

**ARTISTIC INTERPRETATION OF TOTALITARIANISM AND PERSONAL
FREEDOM IN THE WORKS OF GEORGE ORWELL AND ABDULHAMID
CHULPAN**

Temirov Navro'zbek Ulug'murot o'g'li

Independent researcher of Samarkand State Institute of Foreign Languages

<https://orcid.org/0009-0002-8439-7465>

navrozbek.temirov9077@gmail.com

Samarkand, Uzbekistan

Abstract: This article analyzes the artistic interpretation of issues of totalitarianism and personal freedom in the works of George Orwell and Abdulhamid Chulpan based on comparative literary studies. The study highlights the impact of the totalitarian regime on human consciousness, language, and social life through the example of Orwell's dystopian and satirical works. In Chulpan's work, the national, spiritual, and spiritual aspects of the idea of freedom are revealed. Furthermore, the internal and external manifestations of personal freedom, their artistic expression, and intercultural differences are analyzed on a scientific basis. The research results are of great importance in revealing the socio-philosophical essence of literature.

Keywords: totalitarianism, individual freedom, artistic interpretation, comparative literature, ideology.

Introduction

XX century world and Uzbek literature is distinguished by its artistic interpretation of the complex relationship between man and power. Especially during the reign of totalitarian regimes, literature became an important means of reflecting issues such as political pressure, ideological control, and the restriction of personal freedom in society. Totalitarianism is a political system where state power seeks to establish total control over all spheres of social life, where personal freedom is severely restricted, a single ideology prevails, and alternative opinions are suppressed. In such conditions, a person's ability to think independently and express themselves freely faces serious obstacles. Personal freedom means the right of a person to independently choose their own thoughts, beliefs, behavior, and life path. It is associated not only with the absence of external constraints but also with a person's internal independence and the ability to make a conscious choice. Personal freedom is regarded as one of the important indicators of societal progress, as it stimulates creativity, freedom of thought, and social activity.

The works of the English writer George Orwell and the representative of Uzbek literature Abdulhamid Chulpan deeply reflect the artistic interpretation of these concepts. In their works, the influence of the totalitarian regime on the human psyche, the internal contradictions of the individual, and the desire for freedom are expressed through various artistic means. In this regard, analyzing the relationship between totalitarianism and personal freedom based on literary texts is of great importance in understanding the socio-philosophical essence of literature.

Literature Review

Issues of totalitarianism and personal freedom have been extensively studied as one of the central problems of XX century socio-political thought. The theoretical foundations of these concepts were formed primarily within the framework of political philosophy and historical research, and subsequently became an important object of analysis in literary

studies. In particular, in her work “The origins of totalitarianism”, Hannah Arendt interprets totalitarianism as a new type of political system, explaining its main features through ideological absolutism, mass control, and the politicization of private life⁷¹. According to Arendt, the totalitarian system seeks to destroy human individual consciousness, which leads to a fundamental restriction of personal freedom. The issue of the artistic expression of totalitarianism and its impact on human thinking has been studied by many researchers using the work of George Orwell as an example. In particular, Orwell’s works “1984” and “Animal Farm” reveal the manipulative nature of political power by depicting the model of totalitarian society in an allegorical and dystopian form. Analyzing Orwell’s work, researcher Raymond Williams notes that special attention in his works is paid to the mechanisms of mind control through language and discourse⁷². This aspect allows for the interpretation of totalitarianism not only as a political phenomenon but also as a linguistic and cultural one.

The concept of personal freedom is widely covered within the framework of liberal philosophy, and the concepts of “positive” and “negative” freedom put forward by Isaiah Berlin serve to deeply understand this issue. According to Berlin, negative freedom is the absence of external interference, while positive freedom is determined by a person’s ability to consciously manage their own life⁷³. This approach serves as a methodological basis for analyzing the degree of internal and external freedom of characters in literary texts.

In Uzbek literary criticism, the work of Abdulhamid Chulpan is studied in close connection with the ideas of national revival and personal freedom. In particular, literary scholar Naim Karimov, analyzing Chulpan’s works, emphasizes that motifs of national identity, spiritual freedom, and the struggle against social oppression occupy a leading place in them⁷⁴. Chulpan’s novel “Night and Day” is distinguished by the fact that it reveals the contradictions between the individual and society through a realistic image. Also, in modern literary studies, issues of totalitarianism and freedom are studied on the basis of discursive and cultural approaches. Michel Foucault analyzes the relationship between power and knowledge, revealing hidden forms of control mechanisms⁷⁵. Based on his theory, the analysis of literary texts allows for the identification of subtle and indirect expressions of totalitarian thinking.

Methodology

Comparative literary criticism, discursive and contextual analysis methods were used comprehensively in this study. In particular, in the works of the English writer George Orwell and the Uzbek writer Abdulhamid Chulpan, the artistic expression of the problem of totalitarian thinking and personal freedom was analyzed based on a comparative-typological approach. In the course of the research, the system of images within the text, symbolic means, stylistic units, and linguopoetic elements that reveal the author’s position were studied through discourse analysis. Also, using the historical-contextual method, the content of the artistic interpretation was explained, taking into account the period of creation of the works, the socio-political environment and the worldview of the authors. As a result, the mechanisms of expression of the concepts of totalitarianism and freedom through literary texts were systematically revealed.

⁷¹ Hannah Arendt H. *The Origins of Totalitarianism*. – New York: Harcourt, Brace & Company, 1951. – P. 323–325.

⁷² Raymond Williams R. *Orwell*. – London: Fontana Press, 1971. – P. 54–58.

⁷³ Isaiah Berlin I. *Four Essays on Liberty*. – Oxford: Oxford University Press, 1969. – P. 121–131.

⁷⁴ Naim Karimov N. *Cho’lpon*. – Toshkent: Ma’naviyat, 2003. – B. 145–152.

⁷⁵ Michel Foucault M. *Discipline and Punish: The Birth of the Prison*. – New York: Vintage Books, 1977. – P. 195–202.

Results And Discussion

The artistic expression of totalitarianism in literature is manifested primarily through the disclosure of mechanisms for controlling human consciousness, reconstructing reality, and restricting personal freedom. This aspect is particularly evident in George Orwell's novel "1984". In the work, the transformation of language into a political instrument - the narrowing of the scope of thought through Newspeak - is depicted as a central tool of totalitarian control. For example, the novel says: "The Party told you to reject the evidence of your eyes and ears. It was their final, most essential command"⁷⁶. This passage demonstrates the denial of objective truth and the introduction of artificial ideological "truth" in its place. This means the elimination of the most important form of personal freedom – the right to independent thinking. Also, the image of Winston Smith expresses the internal contradictions of a person living in a totalitarian system. His secret diary-keeping is not a simple act of writing, but a form of internal resistance implemented to preserve free thought. This aspect is in harmony with the theory of power and discourse put forward by Michel Foucault, which emphasizes that power shapes human consciousness through language and knowledge⁷⁷.

Orwell's "Animal Farm" expresses the formation and evolution of totalitarianism in an allegorical style. The idea of equality initially put forward in the work gradually breaks down, and a new ruling layer emerges. The famous phrase – "All animals are equal, but some animals are more equal than others"⁷⁸ – is a vivid example of ideological manipulation, reflecting the distortion of truth and the "normalization" of social injustice through language. This process is also explained by Raymond Williams in his evaluations of Orwell's work as an organic connection between language and power⁷⁹.

In Uzbek literature, the work of Abdulhamid Chulpan is distinguished by its coverage of the problem of personal freedom in a national and social context. Her novel "Night and Day" reveals through a realistic image the human desire for inner freedom amidst social inequality, the fate of women, and moral pressure. Through the portrayal of Zebi, the work demonstrates an individual's compulsion to conform to social norms and their internal dissatisfaction. For example, in scenes depicting the protagonist's psychological experiences, the fact that he is deprived of the opportunity to choose his own destiny is expressed with deep drama⁸⁰.

The idea of freedom also occupies a central place in Chulpan's poetry. In his poems, the lyrical hero is often depicted through motifs of self-awareness, spiritual freedom, and inner resistance against social oppression. For example, in the lines of "Buzilgan o'lka" ("Broken country") the decline of society and the mental suffering of a person are expressed interconnectedly. As literary critic Naim Karimov notes, the idea of freedom in Chulpan's work is inextricably linked to the concept of national revival and the restoration of human dignity⁸¹. For a deeper theoretical understanding of the issue of individual freedom, the concepts of two types of freedom – negative and positive – proposed by Isaiah Berlin are of great importance⁸². While Orwell's works depict the absolute absence of negative freedom, i.e., the possibility of being free from external pressure, Chulpan's work prioritizes positive freedom the process of human self-awareness and achieving inner independence.

⁷⁶ George Orwell G. Nineteen Eighty-Four. – London: Secker & Warburg, 1949. – P. 34–37, 214–216.

⁷⁷ Michel Foucault M. Discipline and Punish: The Birth of the Prison. – New York: Vintage Books, 1977. – P. 170–177, 194–196.

⁷⁸ George Orwell G. Animal Farm. – London: Secker & Warburg, 1945. – P. 112–115.

⁷⁹ Raymond Williams R. Orwell. – London: Fontana Press, 1971. – P. 50–58.

⁸⁰ Abdulhamid Cho'lpon A. Kecha va kunduz. – Toshkent: Sharq, 1991. – B. 85–92, 210–218.

⁸¹ Naim Karimov N. Cho'lpon. – Toshkent: Ma'naviyat, 2003. – B. 140–152.

⁸² Isaiah Berlin I. Four Essays on Liberty. – Oxford: Oxford University Press, 1969. – P. 118–131.

Conclusion

The aforementioned analyses show that although the issues of totalitarianism and personal freedom are addressed in various historical and cultural contexts in the works of George Orwell and Abdulhamid Chulpan, the common idea that unites them is the struggle for human internal and external freedom. In Orwell's works, the totalitarian system is depicted as a global political mechanism through which the processes of controlling human consciousness, manipulating reality, and completely subjugating the individual are revealed. In Chulpan's work, this problem is expressed more in connection with the national social environment, spiritual values, and the internal experiences of the individual. As determined by the analysis, totalitarianism is interpreted in fiction not only as a political system but also as a complex phenomenon affecting the human psyche. Personal freedom is manifested not only as freedom from external restrictions but also as a phenomenon closely linked to the process of internal consciousness and self-awareness. In the works of both writers, the contradiction between freedom and oppression is deeply revealed through language, images, and artistic means. In this regard, the study of this issue from the point of view of comparative literature allows us to determine in what artistic forms general social problems are reflected in different national literatures. This contributes to a deeper understanding of not only the aesthetic but also the socio-philosophical significance of literature.

REFERENCES

1. Abdulhamid Cho'lpon Cho'lpon A. Kecha va kunduz. – Toshkent: Sharq, 1991. – 320 b.
2. George Orwell Orwell G. Animal Farm. – London: Secker & Warburg, 1945. – 112 p.
3. George Orwell Orwell G. Nineteen Eighty-Four. – London: Secker & Warburg, 1949. – 328 p.
4. Hannah Arendt Arendt H. The Origins of Totalitarianism. – New York: Harcourt, Brace & Company, 1951. – 576 p.
5. Isaiah Berlin Berlin I. Four Essays on Liberty. – Oxford: Oxford University Press, 1969. – 172 p.
6. Michel Foucault Foucault M. Discipline and Punish: The Birth of the Prison. – New York: Vintage Books, 1977. – 333 p.
7. Naim Karimov Karimov N. Cho'lpon. – Toshkent: Ma'naviyat, 2003. – 320 b.