

**IDEOLOGICAL INTERPRETATION OF THE ANTI-RESISTANCE OF  
SOCIETY AND INDIVIDUAL AND ITS MOTIVES  
(IN THE EXAMPLE OF THE WORKS OF SAID AHMAD AND GEORGE  
ORWELL)**

**Baxranova Nasiba Maxsudovna,**

Lecturer, Department of English Philology and Practical Aspects of the English Language,  
Uzbek State University of World Languages

Email: [baxranova.1998@icloud.com](mailto:baxranova.1998@icloud.com)

**Annotation.** This article examines the ideological interpretation of social and individual anti-resistance and the motives underlying obedience, fear, silence, and passive acceptance in the literary works of Said Ahmad and George Orwell. The research analyzes how political pressure, authoritarian ideology, social control, psychological oppression, and moral conflict influence human behavior in different socio-cultural environments. Through a comparative literary approach, the study reveals the artistic representation of conformity, resistance, and internal struggle in the selected works of the two authors. Particular attention is given to the ideological mechanisms that weaken individual freedom and suppress social protest. The article also explores symbolic images, narrative strategies, and psychological portrayals used to demonstrate the conflict between power and conscience. The findings show that both writers critically expose the destructive consequences of ideological domination and the transformation of human values under oppressive systems.

**Keywords:** ideology, anti-resistance, social conformity, individual psychology, authoritarianism, oppression, freedom, fear, social control, Said Ahmad, George Orwell, comparative literature.

**Аннотация.** В данной статье рассматривается идеологическая интерпретация общественного и индивидуального анти-сопротивления, а также мотивы подчинения, страха, молчания и пассивного принятия в произведениях Said Ahmad и George Orwell. Исследование анализирует влияние политического давления, авторитарной идеологии, социального контроля, психологического угнетения и моральных конфликтов на поведение человека в различных социокультурных условиях. На основе сравнительно-литературного подхода раскрывается художественное изображение конформизма, сопротивления и внутренней борьбы в произведениях двух писателей. Особое внимание уделяется идеологическим механизмам, ослабляющим свободу личности и подавляющим общественный протест. Также исследуются символические образы, повествовательные стратегии и психологические характеристики, отражающие конфликт между властью и совестью. Результаты исследования показывают, что оба автора критически раскрывают разрушительные последствия идеологического господства и трансформацию человеческих ценностей в условиях репрессивной системы.

**Ключевые слова:** идеология, анти-сопротивление, социальный конформизм, психология личности, авторитаризм, угнетение, свобода, страх, социальный контроль, Саид Ахмад, Джордж Оруэлл, сравнительное литературоведение.

**Annotatsiya.** Ushbu maqolada Said Ahmad hamda George Orwell asarlarida jamiyat va shaxs antichidamliligining mafkuraviy talqini hamda itoatkorlik, qo'rquv, sukut va passiv bo'ysunish motivlari tahlil qilinadi. Tadqiqotda siyosiy bosim, avtoritar mafkura, ijtimoiy nazorat, psixologik tazyiq va axloqiy ziddiyatlarning inson xulq-atvoriga ta'siri turli madaniy muhitlar misolida yoritiladi. Qiyosiy adabiyotshunoslik yondashuvi asosida ikki adib asarlarida konformizm, qarshilik va ichki kurashning badiiy ifodasi ochib beriladi. Tadqiqotda shaxs erkinligini zaiflashtiruvchi hamda ijtimoiy norozilikni bostiruvchi mafkuraviy mexanizmlarga alohida e'tibor qaratiladi. Shuningdek, hokimiyat va vijdon o'rtasidagi ziddiyatni tasvirlashda qo'llangan ramziy obrazlar, narrativ strategiyalar va psixologik tasvir vositalari ham o'rganiladi. Tadqiqot natijalari har ikki yozuvchi mafkuraviy hukmronlikning vayronkor oqibatlarini hamda zulm tizimi ostida insoniy qadriyatlarining o'zgarishini tanqidiy ruhda aks ettirganini ko'rsatadi.

*Kalit soʻzlar: mafkura, antichidamlilik, ijtimoiy konformizm, shaxs psixologiyasi, avtoritarizm, zulm, erkinlik, qoʻrquv, ijtimoiy nazorat, Said Ahmad, George Orwell, qiyosiy adabiyotshunoslik.*

**Introduction.** Literature has always reflected the ideological conflicts and psychological contradictions that emerge within society during periods of political pressure and social instability. In world literature, the relationship between authority and the individual occupies a central place, especially in works that depict oppression, fear, obedience, and the suppression of free thought. The phenomenon of anti-resistance, which appears as passive submission to ideological dominance and authoritarian control, represents not only a political condition but also a psychological and moral crisis within society and the individual. In this regard, the literary heritage of Said Ahmad and George Orwell provides a significant basis for analyzing the motives and ideological foundations of social and individual anti-resistance. The relevance of this research is determined by the increasing interest in studying the mechanisms of ideological influence on human consciousness and behavior in modern literary criticism. Contemporary societies continue to face various forms of political manipulation, informational pressure, and social conformity, which makes the artistic interpretation of obedience and resistance especially important. The selected writers belong to different national and cultural environments, yet their works demonstrate common concerns regarding authoritarian ideology, social injustice, and the loss of individual freedom. Their literary representations reveal how fear, surveillance, social isolation, and moral weakness can transform individuals into passive participants within oppressive systems. In the works of George Orwell, particularly in *Nineteen Eighty-Four* and *Animal Farm*, ideological dictatorship and psychological control are portrayed through dystopian imagery and symbolic political structures. Orwell demonstrates how totalitarian systems destroy critical thinking, manipulate language, and create a society where resistance gradually disappears under constant fear and propaganda. His characters often experience internal conflict between truth and survival, illustrating the tragic consequences of ideological domination over human consciousness. Similarly, Said Ahmad reflects social pressure, moral dilemmas, and the psychological condition of individuals living within restrictive environments. His artistic style combines realism with subtle psychological observation, allowing readers to understand how ordinary people adapt to ideological limitations and social expectations. Through everyday situations and symbolic characterization, the writer exposes the silence, hesitation, and inner suffering caused by authoritarian social structures. His works reveal that anti-resistance may arise not only from fear of punishment but also from social dependency, emotional exhaustion, and the gradual normalization of injustice. The comparative analysis of these two writers makes it possible to identify both universal and culture-specific aspects of anti-resistance. Although the historical contexts of English and Uzbek literature differ considerably, the ideological mechanisms influencing society and the individual reveal striking similarities. Fear becomes a tool of governance, conformity transforms into a survival strategy, and

silence acquires ideological significance. At the same time, both authors preserve the idea that human conscience and moral awareness remain important sources of potential resistance, even within oppressive systems. This study aims to investigate the ideological interpretation of anti-resistance and its motives in the works of Said Ahmad and George Orwell through comparative literary analysis. The research focuses on the depiction of obedience, fear, conformity, and psychological oppression, as well as on the artistic methods used to represent the conflict between power and individual freedom. The study also seeks to determine how literary discourse reflects the social and moral consequences of ideological domination in different cultural contexts.

**Literature Review and Methodology.** The issue of ideological influence on society and the individual has occupied an important place in literary and philosophical thought for many decades. Scholars studying political literature and comparative criticism have repeatedly emphasized that literary texts are not limited to artistic imagination alone; they also reflect social fears, collective consciousness, and ideological conflicts existing within a particular historical environment. In this respect, the works of George Orwell and Said Ahmad attract attention through their deep psychological portrayal of obedience, fear, silence, and moral hesitation. Research devoted to George Orwell generally focuses on totalitarian ideology, manipulation of language, surveillance systems, and the destruction of personal freedom. Literary critics such as Bernard Crick, Raymond Williams, and Christopher Hitchens interpreted Orwell's prose as a warning against ideological absolutism and political dehumanization. In studies related to Nineteen Eighty-Four, scholars often underline the symbolic role of fear and propaganda in shaping passive societies. Concepts such as "doublethink," psychological pressure, and controlled truth have been examined as mechanisms through which authoritarian systems weaken resistance and normalize obedience. Researchers also note that Orwell's literary power emerges from his ability to present political violence not only through physical oppression but also through emotional exhaustion and intellectual isolation. Studies connected with Said Ahmad approach ideological influence from a different cultural and historical perspective. Uzbek literary scholars mainly analyze his works through realism, moral psychology, and social criticism. His narratives frequently depict individuals trapped between social expectation and personal conscience, revealing subtle forms of pressure that shape human behavior. Unlike openly dystopian literature, Said Ahmad's artistic world often reflects ideological tension through ordinary domestic situations, emotional silence, and internal conflict. Several researchers emphasize that his characters rarely become open rebels; instead, they embody psychological endurance, adaptation, and silent suffering. Such interpretations make his works especially valuable for understanding anti-resistance as a gradual moral and emotional condition rather than a purely political phenomenon. Comparative literary studies concerning Eastern and Western representations of authoritarianism also contribute to this research. Existing scholarship

demonstrates that despite cultural differences, literature produced under ideological pressure frequently shares common themes: fear of exclusion, suppression of individuality, dependence on authority, and the transformation of truth into an ideological instrument. However, fewer studies directly compare Uzbek and English literary interpretations of anti-resistance. This creates an opportunity to explore how different literary traditions approach similar psychological and ideological realities through distinct artistic methods. The methodological foundation of this research is based on comparative literary analysis, interpretive criticism, and psychological textual analysis. Comparative analysis makes it possible to identify similarities and differences in the depiction of anti-resistance within the works of the two writers. Attention is given to narrative structure, characterization, symbolism, dialogue, and ideological imagery. Through this approach, the research examines how literary texts construct relationships between power, society, and the individual. Interpretive analysis is applied to reveal the hidden ideological meanings embedded in artistic details, symbolic expressions, and character behavior. Particular focus is placed on the motives behind obedience and passivity, including fear, social dependency, moral uncertainty, and psychological exhaustion. The research also uses elements of psychological criticism to explore the internal condition of literary characters and the emotional atmosphere surrounding them. This method allows the study to move beyond surface-level political interpretation and examine the deeper human dimensions of ideological pressure. The selected texts are analyzed not only as literary works but also as reflections of historical and social consciousness. The study therefore combines literary interpretation with socio-cultural observation, enabling a broader understanding of how anti-resistance develops within different ideological environments. Such an approach helps reveal that silence and conformity are often shaped by complex emotional and social circumstances rather than simple weakness alone. Through these methodological perspectives, the research seeks to demonstrate that both Said Ahmad and George Orwell portray anti-resistance as a multifaceted condition connected to ideology, psychology, morality, and social survival.

**Results.** The comparative analysis of the works of Said Ahmad and George Orwell demonstrates that anti-resistance is represented not as a sudden phenomenon, but as a gradual psychological and ideological transformation shaped by fear, social pressure, and moral uncertainty. The literary characters created by both writers often experience internal conflict between personal conscience and the demands imposed by society or authority. Their silence, hesitation, and passivity become symbolic reflections of societies where ideological control weakens independent thought and limits individual freedom. The analysis reveals that one of the strongest motives behind anti-resistance is fear. In the works of George Orwell, fear appears as a systematic political instrument used to destroy individuality and critical thinking. Constant surveillance, propaganda, and psychological manipulation create an atmosphere in which resistance becomes emotionally dangerous

and socially impossible. Characters gradually lose the ability to distinguish truth from ideological illusion. The suppression of language and memory further strengthens obedience, transforming individuals into passive subjects controlled by authoritarian power. In contrast, the works of Said Ahmad present fear in a more socially intimate and psychologically subtle form. His characters often remain silent not because of direct physical violence, but because of social dependency, emotional vulnerability, and the pressure to preserve stability within their environment. Anti-resistance in his literary world emerges through adaptation, compromise, and internal suffering. The research shows that Said Ahmad portrays ideological influence as something deeply connected to everyday life, where ordinary individuals gradually normalize injustice and suppress their own dissatisfaction. The study also identifies conformity as another important factor contributing to anti-resistance. In both literary traditions, society itself becomes an active participant in preserving ideological order. Individuals who question authority frequently experience isolation, distrust, or emotional alienation. As a result, conformity evolves into a survival mechanism. In Orwell's dystopian vision, conformity is enforced through political terror and ideological conditioning, whereas in Said Ahmad's works it is maintained through social expectations, collective silence, and fear of moral exclusion. Despite these differences, both authors illustrate how communities can unconsciously support systems that limit freedom and discourage resistance. Another significant result of the research concerns the psychological fragmentation of the individual. The characters examined in the selected works frequently demonstrate emotional exhaustion, moral hesitation, and loss of self-confidence. Their internal conflicts reveal that anti-resistance is not always linked to agreement with oppressive ideology. In many cases, individuals recognize injustice but feel powerless to oppose it. This psychological condition creates a state in which survival becomes more important than truth or moral courage. Such portrayals deepen the human dimension of ideological oppression and show the emotional cost of passive obedience. The analysis further indicates that symbolic imagery plays an important role in expressing ideological domination. George Orwell employs dystopian settings, political slogans, surveillance symbols, and manipulated language to represent the collapse of personal freedom. His symbols function as universal representations of totalitarian control. Said Ahmad, however, relies more on realistic details, emotional dialogue, silence, and everyday situations to expose hidden ideological pressure. Through these artistic methods, both writers create powerful representations of societies where fear and obedience become normalized realities. The comparative findings also reveal an important difference between the two authors in their portrayal of hope and resistance. Orwell's literary universe often presents resistance as fragile and ultimately defeated by the overwhelming power of ideology. His characters frequently fail to preserve their independence under political oppression. Said Ahmad's works, however, preserve traces of moral endurance and emotional humanity even within restrictive social conditions.

Although his characters may remain passive externally, their inner moral struggle suggests that conscience and human dignity are not completely destroyed. Overall, the results of the study demonstrate that anti-resistance in the works of Said Ahmad and George Orwell is deeply connected with ideological manipulation, psychological fear, social conformity, and moral instability. Both writers expose the destructive influence of authoritarian systems on human consciousness while revealing the complex emotional motives that lead individuals and societies toward silence and passive acceptance.

**Discussion.** The comparative examination of the literary works of Said Ahmad and George Orwell demonstrates that anti-resistance cannot be interpreted only as weakness or political submission. The analyzed texts reveal that obedience and silence often emerge from complicated psychological, social, and ideological circumstances. Fear, emotional exhaustion, dependence on collective opinion, and the instinct for survival shape human behavior in ways that gradually weaken the desire or ability to resist oppressive systems. Through their artistic representations, both writers show that ideological domination functions most effectively when individuals begin to internalize fear and normalize conformity. The discussion of Orwell's literary world highlights the destructive power of systematic ideological control. In his works, authoritarianism extends beyond political institutions and enters human consciousness itself. Language becomes manipulated, historical truth is reconstructed, and personal memory loses reliability. Such mechanisms create an environment where resistance appears meaningless. The individual becomes psychologically isolated, unable to trust either society or personal perception. Orwell's dystopian imagination demonstrates that oppression is strongest not when people are physically controlled, but when they lose confidence in truth, morality, and independent thought. This interpretation explains why many of his characters experience internal collapse even before external punishment occurs. The artistic approach of Said Ahmad offers a different but equally significant perspective on anti-resistance. His characters often live within ordinary social environments rather than openly totalitarian systems, yet ideological pressure remains deeply influential. Social expectations, emotional responsibility, family obligations, and fear of instability quietly shape individual decisions. Silence in his works frequently carries hidden psychological meaning. Characters avoid confrontation not because they fully support injustice, but because resistance threatens emotional balance, social belonging, or personal security. Such portrayals expand the understanding of anti-resistance by demonstrating that passive acceptance can develop gradually through everyday compromise and adaptation. An important aspect revealed during the discussion is the relationship between society and individual consciousness. Both authors suggest that ideological systems survive not only because of political authority but also because societies themselves participate in preserving obedience. Fear spreads collectively, transforming conformity into a social norm. Individuals who question dominant ideology often become isolated or emotionally alienated from the community

around them. This process creates a cycle in which silence encourages further silence. The literary texts therefore portray anti-resistance as a social phenomenon supported by collective psychology rather than by political structures alone. The comparison also indicates that cultural and historical differences influence the artistic representation of ideological pressure. Orwell's works reflect the anxieties connected with totalitarian regimes, political propaganda, and surveillance characteristic of twentieth-century Western political thought. His literary style employs symbolism, dystopian imagery, and exaggerated political structures to create universal warnings about authoritarianism. Said Ahmad's prose, rooted in Uzbek social reality and psychological realism, approaches ideological conflict through interpersonal relationships, emotional tension, and subtle moral contradictions. Despite stylistic differences, both writers reveal similar concerns regarding the vulnerability of human freedom under systems of control. The psychological dimension of anti-resistance occupies a particularly important place in the analyzed texts. Characters often recognize injustice intellectually, yet remain emotionally incapable of active resistance. Feelings of helplessness, uncertainty, loneliness, and emotional fatigue gradually weaken moral determination. This observation supports the idea that ideological oppression functions not only through fear of punishment but also through psychological adaptation. Individuals become accustomed to silence, and passive behavior eventually transforms into a normalized state of existence. Such literary representations provide insight into how authoritarian influence affects not only political behavior but also emotional and ethical identity. The discussion additionally reveals that both writers preserve traces of moral awareness even within oppressive conditions. Although many characters fail to challenge authority openly, moments of doubt, internal conflict, and emotional suffering indicate that conscience remains active beneath external obedience. In Orwell's works, these moments often end tragically, emphasizing the overwhelming power of ideological systems. In Said Ahmad's prose, however, moral endurance appears more persistent and emotionally humanized. His characters continue to experience shame, compassion, regret, or silent dissatisfaction, suggesting that ideological conformity cannot completely erase individual humanity. The findings of this discussion contribute to broader comparative literary studies concerning ideology, psychological oppression, and social conformity. The analyzed works demonstrate that literature serves as an important medium for understanding the hidden mechanisms through which societies suppress resistance and normalize obedience. The artistic worlds created by Said Ahmad and George Orwell continue to remain relevant because modern societies still encounter various forms of ideological manipulation, informational pressure, and psychological control. Their literary visions therefore extend beyond historical context and offer valuable insight into the continuing struggle between authority, freedom, and human conscience.

**Conclusion.** The conducted comparative analysis of the works of Said Ahmad and George Orwell demonstrates that the phenomenon of anti-resistance occupies an important

place in literary interpretations of ideological influence on society and the individual. The study reveals that obedience, silence, and passive acceptance are represented not merely as personal weaknesses, but as complex psychological and social responses formed under ideological pressure, fear, emotional instability, and collective conformity. Through different artistic methods and cultural perspectives, both writers expose the destructive consequences of systems that suppress freedom of thought and moral independence. The research findings confirm that fear functions as one of the central motives behind anti-resistance. In the literary world of George Orwell, fear is institutionalized through surveillance, propaganda, and political manipulation, gradually destroying individuality and critical consciousness. His dystopian vision demonstrates how authoritarian ideology transforms truth into a controlled construct and weakens resistance by isolating the individual psychologically and emotionally. The collapse of personal freedom in Orwell's works illustrates the dangerous extent to which ideology can dominate human consciousness when society loses the ability to question authority. The analysis of Said Ahmad's works reveals a more psychologically intimate representation of anti-resistance. Ideological pressure in his prose often appears through social dependency, moral hesitation, emotional vulnerability, and silent adaptation to restrictive realities. His characters reflect the internal struggles of ordinary individuals attempting to preserve stability and social belonging within environments shaped by implicit ideological expectations. Such portrayals demonstrate that passive obedience may emerge gradually through compromise, emotional exhaustion, and the normalization of injustice in everyday life. The comparative dimension of the study makes it possible to identify both universal and culture-specific characteristics of anti-resistance. Despite differences in historical background, literary tradition, and artistic style, both authors portray the conflict between power and conscience as a deeply human problem. Their works emphasize that authoritarian influence extends beyond political structures and enters social relations, language, memory, and psychological identity. Conformity becomes a mechanism of survival, while silence evolves into a socially accepted form of behavior. The research therefore confirms that ideological domination operates most effectively when fear and obedience become internalized within collective consciousness. The study also highlights the important role of literature in revealing hidden dimensions of ideological control. Symbolic imagery, psychological narration, emotional tension, and social realism enable both writers to expose the moral consequences of oppression more powerfully than political discourse alone. Their literary texts encourage readers to reflect on the fragile relationship between authority, truth, and human dignity. Through artistic interpretation, the writers show that anti-resistance is not simply the absence of rebellion, but a condition shaped by emotional conflict, psychological vulnerability, and social pressure. Another significant conclusion emerging from the research concerns the persistence of moral awareness even under oppressive conditions. Although many characters fail to resist

openly, their inner doubts, emotional suffering, and silent dissatisfaction indicate that conscience continues to exist beneath external conformity. This aspect gives particular human depth to the analyzed works and prevents their characters from becoming entirely passive or emotionally empty. In this regard, the literature of both Said Ahmad and George Orwell preserves the idea that moral consciousness remains one of the final spaces of human freedom. The relevance of the research extends beyond literary analysis alone. Modern societies continue to encounter various forms of ideological manipulation, informational control, social conformity, and psychological pressure. The artistic insights presented in the works of the selected writers therefore remain valuable for understanding contemporary social realities and the continuing struggle between individual freedom and systems of domination. The study contributes to comparative literary criticism by demonstrating how literature from different cultural traditions can reveal common human experiences connected with ideology, fear, and resistance.

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