THE PROBLEM OF SOCIETY AND THE INDIVIDUAL IN THE WORKS OF O'TKIR HOSHIMOV

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Annotation. This thesis examines the problem of the relationship between society and the individual in the works of O'tkir Hoshimov. The research focuses on how the author portrays social pressure, moral responsibility, and personal identity within the socio-cultural context of Uzbekistan. By analyzing selected works such as *Ikki eshik orasi* and *Dunyoning ishlari*, the paper highlights the psychological depth of characters and the ethical dilemmas they face. The findings demonstrate that Hoshimov's works emphasize humanistic values, including empathy, responsibility, and moral integrity, while revealing the complex interaction between individual freedom and societal expectations.

Keywords: *society, individual, O'tkir Hoshimov, Uzbek literature, humanism, social pressure, moral responsibility, identity*

Annotatsiya. Ushbu tadqiqotda O'tkir Hoshimov asarlarida jamiyat va shaxs o'rtasidagi munosabat muammosi tahlil qilinadi. Ishda yozuvchining jamiyat bosimi, axloqiy mas'uliyat va shaxsiy identifikatsiyani O'zbekiston ijtimoiy-madaniy muhitida qanday tasvirlagani o'rganiladi. *Ikki eshik orasi* va *Dunyoning ishlari* asarlari misolida qahramonlarning ruhiy holati va ular duch keladigan axloqiy muammolar yoritiladi. Tadqiqot natijalari Hoshimov ijodida insonparvarlik, mehr-shafqat va axloqiy poklik g'oyalari muhim o'rin tutishini ko'rsatadi.

Kalit so'zlar: *jamiyat, shaxs, O'tkir Hoshimov, o'zbek adabiyoti, insonparvarlik, ijtimoiy bosim, axloqiy mas'uliyat, identifikatsiya*

Аннотация. Данное исследование посвящено изучению медицинского английского языка и его роли в современной медицинской коммуникации. Рассматриваются лингвистические особенности, терминология и коммуникативные функции медицинского английского. Показано, что эффективное владение медицинским английским способствует точной диагностике, безопасности пациентов и международному сотрудничеству.

Ключевые слова: *медицинский английский, медицинская коммуникация, терминология, уход за пациентами, профессиональный язык, глобальная медицина*

Introduction. The relationship between society and the individual has long been a central theme in world literature, reflecting the tensions between collective norms and personal identity. In Uzbek literature, this issue is profoundly explored in the works of O'tkir Hoshimov, one of the most prominent writers of the twentieth century. His narratives capture the complexities of everyday life, moral dilemmas, and the psychological struggles of individuals within a rapidly changing social environment.

Hoshimov's works are deeply rooted in the socio-cultural context of Uzbekistan, particularly during the late Soviet and early independence periods. His stories and novels portray ordinary people facing extraordinary moral and emotional challenges, often shaped by societal expectations, traditions, and political realities. As Karimov (2018) argues, Hoshimov's literary approach is characterized by a strong focus on human psychology and ethical reflection, making his works both socially relevant and philosophically rich.

The aim of this paper is to analyze how Hoshimov addresses the problem of the individual in relation to society, focusing on themes such as moral responsibility, social pressure, family

values, and personal identity. By examining selected works, including *Dunyoning ishlari* and *Ikki eshik orasi* , this study highlights Hoshimov's contribution to the exploration of humanistic values in Uzbek literature.

Society as a Moral and Social Environment

In the works of O'tkir Hoshimov, society is not presented merely as a background against which events take place. Rather, it functions as a living moral and social environment that directly shapes the worldview, behavior, and emotional experience of the individual. Hoshimov shows that a person cannot exist separately from society because social traditions, family values, public opinion, and collective expectations influence even the most private decisions. His works repeatedly demonstrate that the individual is formed within a network of relationships and responsibilities.

At the same time, Hoshimov does not idealize society. It does not portray it as both protective and restrictive. On the one hand, society preserves national values, mutual support, respect for elders, and moral discipline. On the other hand, it can create pressure, suppress individuality, and force people to live according to expectations they did not choose for themselves. This dual nature of society is one of the central ideas in Hoshimov's prose. He suggests that society can nurture the individual, but it can also become a burden when external judgment becomes stronger than inner truth.

This tension is especially visible in works where characters try to balance personal feelings with social duty. Hoshimov often places his heroes in situations where they must choose between what they truly want and what society considers proper. Such conflicts reveal that the individual is never entirely free from collective influence. In this way, Hoshimov raises an important philosophical and literary question: how can a person remain morally honest and emotionally whole while living under constant social pressure?

The Inner World of the Individual

One of Hoshimov's greatest strengths as a writer is his deep attention to the inner world of the human being. His characters are not simple representatives of good or evil; they are psychologically complex individuals who think, suffer, hesitate, remember, and regret. Through them, Hoshimov explores the emotional consequences of social life. He is less interested in external action alone than in the hidden pain, moral uncertainty, and silent endurance that shape a person's identity.

In many of his works, the individual experiences an internal conflict between personal desire and moral obligation. A character may want happiness, freedom, love, or peace, yet feel forced to sacrifice these desires for family, honor, or duty. Hoshimov treats such sacrifice with seriousness and sympathy. He does not reduce it to melodrama; instead, he shows how ordinary people carry heavy emotional burdens without public recognition. This focus on inner struggle gives his prose its human depth and emotional realism.

The writer also pays special attention to memory and conscience. His characters often reflect on the past, reconsider earlier choices, and measure themselves against their own moral standards. In this sense, Hoshimov presents the individual as a being with an active conscience, not merely a passive victim of social conditions. Even when society is unjust or emotionally cold, the individual still possesses an inner voice capable of truth, regret, and moral awakening. This makes Hoshimov's characters deeply human and relatable.

Through such portrayals, Hoshimov argues that the true drama of life often happens inside the person. Social problems are important, but their deepest meaning is revealed through human feeling. The pain of misunderstanding, the fear of social judgment, the loneliness of silent endurance, and the hope for moral clarity all become essential parts of his artistic world.

Family as the Closest Form of Society

A major feature of Hoshimov's prose is the central role of the family. In his works, family is not only a private domestic space but also the closest and most influential form of society. It is within the family that the individual first learns love, duty, patience, obedience, responsibility, and sacrifice. For this reason, many of Hoshimov's social ideas are expressed through family relationships rather than through political or abstract discussion.

In his depiction of family life, Hoshimov reveals both warmth and tension. Family can be a source of emotional security, moral education, and spiritual connection. At the same time, it can also become a place of misunderstanding, generational conflict, and emotional silence. Parents and children may love one another deeply, yet fail to express that love openly. Family members may share the same home, yet remain separated by different life experiences and expectations. Hoshimov captures these delicate emotional realities with remarkable sincerity.

His treatment of mothers, fathers, elders, and children is especially meaningful. Maternal love often appears in his works as a symbol of unconditional devotion, patience, and moral strength. Mothers endure quietly and become emotional centers of the family. At the same time, Hoshimov does not romanticize suffering; he shows that such devotion is often connected with pain, loneliness, and sacrifice. Through these portrayals, he elevates everyday family life into an important subject of literary and ethical reflection.

Generational relationships are equally important in his writing. Older characters often represent tradition, collective memory, and moral experience, while younger characters reflect change, uncertainty, and the desire for self-definition. The conflict between generations in Hoshimov's works is not merely a conflict of age; it is a conflict of values, historical experience, and emotional language. By exploring these tensions, the writer shows how broader social transformations enter the private world of the home. Thus, family in Hoshimov's prose becomes a mirror of society itself. Through family relations, he examines larger questions about authority, freedom, loyalty, identity, and moral responsibility. The home becomes a place where social values are both preserved and questioned.

The Conflict Between Personal Identity and Social Expectation

A particularly important theme in Hoshimov's works is the conflict between personal identity and social expectation. His characters often live in environments where public opinion matters greatly, and where an individual's worth is measured according to social behavior rather than inner truth. In such conditions, people may feel compelled to hide their pain, suppress their individuality, or perform roles that society finds acceptable.

Hoshimov portrays this conflict with subtlety and realism. He shows that social expectation is not always openly oppressive; sometimes it appears in the form of custom, silence, shame, or obligation. A person may not be physically forced to act against personal wishes, yet may feel morally trapped by tradition or by fear of disappointing others. This makes the conflict even more painful, because it becomes internalized. The individual begins to judge himself or himself through the eyes of society.

This theme is especially significant because it reflects a broader cultural reality in which the collective often takes priority over the personal. Hoshimov neither completely rejects this tradition nor fully accepts it. Instead, he examines its complexity. He acknowledges the value of community, social belonging, and moral order, but he also reveals the emotional damage caused when society leaves no space for individuality, vulnerability, or honest self-expression.

As a result, his works invite readers to think critically about conformity. Is social respect always a sign of moral goodness? Can a person be considered honorable while living in emotional falsehood? Is it possible to protect tradition without sacrificing human authenticity? These are the kinds of questions Hoshimov raises through his characters' struggles. His prose suggests that real dignity lies not in blind obedience to social norms, but in the difficult effort to remain ethically sincere within them.

Human Dignity and Everyday Moral Choice

Another deeply meaningful element in Hoshimov's work is his attention to human dignity. He is interested in ordinary people, not legendary heroes or extraordinary figures. His protagonists are often simple men and women living common lives, yet within these ordinary lives he discovers profound moral significance. He suggests that dignity is revealed not through grand speeches or heroic gestures, but through everyday decisions, patience, honesty, loyalty, and compassion.

This is one of the reasons Hoshimov's prose feels so close to readers. He writes about familiar situations—family tensions, social obligations, emotional disappointments, moral regrets—but transforms them into universal reflections on what it means to remain human. His characters are tested not only by major events, but by daily ethical choices: whether to forgive, whether to remain silent, whether to tell the truth, whether to protect another person's dignity, whether to endure suffering without becoming cruel.

In this way, Hoshimov's literature is deeply ethical. He does not preach directly, yet his stories encourage moral reflection. Readers are invited to evaluate not only the characters, but also themselves. His works ask whether a person can remain kind in a harsh society, honest in a hypocritical environment, and compassionate in moments of personal pain. Such questions make his prose morally rich and enduring.

The writer's emphasis on dignity is closely connected with his humanism. He believes that every person, no matter how simple or socially limited, possesses an inner value that deserves respect. This idea shapes his treatment of suffering. Pain in Hoshimov's works is never merely private; it reveals something fundamental about the human condition. By presenting ordinary suffering with seriousness and tenderness, he restores dignity to experiences that society often ignores.

Humanism as the Core of Hoshimov's Artistic Vision

At the heart of Hoshimov's literary world lies a strong humanistic philosophy. His works are filled with sympathy for human weakness, sorrow for avoidable suffering, and respect for moral endurance. Even when he criticizes social hypocrisy, indifference, or moral rigidity, he does so not with bitterness alone but with compassion. He remains deeply interested in the possibility of understanding, reconciliation, and inner growth.

Hoshimov's humanism is expressed through his belief that individuals should be judged not by status or social appearance, but by their moral depth. He values sincerity over performance, kindness over pride, and conscience over convenience. This gives his prose a quiet ethical power. Rather than offering political slogans or abstract theories, he presents human truths through lived experience and emotional realism.

Importantly, his humanism is rooted in national culture while also carrying universal meaning. The customs, family structures, and social codes in his works are distinctly Uzbek, but the emotional and moral questions they raise belong to humanity as a whole. The struggle to preserve one's identity, the pain of misunderstanding, the need for love and moral recognition, and the conflict between duty and selfhood are universal themes. This is why Hoshimov's works speak not only to Uzbek readers but also to wider literary audiences.

Ultimately, Hoshimov presents society and the individual not as separate realities, but as deeply interconnected forces. Society shapes the person, yet the moral quality of society depends on the inner truth of individuals. When people lose compassion, society becomes cruel. When they preserve dignity, honesty, and empathy, society becomes more humane. This reciprocal relationship is one of the most profound ideas in Hoshimov's prose.

Conclusion. In conclusion, the works of O'tkir Hoshimov provide a profound exploration of the relationship between society and the individual. Through his realistic and emotionally engaging narratives, Hoshimov reveals the complexities of human life, highlighting the tensions between social expectations and personal identity.

His portrayal of internal conflict, family dynamics, and moral responsibility underscores the importance of humanistic values in navigating these challenges. Hoshimov's characters demonstrate that while society exerts a powerful influence, individuals retain the capacity for moral choice and personal growth.

Ultimately, Hoshimov's literary legacy lies in his ability to combine social realism with deep psychological insight. His works continue to resonate with readers, offering valuable perspectives on the enduring question of how individuals can maintain their identity and integrity within the constraints of society.

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