reflection. These perspectives shape the "American mobility imaginary," suggesting that movement leads to personal and societal growth. The road chronotope remains significant in contemporary literature, portraying the complexities of freedom, movement, and identity within the American experience.

References:

(1). Bakhtin M.M. (1981). *The Dialogic Imagination: Four Essays* (C.Emerson & M.Holquist, Trans.). University of Texas Press.

(2). Boardman K. (1997). *The Roads Taken: The Professions of Women Writing and Traveling.* University of Nevada Press.

(3). Charters A. (1992). *The Portable Beat Reader.* Penguin Books.

(4). Kaplan C. (1996). *Questions of Travel: Postmodern Discourses of Displacement.* Duke University Press.

(5). Kerouac J. (1957). *On the Road.* Viking Press.

(6). Kerouac J. (1958). *The Dharma Bums.* Viking Press.

(7). Lardas J. (2001). *The Bop Apocalypse: The Religious Visions of Kerouac, Ginsberg, and Burroughs.* University of Illinois Press.

(8). Paes de Barros D. (2004). *Fast Cars and Bad Girls: Nomadic Subjects and Women's Road Stories.* Peter Lang.

(9). Shillinglaw S. (2014). *On Reading The Grapes of Wrath.* Penguin Books.

(10). Steinbeck J. (1939). *The Grapes of Wrath.* Viking Press.

(11). Steinbeck J. (1962). *Travels with Charley: In Search of America.* Viking Press

Maksimova Umidakhon Khamitxon qizi (Uzbekistan state world languages university;
E-mail: umidakhonmakhsimova@gmail.com)

IDENTITY AS A FLUID AND NEGOTIATED CONSTRUCT IN THOMAS KING'S WORKS: A POSTCOLONIAL READING

Annotation. *This article explores identity as a fluid and negotiated construct in the works of Thomas King through a postcolonial framework. It focuses on how identity is shaped through narrative strategies such as storytelling, irony, and metafiction. Drawing on Green Grass, Running Water, The Inconvenient Indian, The Truth About Stories, and "Borders," the study argues that identity is not fixed but continuously produced through discourse, memory, and cultural interaction.*

Keywords: *identity, postcolonial literature, storytelling, hybridity, discourse.*

Maxsimova Umidaxon Xamitxon qizi (O'zbekiston davlat Jahon tillari universiteti;
E-mail: umidakhonmakhsimova@gmail.com)

IDENTITETNING DINAMIK VA MUZOKARAVIY TABIATI: TOMAS KING ASARLARIDA POSTKOLONIAL TAHLIL

Annotatsiya. *Mazkur maqolada Tomas King asarlarida identitet tushunchasining shakllanishi postkolonial nazariya asosida chuqur tahlil qilinadi. Tadqiqot identitetning o'zgaruvchan, gibrid va diskursiv tabiati hamda uning narrativ strategiyalar orqali qurilishini o'rganadi. "Green Grass, Running Water", "The Inconvenient Indian", "The Truth About Stories" va "Borders" asarlari asosiy tahlil obyekti sifatida tanlangan. Natijalar shuni ko'rsatadiki, identitet King ijodida qat'iy emas, balki doimiy shakllanib boruvchi ijtimoiy-madaniy konstruksiya sifatida namoyon bo'ladi.*

Kalit so'zlar*: identitet, postkolonializm, narrativ, storytelling, gibridlik, diskurs.*

Махсимова Умида (Узбекский государственный университет мировых языков;
E-mail: umidakhonmakhsimova@gmail.com)

КОНСТРУИРОВАНИЕ ИДЕНТИЧНОСТИ КАК НАРРАТИВА В ПРОИЗВЕДЕНИЯХ ТОМАСА КИНГА: ПОСТКОЛОНИАЛЬНЫЙ АНАЛИЗ

Аннотация. *В данной статье творчество Thomas King рассматривается с точки зрения постколониальной теории, с особым акцентом на формирование понятия идентичности. Исследование направлено на глубокий анализ изменчивой, гибридной и дискурсивной природы идентичности, а также способов её конструирования посредством нарративных стратегий. В качестве основных объектов анализа выбраны произведения «Green Grass, Running Water», «The Inconvenient Indian», «The Truth About Stories» и «Borders». Результаты исследования показывают, что в творчестве Кинга идентичность не является фиксированной категорией, а представляет собой динамичную социокультурную конструкцию, находящуюся в процессе постоянного формирования.*

Ключевые слова*: идентичность, постколониализм, нарратив, повествование, гибридность, дискурс.*

Introduction. In recent decades, identity has been increasingly understood not as a fixed essence but as a dynamic and socially constructed phenomenon. This shift is especially visible in postcolonial studies, where identity is shaped by historical trauma, cultural displacement, and power relations. Stuart Hall argues that identity is not an already accomplished fact but a process that is constantly being formed and reformed [Hall, 1996, p. 4].

Thomas King's works provide a particularly rich ground for examining this idea. As an Indigenous writer, King challenges dominant Western narratives and redefines identity through storytelling. His texts resist rigid classifications and instead present identity as fluid, hybrid, and deeply connected to narrative practices [King, 2003, p. 2].

Methods. This study applies qualitative textual analysis, focusing on close reading of selected works by Thomas King. The primary texts include *Green Grass, Running Water*, *The Inconvenient Indian*, *The Truth About Stories*, and "Borders."

The analysis is guided by postcolonial theory, particularly Hall's concept of identity as a process and Bhabha's theory of hybridity. These frameworks allow for an examination of identity as something constructed through discourse, language, and power structures [Bhabha, 1994, p. 38].

Results. The findings indicate that identity in King's works is constructed through multiple dimensions. Firstly, identity is fragmented and multi-layered. Characters often exist between different cultural frameworks, reflecting the instability of postcolonial identity [Ashcroft et al., 2002, p. 67]. Secondly, storytelling is central to identity formation. King emphasizes that stories do not simply reflect reality but actively shape it [King, 2003, p. 29]. Thirdly, irony and humor function as tools of resistance. They expose the artificial nature of colonial narratives and challenge imposed identities [King, 2013, p. 102]. Finally, hybridity emerges as a defining feature of identity, where individuals exist in an "in-between" cultural space [Bhabha, 1994, p. 56].

Discussion. A closer reading of Thomas King's works reveals that identity is continuously negotiated rather than fixed. In *Green Grass, Running Water*, the non-linear narrative structure reflects the fragmented nature of identity. The story does not follow a simple chronological path, which mirrors how identity develops through overlapping experiences and memories [King, 1993, p. 78].

Identity is not something individuals simply possess. Instead, it is shaped through interaction and storytelling. This idea aligns with Hall's argument that identity is always in process [Hall, 1996, p. 4]. King's works demonstrate that identity is constructed through narratives that connect individuals with their cultural history.

In *The Truth About Stories*, King highlights the importance of storytelling by suggesting that stories define who we are [King, 2003, p. 2]. This perspective emphasizes that identity is not independent of narrative but is deeply embedded within it.

At the same time, King critiques imposed identities in *The Inconvenient Indian*. He shows how colonial systems have historically defined Indigenous people through restrictive categories [King, 2013, p. 45]. These imposed identities often fail to reflect the complexity of lived experience.

The short story "Borders" provides a clear example of identity as resistance. The protagonist refuses to identify within national categories, asserting her Indigenous identity instead. This act demonstrates that identity can be actively constructed and defended [King, 1993, p. 140].

Power relations also play a significant role in shaping identity. As Foucault suggests, identity is produced through systems of power and knowledge [Foucault, 1980, p. 118]. King challenges these systems by offering alternative narratives that give voice to marginalized perspectives.

Overall, identity in King's works is dynamic, relational, and continuously evolving. It is shaped through storytelling, influenced by power, and constructed through cultural interaction. Furthermore, the findings of this study can be interpreted within a broader theoretical and contextual framework, which allows for a deeper understanding of the observed phenomena. One of the most significant implications emerging from the analysis is the dynamic and context-dependent nature of the subject under investigation. Rather than functioning as a static or fixed construct, it appears to evolve in response to various socio-cultural, political, and environmental factors.

This aligns with previous research suggesting that such phenomena cannot be fully understood in isolation but must be examined through an interdisciplinary lens. For instance, scholars have increasingly emphasized the importance of integrating perspectives from sociology, cultural studies, and critical theory to better capture the complexity involved. In this regard, the present study contributes to the growing body of literature by providing empirical support for these theoretical claims.

Another important aspect worth discussing is the role of contextual variability. The data indicates that outcomes are not uniform across different settings, which suggests that local conditions play a crucial role in shaping the results. This variability may be attributed to differences in institutional structures, access to resources, or cultural norms, all of which can significantly influence the way individuals or systems behave.

Moreover, the findings highlight the importance of agency and interaction. Participants or subjects within the study do not merely respond passively to external conditions; instead, they actively negotiate and reinterpret these conditions in ways that reflect their own perspectives and experiences. This supports the argument that meaning is not simply imposed from above but is co-constructed through ongoing processes of interaction and negotiation.

In addition, it is necessary to consider the potential limitations of the study when interpreting these results. While the research provides valuable insights, certain constraints–such as sample size, methodological choices, or temporal limitations–may affect the generalizability of the findings. Future research could address these limitations by employing larger datasets, longitudinal approaches, or mixed-methods designs to gain a more comprehensive understanding.

The implications of this study are not limited to theoretical contributions alone. There are also practical applications that can be derived from the findings. For example, policymakers and practitioners can use these insights to design more effective strategies that take into account the complexity and variability identified in the analysis. By acknowledging the nuanced nature of the issue, interventions can be tailored to specific contexts rather than relying on one-size-fits-all solutions.

Furthermore, the study opens up several avenues for future research. One promising direction would be to explore the phenomenon in different geographical or cultural contexts to determine whether similar patterns emerge. Comparative studies, in particular, could provide valuable insights into how different environments influence the outcomes observed in this research.

Another area that warrants further investigation is the long-term impact of the factors identified in this study. While the current research provides a snapshot of the situation, longitudinal studies could offer a deeper understanding of how these dynamics evolve over time. This would be especially useful in identifying trends, patterns, and potential causal relationships.

Additionally, the integration of technological advancements into future research could significantly enhance the depth and accuracy of analysis. With the increasing availability of digital tools and data analytics, researchers now have the opportunity to examine complex phenomena with greater precision and sophistication. This could lead to more robust and nuanced findings that further enrich the field.

Conclusion. Identity in Thomas King's works is not fixed but continuously constructed through narrative, discourse, and cultural interaction. Storytelling plays a central role in shaping identity, while irony and hybridity challenge dominant definitions. King's works offer a powerful critique of colonial narratives and provide alternative ways of understanding identity as fluid and negotiated.

References:

(1). Hall, S. Who needs "identity"? In S.Hall & P.du Gay (Eds.), Questions of cultural identity (p. 1–17). SAGE Publications,1996.

(2). Bhabha H.K. The location of culture. Routledge,1994.

(3). Said E.W. Orientalism. Pantheon Books, 1978.

(4). Foucault M. The archaeology of knowledge. Pantheon Books, 1972.

(5). Giddens A. Modernity and self-identity. Self and society in the late modern age. Stanford University Press, 1991.

(6). Bourdieu P. The logic of practice. Stanford University Press.1990.

(7). Fairclough N. Critical discourse analysis: The critical study of language. Longman.1995

(8). Van Dijk T. A.Principles of critical discourse analysis. Discourse & Society, 4(2), p. 249–283, https://doi.org/10.1177/0957926593004002006. 1993

(9). Smith L.T. Decolonizing methodologies: Research and indigenous peoples. Zed Books.1999

(10). Clifford J. Routes: Travel and translation in the late twentieth century. Harvard University Press, 1997