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ЖОНАТАН СВИФТТИН ГУЛЛИВЕРДИН САЯКАТТАРЫ ЧЫГАРМАСЫНДАГЫ САТИРА ЖАНА СОЦИАЛДЫК КОММЕНТАРИЙ
САТИРА И СОЦИАЛЬНЫЙ КОММЕНТАРИЙ В РОМАНЕ ДЖОНАТАНА СВИФТА ПУТЕШЕСТВИЯ ГУЛЛИВЕРА
SATIRE AND SOCIAL COMMENTARY IN JONATHAN SWIFT'S GULLIVER'S TRAVELS

Кыскача мүнөздөмө: Бул макалада Жонатан Свифттин «Гулливердин саякаттары» чыгармасындагы сатира социалдык комментарийдин күчтүү адабий куралы катары изилденет. Текстти жакындан талдоого жана теориялык негиздөөгө таянуу менен, макалада Свифттин XVIII кылымдагы Британиянын саясатын, илимин жана коомун сындоо максатында колдонгон ирония, аллегория, гротеск жана пародия ыкмалары каралат. Изилдөөдө сатира көңүл ачуу менен гана чектелбестен, үстөмдүк кылуучу идеологияларга каршы турган рефлексивдүү жана трансформациялоочу дискурс катары кызмат кыла турганы баса белгиленет. Макалада Свифттин чыгармасы өз доорунун чегинен чыгып, бийликтин, билимдин жана адамдын жүрүм-турумунун татаалдыктарын түшүнүү үчүн универсалдуу көз карашты сунуштай турганы белгиленет.

Аннотация: Данная статья посвящена исследованию сатиры как мощного литературного инструмента социального комментария в романе Джонатана Свифта «Путешествия Гулливера». На основе внимательного текстуального анализа и теоретического обоснования в работе рассматривается использование Свифтом иронии, аллегории, гротеска и пародии для критики британской политики, науки и общества XVIII века. Подчеркивается, что сатира не только развлекает, но и служит рефлексивным и трансформирующим дискурсом, бросающим вызов доминирующим идеологиям. В статье утверждается, что произведение Свифта выходит за рамки своего времени, предлагая универсальную призму для понимания сложностей власти, знания и человеческого поведения.

Abstract: This article explores satire as a powerful literary tool for social commentary in Jonathan Swift's «Gulliver's Travels». Based on close textual analysis and theoretical grounding, the paper examines Swift's use of irony, allegory, grotesque, and parody to critique eighteenth-century British politics, science, and society. The study emphasizes that satire not only entertains but also serves as a reflective and transformative discourse that challenges dominant ideologies. The article argues that Swift's work transcends its time, offering a universal lens for understanding the complexities of power, knowledge, and human behavior.

Негизги сөздөр: сатира; социалдык комментарий; Жонатан Свифт; «Гулливердин саякаттары»; Агартуу доору; ирония; пародия.

Ключевые слова: сатира; социальный комментарий; Джонатан Свифт; «Путешествия Гулливера»; эпоха Просвещения; ирония; пародия.

Keywords: satire; social commentary; Jonathan Swift; *Gulliver's Travels*; Enlightenment; irony; parody.

The relevance of this topic in the field of philological education cannot be overstated. Swift's satire is more than just literary play-it serves as an educational gateway for understanding the societal norms and intellectual currents of the 18th century. Through “Gulliver’s Travels”, readers are exposed to a wide range of human behaviors, social contradictions, and philosophical dilemmas. For students and scholars in philology, studying Swift’s work enriches critical thinking skills, textual analysis, and cultural awareness.

Moreover, the thesis contributes to existing scholarship by reevaluating the function of satire as an ideological force. It brings to light how literary tools can influence political and cultural discourse, especially in a time of socio-political change. The novel becomes a platform where satire challenges conventional wisdom, offering a critical space to reflect on values and beliefs. Such exploration is particularly crucial in our time, where the interface between literature, media, and politics continues to evolve.

Integrating Swift’s “Gulliver’s Travels” into philological curricula offers multiple pedagogical advantages. First, it enables a multidisciplinary approach, linking literature with history, politics, ethics, and science. Second, it fosters critical reading by exposing students to irony, parody, and the use of grotesque in narrative structure. Third, it promotes reflective discussions on the limits of reason and the complexity of human nature-concepts that remain deeply relevant in modern education.

Educators can use this text to highlight the dynamics between language and power, representation and reality. By dissecting the techniques Swift employs, learners develop a nuanced appreciation for how literature engages with real-world issues, past and present. Thus, the educational value of “Gulliver’s Travels” extends well beyond literary analysis-it shapes informed, critical citizens.

Satire occupies a unique position in literature as both a form of entertainment and a means of social critique [7, p. 38–45]. In British literary tradition, few works are as emblematic of this dual function as Jonathan Swift’s Gulliver’s Travels. Published in 1726, the novel uses the framework of fantastical voyages to engage with political, philosophical, and ethical questions central to Enlightenment thought. This article investigates the satirical strategies Swift employs to question the rationalist optimism of his age and to critique British institutions, values, and human nature [1; 3].

According to M.H. Abrams, satire “diminishes its subject by making it ridiculous and evoking toward it attitudes of amusement, contempt, scorn, or indignation [1].” In Gulliver’s Travels, Swift leverages this definition to expose the absurdities of 18th-century British politics and society. The Enlightenment era, with its emphasis on reason, science, and progress, provided fertile ground for critique. Swift, deeply skeptical of unchecked rationalism and political hypocrisy, used his narrative to juxtapose utopian ideals with grotesque realities.

The grotesque realism described by Mikhail Bakhtin offers another theoretical lens through which to view the novel. Bakhtin emphasized the subversive potential of grotesque imagery in literature. Swift’s use of bodily distortion, exaggeration, and inversion aligns with this tradition, allowing him to undercut Enlightenment pretensions and highlight the irrational aspects of 'rational' society [2].

If we say about satirical voyages in Gulliver’s Travels, each voyage in Gulliver’s Travels serves as a satirical mirror, reflecting different facets of British society and human behavior. In Lilliput, the absurd conflict over how to break eggs serves as a parody of religious and political disputes in England. The small stature of the Lilliputians symbolizes the pettiness of political ambition and ideological extremism.

In Brobdingnag, Swift reverses the scale to offer a new perspective on human imperfection. Gulliver’s reduced size highlights his vulnerability and forces him to confront the physical and moral ugliness of human beings. The King of Brobdingnag, representing moral clarity, harshly critiques European governance and militarism.

Laputa and Lagado parody scientific detachment and the folly of impractical intellectualism. The residents of Laputa are so absorbed in abstract theories that they neglect real-world consequences. Swift mocks the Royal Society and other scientific institutions for valuing knowledge over wisdom.

Finally, the Houyhnhnms-rational horses who live in harmony-contrast with the Yahoos, brutish humanoids who embody unrefined human instincts. Swift’s depiction of Gulliver’s descent into misanthropy

warns against excessive idealism and the loss of empathy. It also critiques Enlightenment rationality taken to inhuman extremes.

Swift's satire is not merely a reaction to political events but a deeply philosophical inquiry into the nature of humanity. He critiques both the abuses of power and the blind faith in human progress. Swift does not provide solutions but instead destabilizes the reader's assumptions, compelling critical reflection.

The article emphasizes that satire in Gulliver's Travels functions as both a historical artifact and a timeless commentary. In a modern context, Swift's critiques remain relevant, resonating with ongoing concerns about governance, ethics [8, p. 45–49], and the limits of scientific rationality.

Jonathan Swift's Gulliver's Travels is a landmark of satirical literature that transcends its historical context. Through irony, grotesque imagery, and allegorical critique, Swift exposes the contradictions and absurdities of his time. Yet the work endures because its satire targets universal flaws in human nature and society. For students of philology, literature, and cultural history, Gulliver's Travels remains an essential text that challenges, provokes, and enlightens.

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КЫТАЙ ЭВФЕМИЗМДЕРИН КЫРГЫЗ ТИЛИНЕ КОТОРУУДА КЕЗДЕШКЕН КӨЙГӨЙЛӨР
ПРОБЛЕМЫ ПРИ ПЕРЕВОДЕ КИТАЙСКИХ ЭВФЕМИЗМОВ НА КЫРГЫЗСКИЙ ЯЗЫК
PROBLEMS ENCOUNTERED IN TRANSLATING CHINESE EUPHEMISMS INTO KYRGYZ
中文委婉语翻译成吉尔吉斯语时遇到的问题

Кыскача мүнөздөмө: Бул макалада маданий лингвистика жана котормо теориясынын дисциплиналар аралык көз карашынын негизинде кытай тилиндеги эвфемизмдерди кыргыз тилине которууда кездешкен төрт негизги көйгөй системалуу түрдө талдоого алынат: маданий схемалардын