblem of the conflicts and possibilities that arise when personal identity intersects with political estrangement.

Equally important, though, are the social consequences of Byron's exile. Removed from patronage and privilege among the English aristocracy, Byron had to recalculate his position within Italy and Greece's new social and cultural milieus. Interacting with exiles, artists, and other revolutionaries helped build a cosmopolitan identity that challenged the parochialism of his native England. Yet this also entailed the continuous negotiation with the feelings of displacement and cultural estrangement. Byron's writings reflect this tension—the exile could be celebrated as an opportunity, but it was also a burden, a space where personal reinvention was possible, yet complicated by continued alienation and loneliness. Despite the tragedy and difficulty of exile, it is also the case that Byron's experience widened his literary horizons and deepened his investment in Romanticism as an ideal. His poetry and personality became synonymous with those themes of freedom, rebellion, and outsiderdom that underpin the movement. Byron's personal case dramatizes broader cultural currents during this time, whereby Romanticism as a whole often celebrated figures of marginality, misunderstanding, and political oppression. To this extent, Byron's life and art represent the way in which exile can provide a strong base for artistic expression and individual adjustment rather than mere ostracism or loss. In sum, Lord Byron's political exile proves to be the defining force that shaped his identity and literary legacy. It was through exile that Byron confronted the challenges of alienation, reset his sense of self, and came to political activism in ways that would bear heavily on his poetry and public persona. His experience serves to illustrate the inextricable bond between political displacement and personal identity, proving that exile can be at once a site of suffering and a catalyst for creative and ideological renewal. The life and work of Byron continue to offer rich insights into the ways that political exile affects not only the body but also the soul of an artist and reaffirm the enduring power of literature to transform personal adversity into collective meaning.

Conclusion. Political exile in Lord Byron's life presents an inseparable linkage between external circumstances and the inner self. It is not only a consequence but also a constituent

element to forge his personal identity and enrich his literary legacy. In exile, Byron contended with alienation, freedom, and resistance, which spoke volumes to his poetry and public persona. His case underlines in strong terms how political and social forces are capable of shaping an artist's work and sense of self. Byron's ability to transform personal and political displacement into a universal expression of human emotion and struggle ensures his enduring relevance and exposes a complex interplay between political exile and identity.

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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).