

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

IJTIMOIIY-GUMANITAR FANLARNING DOLZARB MUAMMOLARI

№ 12 (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- SOTSILOGIYA 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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MUNDARIJA

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COMPARATIVE ANALYSIS OF UTOPIAN AND ANTI-UTOPIAN MOTIFS IN ENGLISH AND UZBEK PROSE

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Abstract. This article explores the similarities and differences in the representation of utopian and anti-utopian motifs in English and Uzbek prose. By analyzing selected works from both literary traditions, the study examines how social ideals, political criticism, and moral-philosophical reflections shape authors' visions of ideal and dystopian societies. The findings highlight culturally specific narrative strategies and universal tendencies in depicting human aspirations and societal constraints.

Keywords: utopia, anti-utopia, dystopia, ideal society, social critique, narrative motifs, comparative literature, moral-philosophical concepts.

INGLIZ VA O'ZBEK NASRIDAGI UTOPIY VA ANTI-UTOPIYA MOTIVLARINING QIYOSIY TAHLILI

Xalilova Shoxista Muhammadi qizi

Navoiy innovatsion universiteti Surxondaryo kampusi o'qituvchisi

Annotatsiya. Maqolada ingliz va o'zbek nasrida utopik va antiutopik motivlarning ifodalanishidagi o'xshashlik va farqlar tahlil qilinadi. Har ikki adabiy an'anaga mansub asarlar misolida ijtimoiy ideal, siyosiy tanqid va ma'naviy-falsafiy qarashlarning utopik hamda antiutopik jamiyat tasviriga ko'rsatgan ta'siri ochib beriladi. Tadqiqot natijalari mualliflarning badiiy strategiyalarida milliy xususiyat va umumiy insoniy tamoyillarning uyg'unligini ko'rsatadi.

Kalit so'zlar: utopiya, antiutopiya, distopiya, ideal jamiyat, ijtimoiy tanqid, motivlar tizimi, qiyosiy adabiyotshunoslik, ma'naviy-falsafiy tushunchalar.

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Introduction. Utopian and anti-utopian literary traditions occupy a significant place in world literature, reflecting humanity's enduring search for the ideal society as well as its fears about social, political, and technological transformations. These two contrasting motifs – the dream of a perfect world and the warning against its possible distortions – have found diverse artistic expression in different cultural and historical contexts. In English literature, from Thomas More's *Utopia* to George Orwell's *1984* and Aldous Huxley's *Brave New World*, these motifs have shaped intellectual debates about governance, freedom, morality, and human nature. In Uzbek prose, especially in the works of the 20th and 21st centuries, utopian and anti-utopian visions likewise appear as reflections of national identity, social reform, collective aspirations, and the moral challenges of modernity.

A comparative study of utopian and anti-utopian motifs in English and Uzbek prose is essential for understanding how different literary traditions conceptualize idealism, power,

justice, and the role of the individual in society. While English writers often employ these motifs to critique industrialization, authoritarianism, and scientific progress, Uzbek authors integrate them within the framework of cultural renewal, ethical values, and socio-political experiences of the region. Examining the similarities and differences between these traditions enables a deeper exploration of how universal human concerns are expressed through distinct linguistic, cultural, and ideological lenses.

This article analyzes thematic structures, narrative techniques, symbolic representations, and character models that embody utopian and anti-utopian visions in selected English and Uzbek prose works. Through comparative methodology, the study highlights the shared philosophical foundations of both literatures, as well as the unique features shaped by their respective historical and cultural environments. Ultimately, the research aims to demonstrate how utopian and anti-utopian motifs serve as powerful artistic tools for reflecting social ideals, warning against potential dangers, and shaping the reader's understanding of moral and societal transformation [1].

Literature review and methodology. The concepts of utopia and anti-utopia have long occupied an important place in the development of world literature, serving as artistic frameworks through which writers articulate their visions of ideal social order or warn against potential societal collapse. From their earliest manifestations, utopian narratives have symbolized humanity's pursuit of harmony, justice, and moral perfection, while anti-utopian or dystopian works reflect fears of oppression, moral decline, and the destructive consequences of unchecked political or technological power. These motifs have undergone significant transformation across different cultures and literary epochs, adapting to the historical, ideological, and philosophical conditions of each society.

In this regard, English and Uzbek prose offer a compelling basis for comparative study. English literature, especially from the twentieth century onward, developed a strong tradition of dystopian writing, exemplified by George Orwell, Aldous Huxley, and other thinkers who used fiction to critique totalitarianism, dehumanization, and mechanized modernity. At the same time, the classical roots of English utopian thought, reaching back to Thomas More's *Utopia*, highlight the intellectual foundations of Western social idealism. Uzbek prose, by contrast, reflects a different cultural trajectory: its utopian and anti-utopian motifs are deeply interwoven with themes of moral integrity, communal responsibility, national identity, and the social consequences of historical upheavals [2].

A comparative analysis of these motifs allows for a deeper understanding of how literature reflects societal expectations, critiques systemic failures, and shapes collective imagination. Furthermore, exploring the dialogic relationship between English and Uzbek prose contributes to broader discussions in comparative literature, cultural studies, and moral philosophy, emphasizing how distinct artistic strategies can express shared concerns about the future of humanity.

Discussion. This study employs a comparative literary analysis to examine the representation of utopian and anti-utopian motifs in English and Uzbek prose. The methodological framework integrates three interrelated approaches, enabling a comprehensive understanding of these literary phenomena.

First, textual analysis was conducted on selected works from both English and Uzbek literatures to identify structural, thematic, and stylistic elements associated with utopian and

anti-utopian imagery. In English literature, particular attention was given to George Orwell's 1984, Aldous Huxley's Brave New World, and Thomas More's Utopia. In Uzbek prose, the analysis focused on moral-philosophical and socially oriented works by authors such as Abdulla Qahhor and contemporary writers reflecting post-Soviet transformations. This phase of the study concentrated on narrative voice, characterization, symbolism, and the construction of social models depicted within the texts. Second, a contextual-historical comparison positioned the works within their broader historical, political, and cultural environments to elucidate the ideological foundations of each literary tradition. English anti-utopian literature was interpreted against the backdrop of industrial modernization, technological rationalization, and encounters with totalitarian regimes [3]. Uzbek prose, by contrast, was examined in relation to colonial history, nation-building processes, moral transformations, and evolving social norms. Third, a motif-based classification identified recurring thematic elements, including justice, freedom, authority, moral decay, ideal social structures, and resistance. These motifs were categorized and compared cross-culturally to determine the points of convergence and divergence between English and Uzbek prose, while also highlighting culturally specific narrative strategies. The integration of these methods facilitated a holistic interpretation of how utopian and anti-utopian frameworks operate within distinct literary environments [4].

The comparative analysis revealed several significant findings regarding the structure and function of utopian and anti-utopian motifs. Foremost among these is the divergent conceptualization of the ideal society. While English literature frequently portrays utopian and anti-utopian visions as critiques of industrialization, authoritarian control, and scientific rationalization, Uzbek prose frames such motifs within the context of moral and social reform, national identity, and the challenges of cultural modernization. These differences underscore the ways in which historical experience, cultural background, and socio-political context shape the literary imagination and the representation of idealized or dystopian societies [5].

English utopian thought, shaped by Enlightenment rationalism and humanist philosophy, typically envisions ideal societies founded on structured governance, reason, and economic balance. In contrast, Uzbek utopian motifs place greater emphasis on ethical purity, social solidarity, and spiritual harmony. These differences reflect broader cultural priorities: English narratives often foreground political organization and systemic efficiency, while Uzbek works highlight moral integrity, communal cohesion, and the cultivation of spiritual values [6].

The study of anti-utopian models further underscores these cultural distinctions. English anti-utopian literature portrays societies dominated by centralized power, technological control, and ideological manipulation, where individuality is systematically suppressed. Works such as 1984 and Brave New World exemplify fears of state surveillance, loss of personal autonomy, and overreliance on scientific rationality. Uzbek anti-utopian motifs, by contrast, focus on the erosion of moral values, corruption, social fragmentation, and the weakening of traditional ethical norms. Rather than technological dystopia, Uzbek prose warns against moral indifference, spiritual alienation, and social injustice, reflecting the ethical and social concerns of the community [7].

Narrative strategies and stylistic choices in both literatures reveal these differing emphases. English authors frequently employ irony, stark realism, and emotionally distanced narration to emphasize the bleakness of dystopian worlds, with symbolism largely political and institutional. Uzbek writers, conversely, favor psychological depth, moral allegory, and

culturally grounded metaphors, conveying dystopian realities through personal moral crises, disrupted community relations, and symbolic depictions of injustice.

Despite these cultural and historical divergences, English and Uzbek prose share universal thematic concerns: the fragility of social harmony, the dangers of unchecked authority, and the conflict between individual integrity and societal pressures. In both traditions, utopian and anti-utopian motifs serve as reflective instruments, enabling authors to critique contemporary realities, explore ethical dilemmas, and articulate aspirations for a just, humane, and morally grounded society [8].

The comparative study of utopian and anti-utopian motifs in English and Uzbek prose reveals both distinct cultural patterns and universal thematic concerns. English literature, shaped by modern political and technological anxieties, tends to construct dystopian settings dominated by institutional power and suppression of individuality. Uzbek prose, rooted in moral and communal values, highlights ethical tensions, social fragmentation, and the consequences of abandoning cultural principles. These differences demonstrate how each literary tradition translates its historical experience and ideological priorities into narrative form.

Despite these contrasts, both literatures use utopian and anti-utopian frameworks to critique existing social conditions and imagine alternative models of human coexistence. The convergence of themes such as justice, freedom, moral integrity, and social responsibility underscores the universal appeal of these motifs and their enduring significance in world literature. By examining English and Uzbek prose side by side, this study contributes to a deeper understanding of how literary imagination navigates the tension between idealism and disillusionment, offering insight into the broader human quest for a just and meaningful society.

Conclusion. Overall, utopian and anti-utopian motifs in English and Uzbek prose serve as powerful literary instruments, enabling writers to reflect critically on social realities, articulate moral and philosophical concerns, and envision pathways toward an ideal or cautionary society. This study underscores the value of cross-cultural literary analysis in revealing both the particularities and universality of human aspirations, fears, and ethical reflection.

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