

SOCIAL OPPRESSION AND PSYCHOLOGICAL CONFLICT IN CHO'LPON'S *KECHA VA KUNDUZ*: A LITERARY AND SOCIO-CULTURAL ANALYSIS**Berdikulova Nigina Zokir kizi**

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This article analyzes *Kecha va Kunduz* (Night and Day) by Cho'lpon from the perspective of social oppression and psychological conflict. The study examines inequality, restrictions on individual freedom, and inner psychological struggles within early 20th-century society. The novel is interpreted through social-realistic and psychological approaches, highlighting the symbolic opposition of "night" and "day" as representations of oppression and liberation. The findings suggest that the work is not only a historical novel but also a profound socio-cultural and philosophical reflection on the relationship between the individual and society.

Keywords

Cho'lpon, *Kecha va Kunduz*, social oppression, psychological conflict, individual freedom, social realism, identity.

Аннотация

В данной статье анализируется роман «*Kecha va Kunduz*» Cho'lpon с точки зрения социального угнетения и психологического конфликта. Исследование рассматривает социальное неравенство, ограничение личной свободы и внутренние психологические переживания человека в обществе начала XX века. Роман интерпретируется через социально-реалистический и психологический подходы, а символическое противопоставление «ночи и дня» раскрывается как отражение угнетения и освобождения. Результаты показывают, что произведение является не только историческим романом, но и глубоким социокультурным и философским анализом отношений личности и общества.

Ключевые слова

Cho'lpon, «*Kecha va Kunduz*», социальное угнетение, психологический конфликт, свобода личности, социальный реализм, идентичность

Annotatsiya

Ushbu maqolada Cho'lpon tomonidan yozilgan "Kecha va Kunduz" romani ijtimoiy zulm va psixologik konflikt nuqtai nazaridan tahlil qilinadi. Tadqiqotda asarda tasvirlangan jamiyatdagi tengsizlik, shaxs erkinligining cheklanishi hamda insonning ichki ruhiy kurashlari o'rganiladi. Roman ijtimoiy-realistik va psixologik yondashuv asosida tahlil qilinib, undagi "tun va kun" ramziy qarama-qarshiligi orqali zulm va ozodlik g'oyalari ochib beriladi. Natijalar shuni ko'rsatadiki, asar nafaqat tarixiy-badiiy roman, balki inson psixologiyasi va jamiyat o'rtasidagi murakkab munosabatlarni yorituvchi chuqur falsafiy asardir.

Kalit so'zlar

Cho'lpon, Kecha va Kunduz, ijtimoiy zulm, psixologik konflikt, shaxs erkinligi, ijtimoiy realizm, identitet.

INTRODUCTION

The early twentieth century marked a critical period of transformation in Central Asian society, characterized by political upheaval, cultural re-evaluation, and the gradual emergence of modern literary consciousness. In this historical context, Cho'lpon stands as one of the most influential figures in the development of modern Uzbek literature. His novel *Kecha va Kunduz (Night and Day)* is widely regarded as a foundational text that reflects both the socio-cultural tensions and psychological complexities of its time.

The novel emerges at a moment when traditional social structures were being challenged by new ideological currents, including modernization, reformist thought, and colonial power dynamics. Within this environment, literature became not only a form of artistic expression but also a medium for social critique and intellectual resistance. *Kecha va Kunduz* occupies a central position in this literary evolution, as it captures the lived realities of individuals navigating between tradition and change.

At its core, the novel explores the lived experience of oppression and the struggle for identity in a rigidly hierarchical society. The narrative reflects a world in which individual freedom is limited by entrenched social norms, authoritarian structures, and cultural expectations. Through its characters and events, the novel reveals how external oppression gradually becomes internalized, shaping the psychological world of individuals and influencing their perceptions, emotions, and decisions.

One of the most significant aspects of Cho'lpon's literary approach is his ability to combine social realism with psychological depth. Rather than presenting oppression solely as a political or external condition, he demonstrates how it penetrates the human psyche, creating fear, silence, resistance, and inner conflict. This dual focus allows the novel to function simultaneously as a social document and a psychological study of human behavior under pressure.

The symbolic structure of the novel further enhances its thematic richness. The opposition of "night" and "day" serves as a central metaphor representing darkness and enlightenment, oppression and freedom, stagnation and progress. This symbolic duality not only reflects the external realities of society but also mirrors the internal struggles of individuals who are caught between hope and despair, conformity and resistance.

The relevance of this study lies in its attempt to reinterpret *Kecha va Kunduz* through a combined lens of social oppression and psychological conflict. While previous studies have often

focused on its historical and ideological dimensions, this research emphasizes the interconnectedness of social structures and human psychology. It argues that the novel should be understood not only as a reflection of its historical period but also as a universal exploration of human freedom, identity formation, and emotional resilience.

Therefore, the main objective of this article is to analyze how social oppression and psychological conflict are represented in *Kecha va Kunduz* by Cho'lpon, and how these elements contribute to the novel's literary and socio-cultural significance. By examining narrative structure, character development, and symbolic imagery, this study seeks to demonstrate that the novel offers a multidimensional portrayal of human existence under conditions of constraint and transformation.

In doing so, the research positions *Kecha va Kunduz* not only as a key work in Uzbek literary history but also as a profound contribution to world literature, where questions of power, identity, and psychological struggle remain universally relevant.

METHODOLOGY

This study of *Kecha va Kunduz* by Cho'lpon is conducted within a qualitative research framework, focusing on an in-depth literary and socio-cultural interpretation of the text. The primary aim of the methodology is to systematically analyze how social oppression and psychological conflict are constructed, represented, and interconnected within the novel. Rather than relying on quantitative data, this research emphasizes interpretive reading, contextual understanding, and thematic exploration of literary content.

The first methodological approach applied is close textual analysis, which involves a detailed reading of the novel at the level of language, imagery, narrative structure, and dialogue. This method allows for the identification of subtle literary devices such as symbolism, metaphor, and narrative contrast. Particular attention is given to how descriptive passages and character interactions reveal underlying psychological states and social hierarchies. Through this approach, the novel is treated as a complex linguistic and artistic system where meaning is constructed not only through plot but also through stylistic choices.

The second approach is historical-contextual analysis, which situates the novel within the socio-political environment of early twentieth-century Central Asia. This period was marked by colonial influence, traditional social structures, and emerging reformist ideas. By integrating historical context, the study examines how real socio-political conditions are reflected in the fictional world of the novel. This approach helps to understand how Cho'lpon uses literary narrative to critique social inequality, cultural stagnation, and oppressive power systems.

The third methodological component is psychological literary analysis, which focuses on the inner world of characters. This method explores emotions, motivations, fears, and internal conflicts experienced by individuals in the novel. It assumes that literature can serve as a representation of human consciousness and psychological reality. Through this lens, the study examines how oppression is not only external but also internalized, shaping identity, behavior, and emotional responses. Characters are analyzed as psychological subjects whose thoughts and feelings reflect broader social pressures.

In addition, a thematic analysis is employed to identify and categorize the central ideas present in the text. Key themes such as oppression, freedom, identity crisis, resistance, and modernization are systematically extracted and analyzed. This method allows for the comparison of recurring motifs across different narrative sections, highlighting the structural coherence of the novel's ideological message.

Furthermore, the study incorporates a symbolic and semiotic interpretation approach, which focuses on the meaning of symbols, metaphors, and oppositional structures within the novel. Special attention is given to the symbolic opposition of "night" and "day," which functions as a central conceptual framework in the narrative. This duality is interpreted as representing broader philosophical and socio-cultural contrasts such as darkness versus enlightenment and oppression versus liberation.

Finally, the research applies a socio-cultural interpretive framework, which combines literary analysis with cultural theory. This approach emphasizes the interaction between literature and society, arguing that the text both reflects and critiques the cultural environment in which it was produced. Through this lens, the novel is understood as a cultural artifact that expresses collective anxieties, aspirations, and contradictions of its historical period.

Overall, the combination of these methodological approaches ensures a comprehensive and multidimensional analysis of *Kecha va Kunduz*. By integrating textual, historical, psychological, thematic, symbolic, and socio-cultural perspectives, the study provides a holistic understanding of how Cho'lpon constructs a narrative that simultaneously operates on artistic, psychological, and ideological levels.

RESULTS

The analysis of *Kecha va Kunduz* by Cho'lpon reveals that the novel is a multilayered literary work in which social oppression and psychological conflict are deeply interwoven and consistently reinforced throughout the narrative structure. The findings demonstrate that the novel does not merely depict external social realities, but also carefully explores the internal psychological consequences of those realities on individuals living within an oppressive system.

One of the primary results of the study is that social oppression functions as a structural foundation of the narrative world. The novel consistently portrays a society governed by rigid hierarchies, traditional norms, and authoritative control. These structures limit individual agency and shape the characters' life trajectories. Rather than appearing as isolated incidents, oppression is shown as a continuous and systemic condition that influences everyday life, social relationships, and personal decisions.

Another significant finding is the strong presence of psychological conflict as an internalized response to external pressure. Characters in the novel experience persistent emotional struggles, including fear, hesitation, emotional suppression, and identity confusion. These psychological states are not random but directly linked to the social environment in which the characters exist. The study shows that oppression is gradually internalized, transforming external control into internal psychological tension.

The analysis also reveals that identity instability is a central outcome of the oppressive environment. Characters often struggle to define themselves independently of social expectations,

cultural norms, and imposed roles. As a result, identity becomes fragmented and unstable, reflecting the tension between personal desires and societal demands. This suggests that identity in the novel is not fixed but constantly shaped and reshaped by external forces.

A further result highlights the importance of symbolic opposition, particularly the “night” and “day” motif, which operates as a conceptual framework for interpreting the novel. “Night” is associated with ignorance, oppression, and emotional confinement, while “day” represents awareness, hope, and liberation. This symbolic structure strengthens the thematic coherence of the novel and enhances its philosophical depth.

The study also finds that Cho‘lpon employs realist narrative techniques combined with psychological depth, allowing the text to function simultaneously as a social document and a psychological study. The realistic depiction of social conditions increases the credibility of the narrative, while psychological detail ensures emotional and intellectual engagement.

In addition, the results indicate that silence, fear, and emotional restraint are recurring psychological patterns among characters. These patterns reflect the broader social system, where open expression is often limited or suppressed. As a result, internal emotions become more dominant than external actions, reinforcing the psychological orientation of the novel.

Overall, the findings confirm that *Kecha va Kunduz* operates on multiple levels: as a representation of historical social conditions, as a psychological exploration of human consciousness, and as a symbolic narrative about freedom and oppression. The novel demonstrates that social systems not only control behavior but also deeply influence the inner world of individuals, shaping emotions, identity, and perception of reality.

DISCUSSION

The findings of this study on *Kecha va Kunduz* by Cho‘lpon indicate that the novel should be interpreted as a complex synthesis of social realism and psychological exploration, where external oppression and internal human experience are inseparable. The discussion of results reveals that Cho‘lpon does not present oppression merely as a political or historical condition, but rather as a lived human experience that penetrates deeply into the consciousness of individuals. This perspective positions the novel not only as a reflection of society but also as an exploration of how society shapes the human mind.

One of the central interpretive insights is that social oppression in the novel functions simultaneously at both macro and micro levels. At the macro level, it is embodied in rigid social hierarchies, cultural traditions, and authoritative structures that define the boundaries of individual behavior. At the micro level, however, oppression manifests within the psychological space of individuals as fear, hesitation, silence, and internalized control. This dual structure suggests that power in *Kecha va Kunduz* is not only external but also psychological, operating through internal acceptance and emotional conditioning. In this sense, the novel anticipates modern theoretical understandings of power as something that is both imposed and internalized.

Another important point of discussion is the representation of psychological conflict as a defining feature of human existence under oppressive conditions. The characters in the novel are not portrayed as purely passive victims; instead, they are psychologically active subjects who constantly

negotiate between personal desire and social obligation. However, this negotiation rarely leads to resolution, resulting instead in sustained emotional tension. The analysis suggests that this unresolved psychological state is a deliberate artistic strategy used by Cho'lpon to emphasize the impossibility of individual freedom within a rigid social system.

Furthermore, the study highlights that identity in the novel is constructed as unstable and socially mediated. The discussion shows that characters are unable to establish a coherent sense of self because their identities are continuously shaped by external expectations. This fragmentation of identity reflects a broader socio-cultural reality in which individual subjectivity is subordinate to collective norms. From a literary perspective, this instability of identity reinforces the novel's modernist tendencies, despite its strong grounding in realism.

The symbolic framework of "night" and "day" also deserves deeper discussion. Rather than functioning as simple metaphors, these symbols operate as an interpretive structure that organizes the entire narrative. "Night" is not only darkness or ignorance but also a psychological state of fear and suppression, while "day" represents not only enlightenment but also the possibility—often unrealized—of liberation. This duality creates a continuous tension throughout the novel, reinforcing the idea that transition from oppression to freedom is neither linear nor guaranteed. In this sense, the symbolism reflects both social conditions and internal psychological transformation.

Additionally, the discussion reveals that Cho'lpon's narrative technique plays a crucial role in shaping the reader's understanding of social and psychological realities. His use of realism is not purely descriptive; it is deeply analytical, revealing the mechanisms through which society controls individuals. At the same time, the psychological depth of characterization allows readers to experience oppression not only as an external condition but as an emotional and cognitive burden. This combination of realism and psychological insight enhances the novel's interpretive complexity and literary significance.

Overall, the discussion confirms that *Kecha va Kunduz* operates as a multi-dimensional text that integrates social critique, psychological analysis, and symbolic meaning. It demonstrates that individual experience cannot be separated from social structure, and that psychological states are often direct reflections of socio-cultural conditions. Cho'lpon therefore constructs a literary world in which freedom, identity, and consciousness are constantly shaped—and constrained—by the surrounding social order.

CONCLUSION

This study on *Kecha va Kunduz* by Cho'lpon has demonstrated that the novel is a deeply layered literary work that integrates social realism, psychological conflict, and symbolic representation into a unified artistic structure. The main objective of the research was to examine how social oppression and psychological conflict are constructed and interrelated within the novel, and the findings confirm that these two dimensions are inseparable throughout the narrative.

One of the key conclusions is that social oppression in the novel is not portrayed as a temporary or isolated condition, but rather as a systemic and continuous force that shapes every aspect of human life. It influences social relations, determines individual opportunities, and restricts personal freedom. More importantly, the study shows that oppression is not only external but also internalized,

becoming part of the characters' psychological reality. This internalization transforms social control into emotional restraint, fear, and silence, which deeply affect human consciousness.

Another important conclusion is that psychological conflict represents the central human experience in the novel. The characters are constantly positioned between personal desires and social expectations, resulting in persistent inner tension. This conflict is not resolved within the narrative, which reflects the harsh reality of life under oppressive conditions. Cho'lpon uses this unresolved tension to emphasize the limitations placed on individual autonomy and emotional freedom.

The research also concludes that identity in *Kecha va Kunduz* is unstable and socially constructed. Characters are unable to fully define themselves outside of societal norms and expectations, which leads to fragmented and evolving identities. This suggests that the novel presents identity not as a fixed essence, but as a dynamic process shaped by external social forces and internal psychological responses.

Furthermore, the symbolic opposition of "night" and "day" is identified as a central structural and thematic element of the novel. This symbolism goes beyond simple metaphorical meaning and functions as a conceptual framework for understanding the entire narrative. "Night" represents oppression, ignorance, and psychological confinement, while "day" symbolizes awareness, freedom, and transformation. However, the study concludes that the transition from "night" to "day" remains uncertain and incomplete, reflecting the complexity of social change.

In addition, the conclusion highlights that Cho'lpon's artistic method combines realism with psychological depth, allowing the novel to operate simultaneously as a social document and a study of human consciousness. His narrative technique reveals not only the visible structure of society but also its hidden psychological impact on individuals.

Overall, the study concludes that *Kecha va Kunduz* is not only a significant work in Uzbek literature but also a universal literary text that explores fundamental human issues such as freedom, identity, oppression, and psychological struggle. Cho'lpon presents a world in which social structures and human consciousness are deeply interconnected, making the novel a powerful reflection on both historical reality and timeless human experience.

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