

**CHALLENGES CONCERNING THE INTERACTION BETWEEN THE
INDIVIDUAL AND SOCIETY**

**ПРОБЛЕМЫ ВЗАИМОДЕЙСТВИЯ ЧЕЛОВЕКА И ОБЩЕСТВА
INSON VA JAMIYAT O‘RTASIDAGI O‘ZARO MUNOSABATLAR
MUAMMOLARI**

Jurayev Islom Mamasodikovich,

Teacher of the English language department of FerSU

im.jorayev@pf.fdu.uz

The 18th century in Europe witnessed a significant era of intellectual and cultural expansion known as the Enlightenment. During the Enlightenment, there was a resurgence of enthusiasm for science, reason, and the significance of the individual. The literary works of this period mirrored these principles by delving into the dynamics between individuals and society, frequently advocating for individual rights over the authority of the state. Among the notable pieces of Enlightenment literature, Daniel Defoe's "Robinson Crusoe" stands out as a captivating narrative that explores the themes of individualism and societal connections. [2.45]

The narrative of "Robinson Crusoe" revolves around a young man named Robinson Crusoe, who becomes stranded on an uninhabited island following a shipwreck. In his prolonged solitude, Crusoe must rely on his own resourcefulness and abilities to endure, constructing shelter, procuring sustenance, and even fashioning his attire.

As Crusoe reflects on his past life, he comes to realize that he had been living a life of false values and superficiality. He had been pursuing wealth and status, but had not been truly happy or fulfilled. It is only through his experience on the island that Crusoe comes to appreciate the simple things in life, such as food, shelter, and companionship. Crusoe's experience on the island thus becomes a metaphor for the human condition, and the novel can be read as a critique of the values of 18th-century society, which placed too much emphasis on wealth and status at the expense of individual happiness and fulfillment.

Robinson, the son of a merchant from York, dreams of the sea from a young age. On the one hand, there is nothing exceptional in this - England at that time was the leading power in the world, English sailors plied all the oceans, the profession of a sailor was the most common, considered honorable. On the other hand, Robinson is drawn to the sea not by the romance of sea voyages; he does not even try to enter the ship as a sailor and study maritime affairs, but in all his voyages he prefers the role of a passenger paying the fare; Robinson trusts the traveller's unfaithful fate for a more prosaic reason: he is drawn to "the rash venture to make a fortune by scouring the world." Indeed, outside of Europe it was easy to get rich quick with some luck, and Robinson runs away from home, defying his father's admonitions. Father Robinson's speech at the beginning of the novel is a hymn to bourgeois virtues, to the "average condition". [3.76]

Those who leave their homeland in pursuit of adventure, he said, are either those who have nothing to lose, or the ambitious who yearn for the highest position; embarking on enterprises that go beyond the framework of everyday life, they strive to improve their affairs and cover their name with glory; but such things are either beyond my powers, or humiliating for me; my place is the middle, that is, what can be called the highest stage of a modest existence, which, as he was convinced by many years of experience, is for us the best in the world, the most suitable for human happiness, freed from need and deprivation, physical labor and suffering falling to the lot of the lower classes, and from luxury, ambition, arrogance and envy of the upper classes. How pleasant such a life is, he said, I can already judge by the fact that all those placed in other conditions envy him: even kings often complain about the bitter fate of people born for great deeds, and regret that fate did not put them between two extremes - insignificance and greatness, and the sage speaks in favor of the middle as a measure of true happiness, when he prays heaven not to send him either poverty or wealth.

However, young Robinson does not heed the voice of prudence, goes to sea, and his first merchant enterprise - an expedition to Guinea - brings him three hundred

pounds (it is characteristic how accurately he always names sums of money in the narrative); this luck turns his head and completes his "death". Therefore, everything that happens to him in the future, Robinson considers as a punishment for filial disobedience, for not obeying "sober arguments of the best part of his being" - reason. And on an uninhabited island at the mouth of the Orinoco, he falls, succumbing to the temptation to "get rich sooner than circumstances allowed": he undertakes to deliver slaves from Africa for Brazilian plantations, which will increase his fortune to three or four thousand pounds sterling. During this voyage, he ends up on a desert island after a shipwreck.

And then the central part of the novel begins, an unprecedented experiment begins, which the author puts on his hero. Robinson is a small atom of the bourgeois world, who does not think of himself outside this world and regards everything in the world as a means to achieve his goal, having already traveled three continents, purposefully following his path to wealth.

He is artificially torn out of society, placed in solitude, placed face to face with nature. In the "laboratory" conditions of a tropical uninhabited island, an experiment is being carried out on a person: how will a person torn from civilization behave, individually faced with the eternal, core problem of mankind - how to survive, how to interact with nature? And Crusoe repeats the path of humanity as a whole: he begins to work, so that work becomes the main theme of the novel.

When Robinson finds himself on a desert island, he does not really know how to do anything, and only little by little, through failure, he learns to grow bread, weave baskets, make his own tools, clay pots, clothes, an umbrella, a boat, breed goats, etc. It has long been noted that it is more difficult for Robinson to give those crafts with which his creator was well acquainted: for example, Defoe at one time owned a tile factory, so Robinson's attempts to mold and burn pots are described in detail. Robinson himself is aware of the saving role of labor: "Even when I realized the whole horror of my situation - all the hopelessness of my loneliness, my complete isolation from people, without a glimmer of hope for deliverance - even then, as soon

as the opportunity opened up to stay alive, not to die of hunger, all my grief vanished like a hand. : I calmed down, began to work to satisfy my urgent needs and to save my life, and if I lamented about my fate, then least of all I saw heavenly punishment in it.” [1.65]

However, in the conditions of the experiment started by the author on human survival, there is one concession: Robinson quickly "opens up the opportunity not to starve to death, to stay alive." It cannot be said that all his ties with civilization have been completely cut. First, civilization operates in his habits, in his memory, in his life position; secondly, from the plot point of view, civilization sends its fruits to Robinson surprisingly timely. He would hardly have survived if he had not immediately evacuated all food supplies and tools from the wrecked ship (guns and gunpowder, knives, axes, nails and a screwdriver, sharpener, crowbar), ropes and sails, bed and dress. However, at the same time, civilization is represented on the Isle of Despair only by its technical achievements, and social contradictions do not exist for an isolated, lonely hero. It is from loneliness that he suffers the most, and the appearance of the savage Friday on the island becomes a relief.

As already mentioned, Robinson embodies the psychology of the bourgeois: it seems quite natural for him to appropriate everything and everyone for which there is no legal property right for any of the Europeans. Robinson's favorite pronoun is "my", and he immediately makes Friday his servant: "I taught him to pronounce the word" master "and made it clear that this is my name." Robinson does not question whether he has the right to appropriate Friday for himself, to sell his friend in captivity, the boy Xuri, to trade in slaves. Other people are of interest to Robinson in so far as they are partners or the subject of his transactions, trading operations, and Robinson does not expect a different attitude towards himself.

In conclusion, "Robinson Crusoe" is a powerful exploration of the relationship between the individual and society in the literature of the Enlightenment. By depicting the experiences of a solitary individual on a deserted island, Defoe offers a critique of the values and priorities of 18th-century society, while also

acknowledging the importance of human companionship and cooperation. The novel thus remains a timeless classic of Enlightenment literature, offering insights into the nature of the human condition that are just as relevant today as they were in the 18th century.

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