
The writer's social ideal and its artistic representation in literature

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Annotation *This article explores the concept of the writer's social ideal and its artistic expression in English and Uzbek prose. It examines how authors use literature to present visions of ideal societies, critique existing systems, and reflect broader social aspirations. In English literature, social ideals are often portrayed through feminist utopias and speculative fiction. Charlotte Perkins Gilman's Herland presents a peaceful society composed entirely of women, highlighting gender equality, education, and rational cooperation while challenging patriarchal norms. In contrast, Uzbek prose often emphasizes enlightenment, national identity, and moral values. Omon Mukhtor's Ayollar Mamlakati va Saltanati (The Women's Country and Kingdom) imagines a utopian society led by women, built on justice, compassion, and collective well-being. This reflects both a challenge to traditional gender roles and a reaffirmation of cultural ideals. Through comparative analysis, the article reveals how literature serves as a tool for expressing and reimagining the social ideal across different cultural and historical contexts.*

Keywords *Social ideal, literature, writer, utopia, dystopia, enlightenment, critique, English prose, Uzbek prose*

Социальный идеал писателей и его художественная интерпретация

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Аннотация *В данной статье рассматривается понятие социального идеала писателя и его художественная интерпретация в литературных произведениях на примере английской и узбекской прозы. Через анализ конкретных текстов исследуются взгляды авторов на общество, их социальные мечты, идеалы и критическое восприятие действительности. В английской литературе особое внимание уделено феминистским утопиям, а также жанрам утопии и антиутопии как способам выражения социальных идей. Примером служит роман Шарлотты Перкинс Гилман "Герленд", в котором представлена изолированная женская цивилизация, построенная на принципах мира, образования, рациональности и гендерного равенства. В узбекской прозе тема социального идеала раскрывается через идеи просветительства, нравственного очищения, национального возрождения и справедливости. Одним из ярких примеров является произведение Омона Мухтора "Страна и царство женщин", где изображается утопическое общество, управляемое женщинами. Автор стремится показать возможность гармоничного и справедливого социального*

устройства на основе традиционных ценностей и моральных устоев. Сравнительный анализ английской и узбекской прозы позволяет выявить как общие тенденции, так и культурные особенности в представлении социального идеала. Таким образом, статья подчеркивает важность литературного дискурса в формировании общественных представлений об идеальном будущем.

Ключевые слова *Социальный идеал, литература, писатель, утопия, антиутопия, просветительство, критика, английская проза, узбекская проза*

Yozuvchilarning ijtimoiy ideali va uning badiiy talqini

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Annotatsiya *Ushbu maqolada yozuvchining ijtimoiy ideali tushunchasi va uning adabiy asarlardagi badiiy talqini ingliz hamda o'zbek nasri misolida keng qamrovli tarzda tahlil etiladi. Yozuvchi uchun ijtimoiy ideal – bu jamiyatning qanday bo'lishi kerakligi haqidagi qarashlar, orzular va qadriyatlardir. Adabiy asarlar esa bu ideallarni obrazlar, syujetlar va badiiy vositalar orqali ifoda etishga xizmat qiladi. Ingliz adabiyotida ayniqsa feministik utopiyalar orqali gender tengligi, ayollar huquqlari, insoniylik va teng imkoniyatlar g'oyalari ilgari surilgan. Charlotte Perkins Gilmaning Herland asarida ayollarning tinchlik, ta'lim, axloqiy poklik va ijtimoiy barqarorlik asosida tashkil topgan jamiyati oraliq vosita sifatida ideal model sifatida tasvirlanadi. O'zbek nasrida esa tarixiy, ma'naviy va axloqiy qadriyatlarga tayangan holda jamiyatning sog'lom rivoji tasavvur qilinadi. Omon Mukhtorning Ayollar Mamlakati va Saltanati asarida ayollar boshchiligidagi utopik jamiyat orqali adolat, barqarorlik va ma'rifat targ'ib qilinadi. Maqolada ingliz va o'zbek yozuvchilarining ijtimoiy ideallariga bo'lgan qarashlari qiyosiy jihatdan o'rganilib, ularning badiiy ifodasi tahlil qilinadi. Adiblarning ijtimoiy tanqidiy nigohi orqali ular jamiyatdagi muammolarni ochib beradi va shu orqali o'z qarashlarini badiiy shaklda ifodalaydi. Shu tariqa, maqola adabiyot orqali ijtimoiy tafakkurni shakllantirish, ideallarni ilgari surish va ularni baholash imkoniyatlarini ochib beradi.*

Kalit so'zlar *Ijtimoiy ideal, adabiyot, yozuvchi, utopiya, antiutopiya, ma'rifatparvarlik, tanqid, ingliz nasri, o'zbek nasri*

Introduction

Literature is one of the most powerful tools that reflect and shape the spiritual life of society. Every writer, through their works, expresses the existing problems, dreams, aspirations, and visions of an ideal system within society. A

writer's social ideal is an artistic reflection of their dreams about a just, egalitarian, enlightened, and morally grounded society. This ideal often reflects the writer's response to injustice and imbalance in contemporary life, as well as their vision of a better world (Eagleton, 2008). In the

literatures of different nations, writers' social ideals take various forms. For example, in Uzbek literature, writers like Abdulla Qodiriy, Cho'lpon, and Omon Muxtor expressed their ideals through promoting enlightenment, national awakening, and human rights. In English literature, authors such as Charlotte Perkins Gilman, William Morris, George Orwell, and Thomas More have advanced their models of ideal societies through genres like feminist utopia, socialist utopia, or dystopia (Gilman, 1915). This study analyzes how writers form their social ideals, how these ideals are artistically interpreted, and how such ideals are represented in the literatures of England and Uzbekistan. The relevance of this topic lies in the fact that in today's globalized world, literature plays a crucial role in preserving human values and promoting the ideas of equality and justice. Therefore, the artistic analysis of writers' social ideals is a vital task for contemporary literary criticism and cultural studies (Said, 1993). There are numerous scholarly works and studies on the topic of writers' social ideals and their artistic interpretation. This topic occupies a significant place in literary studies when examining social equality, moral values, societal structures, and human rights.

Research shows that writers often use their works as a means of expressing their social ideals, and these ideals are usually influenced by the political, economic, and cultural conditions of their time. (Terry Eagleton 2008), explores the social role of literature and its place in shaping societal ideals. He examines how social ideas, moral values, and justice are expressed artistically in literature. Eagleton applies Marxist and structuralist approaches in analyzing writers' social ideals (Eagleton, 2008) According to him, literature can be used as a tool to resist or support social orders and ideologies. In Uzbek literature, social ideals are vividly reflected in many classical works. Abdulla Qodiriy's *O'tkan kunlar* aims to promote enlightenment and the idea of social transformation. Through his

advocacy for a new life and education, Qodiriy envisions his ideal society. His social ideal includes a society that strives for knowledge, achieves progress, and establishes justice. Similarly, in Cho'lpon's *Kecha va kunduz*, the ideas of national awakening and intellectual freedom are emphasized as the foundation for building a new society. Cho'lpon dreams of a transformed society depicted through the lens of modern life. In English literature, social ideals are often portrayed in utopian and dystopian genres. In Charlotte Perkins Gilman's *Herland* (1915), a society governed exclusively by women is depicted.

This society is characterized by cooperation, peace, and justice, rejecting patriarchal systems. Gilman presents her feminist ideal through a vision of women's rights, freedom, and equality (Gilman, 1915). In George Orwell's *1984* (1949), social ideals are expressed through a critique of a totalitarian regime that suppresses freedom. Orwell portrays his ideal society as one that upholds liberty, truth, and human rights (Orwell, 1984). William Morris, in *News from Nowhere* (1890), describes a society based on harmony between labor and nature. This society lacks class divisions, offers equal opportunities to all, and is built on collective interests. Morris's socialist utopia outlines a pathway to a more just and equitable society (Morris, 1890). Thomas More's *Utopia* (1516) presents a model of an ideal society where all citizens are equal, class differences are abolished, and social justice is ensured. More's utopia seeks to reform social structures and foster moral and responsible citizens (More, 1516).

Research Methodology

This study employs several methodological approaches to analyze writers' social ideals and their artistic interpretation. The primary research methods include textual analysis, comparative analysis, and contextual analysis. These methods allow for an in-depth exploration of the social

ideals within literary works and the societal visions of the authors. Textual analysis is used as a central method in this research. This approach enables the study of the authors' works from linguistic and stylistic perspectives. Through expressions, symbols, stylistic elements, and literary devices in the texts, the writers' social ideas and visions of an ideal society are identified. For example, in *Herland* (1915), Charlotte Perkins Gilman's depiction of a female-led society reflects her feminist ideal. Similarly, the works of Abdulla Qodiriy and Cho'lpon are analyzed to trace their aspirations for social change, national awakening, and societal development (Eagleton, 2008). The comparative method identifies similarities and differences between the social ideals and artistic expressions of various writers. It is applied to compare the social and cultural contexts of different authors. In this study, comparisons are made between Uzbek and English literature, such as between the works of Abdulla Qodiriy and Charlotte Perkins Gilman. While Qodiriy promotes the idea of a society striving for knowledge, Gilman imagines a feminist utopia devoid of men (Gilman, 1915). This method helps to compare the writers' visions of ideal societies and how they respond to the social conditions of their time. Contextual analysis considers the social, political, and cultural background of the literary works. By examining the historical context in which the works were written, this method offers a deeper understanding of the authors' social ideals. For instance, Morris's *News from Nowhere* (1890) reflects socialist ideals that were prevalent in the socio-political climate of his time. His vision of an ideal society addresses class inequality and injustice. Studying this context provides insight into the author's personal beliefs and social values (Morris, 1890). The sociocultural approach is also used to examine how the writer's works align with the historical and social context in which they lived. This approach allows us to trace how their ideals were shaped by their

environment. For example, in Omon Muxtor's *Ayollar Mamlakati va Saltanati* (1990), a society ruled by women is depicted. This reflects the Soviet-era ideals of gender equality and women's empowerment. Through this approach, we can better understand how Muxtor portrayed society and promoted the idea of justice (Muxtor, 1990). The analysis of English and Uzbek prose shows that the social ideal is a dynamic and culturally rooted concept in literature. Writers from both literary traditions employ fiction not only to depict existing societal issues but also to propose visionary alternatives.

In Uzbek literature, Abdulla Qodiriy's *O'tkan kunlar* presents an ideal society built upon enlightenment, moral responsibility, and national identity. Cho'lpon's *Kecha va kunduz* reflects a call for intellectual freedom and social reform, offering an artistic response to colonial and cultural oppression. Similarly, Omon Muxtor in *Ayollar Mamlakati va Saltanati* creates a fictional matriarchal society that critiques patriarchal norms and offers a utopian vision of gender equality. In English literature, Charlotte Perkins Gilman's *Herland* imagines a peaceful, all-female society as a feminist utopia where cooperation and education replace conflict and dominance. George Orwell, in *1984*, uses dystopia to criticize authoritarianism, showing how social ideals can be distorted into tools of oppression. William Morris, in *News from Nowhere*, presents a pastoral socialist utopia where class divisions and industrial dehumanization are abolished. Thomas More's *Utopia* proposes a model society based on collective ownership, equal labor, and rational governance. These writers use different genres and literary techniques, yet they are united in their aim to critique contemporary injustices and offer imaginative alternatives grounded in their respective cultural values. Their works reflect how literature can serve as a platform for social criticism and ideological resistance, as well as a blueprint for future societies.

Conclusion

The concept of the writer's social ideal serves as a key to understanding the moral and ideological foundations of literature. Through artistic imagination, writers portray their dreams of a better world, responding to the social, political, and cultural realities of their time. These ideals often emerge from a deep engagement with issues such as justice, freedom, gender equality, and national identity. In both Uzbek and English literary traditions, social ideals are shaped not only by historical challenges and cultural values but also by philosophical thought and humanistic aspirations. Charlotte Perkins Gilman, in her novel *Herland*, envisions a society built entirely by and for women, challenging patriarchal norms and advocating for a redefinition of gender roles. Her utopia reflects early feminist movements that sought not only equality but a complete transformation of social structures. In contrast, Uzbek writers such as Abdulla Qodiriy embed their social ideals within the framework of national awakening and enlightenment, using literature as a means to

critique colonial oppression, promote education, and envision a morally upright and culturally rich society. These literary ideals are not merely abstract notions; they are embedded in narrative forms, character development, and symbolic structures that resonate with readers across time. Whether through utopian fiction, historical novels, or realist portrayals of contemporary life, writers use their craft to articulate visions of a just and harmonious world. Moreover, these ideals often reflect a dialogue between tradition and modernity, between inherited values and progressive change. Studying the writer's social ideal, therefore, is not only a means of literary interpretation but also a window into the collective hopes, anxieties, and struggles of a society. It reveals how literature functions as both a mirror and a mold – reflecting existing conditions while simultaneously offering imaginative alternatives. In this sense, the social ideal becomes a driving force behind literature's enduring power to shape human consciousness, question the status quo, and inspire movements for social transformation.

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