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COMPARATIVE LITERARY AND TRANSLATION PERSPECTIVES ON HUMAN AGENCY IN ORWELL AND CHULPAN

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Abstract: This article examines the representation of human agency in the literary works of George Orwell and Abdulkhamid Chulpan from comparative literary and translation perspectives. The study analyzes themes such as freedom, resistance, ideological oppression, and personal dignity through artistic language and symbolism. Special attention is given to the role of translation in preserving stylistic, cultural, and ideological meanings in literary texts. The research highlights similarities and differences in the authors' portrayal of human agency and emphasizes the significance of intercultural literary interpretation.

Keywords: Human agency, comparative literature, translation studies, George Orwell, Abdulkhamid Chulpan.

Introduction

Human agency is considered one of the most important concepts in literary and philosophical studies because it reflects the ability of individuals to think independently, make personal choices, and resist social or political pressure. In literature, the issue of human agency is often connected with themes such as freedom, identity, morality, resistance, and the relationship between the individual and authority. Especially in twentieth-century literature, writers increasingly focused on the psychological and social condition of people living under authoritarian systems, where personal freedom and independent thought were often restricted by ideology and political control. The twentieth century was marked by major historical and political changes, including totalitarian regimes, colonial oppression, censorship, and ideological conflicts. These historical realities strongly influenced literary development in many countries and encouraged writers to express criticism of social injustice and political domination through artistic imagery and symbolism. As a result, literature became an important means of defending human dignity and revealing the destructive consequences of oppression on individual consciousness and society. Themes related to fear, conformity, alienation, and spiritual resistance became central in many literary works of this period.

In English literature, George Orwell is widely recognized as one of the leading writers who exposed the dangers of totalitarianism, political manipulation, and ideological control. His literary works portray societies in which individuals lose freedom under oppressive political systems, while concepts such as truth, memory, and independent thinking become instruments of power. Orwell's creative heritage is valued not only for its political criticism but also for its deep psychological portrayal of individuals struggling against authoritarian domination. Similarly, in Uzbek literature, Abdulkhamid Chulpan occupies a significant place as a representative of the Jadid movement and a defender of national freedom, enlightenment, and spiritual independence. Chulpan's works reflect the social and cultural problems of his time, particularly issues related to colonial influence, national identity, social inequality, and the suppression of personal and cultural freedom. Through emotional imagery, symbolic expression, and realistic description, the writer emphasized the importance of intellectual awakening and human dignity in society.

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Literature Review

The issue of human agency has become one of the central topics in modern literary criticism because literary texts often reflect the relationship between the individual and political or social power. In studies devoted to George Orwell, scholars mainly focus on themes such as totalitarianism, ideological pressure, censorship, and the loss of personal freedom. Bernard Crick states that Orwell's literary worldview was shaped by his opposition to authoritarian systems and his defense of truth and moral responsibility[12]. Similarly, Michael Shelden argues that Orwell portrayed political oppression not only as a social problem but also as a psychological mechanism that destroys human identity and independent thinking[13]. These studies demonstrate that Orwell's works represent human agency through resistance against ideological control.

The literary heritage of Abdulkhamid Chulpan has been widely studied in Uzbek literary criticism, particularly in connection with Jadid literature, national awakening, and spiritual freedom. According to Naim Karimov, Chulpan's works reflect themes of human dignity, enlightenment, and resistance to colonial and political oppression through emotionally expressive language and symbolic imagery[14]. Ozod Sharafiddinov also emphasizes that Chulpan defended intellectual freedom and criticized social injustice in his literary works[15]. Researchers of Jadid literature note that Chulpan combined realism with emotional and symbolic expression to portray the social and spiritual problems of his time[16].

Translation scholars also pay special attention to the preservation of ideological meaning and stylistic features in literary translation. Susan Bassnett explains that literary translation should reproduce both linguistic and cultural meaning of the original text[17]. Lawrence Venuti similarly argues that translators must preserve the stylistic and ideological uniqueness of literary works while adapting them to another linguistic environment[18]. These theoretical approaches are especially important in the translation of Orwell's and Chulpan's works because both writers express complex social and political ideas through artistic language.

Methodology

This research is based on comparative literary analysis and translation studies methodology. The comparative method was used to identify similarities and differences in the representation of human agency, freedom, and ideological oppression in the works of George Orwell and Abdulkhamid Chulpan. Discourse and descriptive analysis were also applied to examine artistic language, symbolism, stylistic features, and cultural meanings in the original and translated texts.

Results And Discussion

The problem of human agency occupies a central place in twentieth-century literature because many writers attempted to portray the struggle of individuals against oppressive political and ideological systems. In the literary works of George Orwell and Abdulkhamid Chulpan, human agency is represented through themes of freedom, resistance, dignity, and moral independence. Although the writers belonged to different historical and cultural

[12] Crick B. George Orwell: A Life. — London: Penguin Books, 1982. — 432 p.
[13] Shelden M. Orwell: The Authorized Biography. — New York: HarperCollins, 1991. — 512 p.
[14] Karimov N. Cho'lpon. — Toshkent: Sharq, 2003. — 320 b.
[15] Sharafiddinov O. Cho'lponni anglash. — Toshkent: Ma'naviyat, 1994. — 256 b.
[16] Qosimov B. Milliy uyg'onish: jasorat, ma'rifat, fidoyilik. — Toshkent: Ma'naviyat, 2002. — 400 b.
[17] Bassnett S. Translation Studies. — London: Routledge, 2002. — 176 p.
[18] Venuti L. The Translator's Invisibility: A History of Translation. — London: Routledge, 1995. — 353 p.

contexts, both demonstrated how authoritarian structures influence human consciousness, social behavior, and personal identity.

In the works of George Orwell, the issue of human agency is closely connected with the criticism of totalitarianism and ideological manipulation. Orwell's novel "1984" portrays a society in which the state completely controls human thought, language, memory, and behavior. The slogan *"Big brother is watching you"* symbolizes the destruction of personal freedom and the transformation of individuals into passive subjects of political power[19]. The protagonist Winston Smith attempts to preserve his independent thinking and emotional individuality despite constant surveillance and ideological pressure. His secret diary, personal memories, and forbidden relationship with Julia become symbols of resistance against the totalitarian system. According to Bernard Crick, Orwell considered freedom of thought the foundation of human dignity and believed that political systems attempting to control truth eventually destroy individual identity[20].

Another important aspect of Orwell's representation of human agency is language manipulation. In "1984", the concept of *"Newspeak"* demonstrates how political power can limit intellectual freedom through linguistic control. Orwell shows that reducing vocabulary also reduces the ability of people to think critically and independently. Christopher Hitchens notes that Orwell regarded language as a political instrument capable of either defending or suppressing truth[21]. This idea reflects Orwell's broader literary concern with the relationship between ideology and consciousness. Through symbolic and dystopian imagery, the writer reveals how authoritarian systems weaken human agency by controlling communication, history, and memory.

Similar themes can also be observed in Orwell's allegorical novella "Animal Farm", where political oppression is represented through animal symbolism. Initially, the animals struggle for equality and freedom, but the revolutionary ideals are gradually replaced by dictatorship and manipulation. The famous statement *"All animals are equal, but some animals are more equal than others"* reflects the hypocrisy of political power and the corruption of revolutionary ideology[22]. Orwell demonstrates that political systems often exploit collective hopes while suppressing individual freedom and moral independence. Through satire and allegory, the writer criticizes authoritarian governance and emphasizes the importance of intellectual awareness in preserving human agency.

In Uzbek literature, Abdulkhamid Chulpan also portrayed the struggle for freedom and spiritual independence under conditions of political and social oppression. As a representative of the Jadid movement, Chulpan promoted enlightenment, national identity, and intellectual awakening. His literary works reveal the psychological and social consequences of colonial dependence, ignorance, and ideological pressure. In the novel *"Kecha va Kunduz"*, the writer presents the tragic condition of individuals living in a society marked by inequality, injustice, and cultural decline. The opposition between *"night"* and *"day"* symbolically represents the conflict between ignorance and enlightenment, oppression and freedom[23].

Chulpan's protagonists often experience internal conflict between personal aspirations and social restrictions. Through emotional description and psychological realism, the writer portrays individuals seeking dignity and self-expression within oppressive environments. According to Naim Karimov, Chulpan viewed spiritual freedom and intellectual development

[19] Orwell G. "1984". — London: Secker & Warburg, 1949. — 328 p.
[20] Crick B. "George Orwell: A Life". — London: Penguin Books, 1982. — 432 p.
[21] Hitchens C. "Why Orwell Matters". — New York: Basic Books, 2002. — 224 p.
[22] Orwell G. "Animal Farm". — London: Secker & Warburg, 1945. — 112 p.
[23] Cho'lpon. "Kecha va kunduz". — Toshkent: Yangi asr avlodi, 2019. — 320 b.

as essential conditions for social progress[24]. His literary style combines realistic observation with emotional and symbolic imagery, allowing the writer to express both personal suffering and collective national concerns.

Another important feature of Chulpan's works is the use of poetic and symbolic language to strengthen the emotional impact of social criticism. In many poems and prose texts, concepts such as homeland, freedom, awakening, and suffering are represented through metaphorical imagery. Ozod Sharafiddinov argues that Chulpan's literary worldview was deeply connected with the defense of human dignity and moral responsibility[25]. Unlike direct political propaganda, Chulpan preferred artistic and emotional expression, which made his criticism of oppression more psychologically influential and aesthetically powerful.

From a comparative perspective, both Orwell and Chulpan portrayed human agency as a struggle against systems limiting freedom and individuality. However, their artistic methods differ significantly due to cultural and literary traditions. Orwell mainly used dystopian narrative, satire, irony, and political allegory to expose ideological manipulation, whereas Chulpan relied more on emotional realism, symbolic imagery, and lyrical expression. Despite these stylistic differences, both writers emphasized that freedom of thought and moral independence are fundamental human values.

Translation also plays an important role in understanding the literary heritage of Orwell and Chulpan in different cultural contexts. Literary translation must preserve not only semantic meaning but also stylistic, emotional, and ideological elements of the original text. Susan Bassnett explains that translation involves intercultural interpretation rather than simple linguistic replacement[26]. This idea is especially relevant for politically and culturally sensitive literary works. For example, translating Orwell's "Newspeak" requires preserving its ideological implications and symbolic function, while translating Chulpan's emotionally expressive language requires careful transmission of cultural nuance and poetic imagery.

Lawrence Venuti emphasizes that translators should preserve the cultural uniqueness of literary texts instead of completely adapting them to the target language environment[27]. In translations of Orwell and Chulpan, maintaining the emotional tone and political symbolism becomes essential because these elements directly influence the representation of human agency and resistance. Therefore, comparative and translation-oriented analysis helps reveal how literary meanings are transformed, preserved, or reinterpreted across cultures and languages.

Conclusion

The comparative analysis of the literary works of George Orwell and Abdulkhamid Chulpan demonstrates that the concept of human agency occupies an important place in both English and Uzbek literature. Despite differences in historical background, cultural environment, and artistic style, both writers portrayed the struggle of individuals against oppression, ideological control, and social injustice. Their works emphasize the importance of freedom of thought, moral responsibility, personal dignity, and spiritual independence in human life. The study also shows that Orwell mainly expressed these ideas through dystopian narrative, satire, and political allegory, while Chulpan relied on emotional realism, symbolic imagery, and lyrical expression. Nevertheless, both authors revealed the destructive influence of authoritarian systems on human consciousness and identity. Furthermore, the analysis confirms that literary translation plays a significant role in preserving ideological meaning,

[24] Karimov N. "Cho'lpon". — Toshkent: Sharq, 2003. — 320 b.
[25] Sharafiddinov O. "Cho'lponni anglash". — Toshkent: Ma'naviyat, 1994. — 256 b.
[26] Bassnett S. "Translation Studies". — London: Routledge, 2002. — 176 p.
[27] Venuti L. "The Translator's Invisibility: A History of Translation". — London: Routledge, 1995. — 353 p.

stylistic features, and cultural nuances in intercultural literary communication. Therefore, the literary heritage of Orwell and Chulpan remains relevant for modern comparative literature and translation studies because their works continue to reflect universal human values related to freedom, identity, and resistance.

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