

**SCIENCE**  
**PROBLEMS.UZ**

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Actual problems of social and humanitarian sciences  
Актуальные проблемы социальных и гуманитарных наук

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**2024**

# **SCIENCEPROBLEMS.UZ**

## **ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ ДОЛЗАРБ МУАММОЛАРИ**

*№ 8 (4) - 2024*

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-  
ГУМАНИТАРНЫХ НАУК**

**ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES**

**ТОШКЕНТ-2024**

## **БОШ МУҲАРРИР:**

Исанова Феруза Тулқиновна

## **ТАҲРИР ҲАЙЪАТИ:**

### *07.00.00-ТАРИХ ФАНЛАРИ:*

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холикулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

Саидов Сарвар Атабулло ўғли – катта илмий ходим, Имом Термизий халқаро илмий-тадқиқот маркази, илмий тадқиқотлар бўлими.

### *08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:*

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Хожаев Азизхон Саидалоҳонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

### *09.00.00-ФАЛСАФА ФАНЛАРИ:*

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулов Жамолиддиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудири;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

### *10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:*

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

#### 12.00.00-ЮРИДИК ФАНЛАР:

Аҳмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат хавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

#### 13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Хашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Каюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шохида Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

#### 19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психологияси кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Караматдиновна – психология фанлари доктори, доцент,

Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

#### 22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

Содиқова Шоҳида Мархабобевна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

#### 23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атақулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

### ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

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#### Боғланиш учун телефонлар:

(99) 602-09-84 (telegram).

## MUNDARIJA

### 07.00.00 – TARIX FANLARI

<i>Бегамова Насиба Холмурзаевна</i> МУСТАҚИЛЛИК ЙИЛЛАРИДА АГРАР СОҶА ХОДИМЛАРИНИНГ МАЛАКАСИНИ ОШИРИШДА ХАЛҚАРО ҲАМКОРЛИКНИНГ РОЛИ (ЎЗБЕКИСТОН ЖАНУБИЙ ВИЛОЯТЛАРИ МИСОЛИДА) .....	11-19
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## **PHILOSOPHICALLY ANALYZE THE REFLECTION OF THE BODY, SOUL AND SPIRITUALITY IN HUMAN EXISTENCE**

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**Abstract.** This article explores the interconnected components of human personality: body, consciousness, spirit, and soul. While materialism has deepened our understanding of the body and consciousness, it has neglected the spirit and soul. This imbalance has fostered a consumer society prioritizing material over spiritual values. The body functions through instincts, while consciousness organizes experiences into knowledge and understanding. The spirit, transcending materialism, embodies faith, ideals, and the will to achieve them. Human behavior is driven by faith in ideals and the hope for success, essential for personal and societal growth. A balanced spirit, formed through upbringing and will, is crucial for harmonious existence. Spiritual growth often arises from suffering, challenging the traditional pursuit of happiness. This article advocates for a holistic understanding of human personality, integrating both material and spiritual dimensions to address societal contradictions and enhance personal well-being.

**Key words:** human personality, body, consciousness, spirit, soul, spirituality, harmony.

## **TANA, RUX VA MA'NAVIYATNING INSON BORLIG'IDAGI AKS ETISHINING FALSAFIY TAHLILI**

**Pirnazarov Nurnazar**

Qoraqalpoq davlat universiteti doktoranti

**Annotatsiya.** Ushbu maqola inson shaxsining o'zaro bog'liq tarkibiy qismlarini: tana, ong, ruh va qalbni o'rganadi. Materializm tanani va ongi haqidagi tushunchamizni chuqurlashtirgan bo'lsa-da, ruh va qalbni e'tiborsiz qoldirgan. Bu nomutanosiblik moddiy qadriyatlarni ma'naviy qadriyatlar ustidan ustun qo'ygan iste'mol jamiyatini shakllantirdi. Tana instinktlar orqali ishlaydi, ong esa tajribalarni bilim va tushunishga aylantiradi. Ruh materializmdan yuqori turib, e'tiqod, ideallar va ularga erishish irodasini o'z ichiga oladi. Inson xulqi ideallarga bo'lgan e'tiqod va muvaffaqiyat umididan kelib chiqadi, bu esa shaxsiy va ijtimoiy o'sish uchun zarurdir. Muvozanatli ruh, tarbiya va iroda orqali shakllanadi va uyg'un mavjudlik uchun juda muhimdir. Ma'naviy o'sish ko'pincha azob-uqubatlardan kelib chiqadi, bu esa an'anaviy baxt izlashni savol ostiga qo'yadi. Ushbu maqola inson shaxsining moddiy va ma'naviy o'lchamlarini birlashtirgan holda, jamiyatdagi ziddiyatlarni hal qilish va shaxsiy farovonlikni oshirishga qaratilgan yaxlit tushunchani qo'llab-quvvatlaydi

**Kalit so'zlar:** inson shaxsi, tanasi, ong, ruh, ruh, ma'naviyat, uyg'unlik.

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**Introduction.** Our life experience and educational level need to provide a comprehensive understanding of the constituent parts of a personality. We have a stronger understanding of the body and consciousness, but our understanding of the spirit and soul, despite their long-standing recognition, could be stronger. Until recently, there was no particular need to comprehend personal spirituality. Materialism did not need it. A state of

material well-being would foster the growth of man's spirituality. The state prioritized material "consumption" over spiritual "value." This led to the formation of an aggressive consumer society, where individuals prioritize their interests, and the law safeguards egoism as a "value.[1]" Why did this happen? To answer this question, it seems that we need to rethink the problem of man himself. It is now worth paying close attention not to the material but to the spiritual half of man. The vagueness of our understanding of the spirit and soul, as well as their relationship with the body and consciousness, requires a modern interpretation. There is every reason to believe that the violation of human harmony is the cause of human discord. Let us rethink the categories of "body and consciousness, spirit and soul" in their connection to unity. However, we will not extract the essence from various sources, as is customary in specific science, by immersing ourselves in criticism and systematizing interpretations. Let us apply the phenomenological principle of work. Let us start from the other end. Let us not doubt the truth about the individual's spirit, soul, body, and consciousness. Let us begin the affirmation of unity and consideration of the essence of the idea with a recognition of a historical fact. After all, these concepts are already thousands of years old. If these concepts have become established, it implies they hold a depth of understanding that their contemporaries have yet to grasp. Let us concretize them as much as possible; consider the meaning of each of them and how this unity functions. Therefore, we will incorporate all the features of the categories that interest us into a limited volume, as necessary to achieve their systemic unity. From the perspective of modern orthodox science, understanding the "spirituality" of thought and its "cordiality" does not constitute science. [1,23]

**Literature review.** Instead of engaging in debate, let us utilize this. After all, we will continue to create and experience life without realizing that we are not doing it scientifically. Therefore, we should engage in creative work, where we transform the idea into truth through artistic (speculative) means rather than through demonstrative methods. The way, as is known, the artist does not understand the truth portrayed on the canvas, but rather experiences it. Philosophers depict the truth not through forms and colours but through their thoughts. Let us determine, with the aid of philosophical reasoning, common sense, and examples from life and folk wisdom, what body and consciousness, spirit and soul are. Let us put these concepts in their places and clarify their meaning. Subsequently, we will uncover the roots of numerous contemporary contradictions.

**Body.** External signs and the deployment of instincts in body movements, as well as internal transformations, determine the existence of a person's "body." The body's instinctive work continues even when a person is asleep. Any movement, in turn, occurs only if a person has a corresponding desire to carry it out. If there are no needs and body movements, then there is no living human body but a corpse in a state of decomposition. [3,19]

The body's external and internal organs function based on instincts to satisfy needs, manifesting as alterations in body position and internal and external changes. An organism's appearance shapes its organ system. The body—a person or an animal—determines appearance and instincts. These are the original and opposite components of the body's existence as a physical being.

The objectivity of the human body's existence, unlike other components of a person, makes it too obvious to delve into its meaning. Nevertheless, one should pay attention to the need for harmony in the ratio of the constituent parts. With disharmony, the probability of

survival is minimal. The inability to do what is necessary in the case of physical deformity, as well as weakly expressed instincts, leads to problems of existence. Therefore, when there is a lack or overabundance of pleasures, the life-energizing stimulus vanishes, alertness diminishes, and apathy sets in—either "nothing exists and nothing is required" or "everything happens at my command and will."

Consciousness.

Consciousness "reflects" the processes of human existence. Figurative thinking, emotions, and signs (coded in conventional language). We can express this aspect of reflection in a single term: "education." Having many pictures formed in consciousness, we are forced to organize them somehow, connect them by meaning, and systematize them. If we generalize or abstract the images or signs, we can achieve this. That is what we do. We formalize this regular process of abstraction in a conventional form as knowledge.[4,231]

In contrast to the "existence of the body," "reflection" remains static and discrete, reflecting past actions in form and frozen concepts. The body's needs condition the consciousness. It documents the current state of existence and guides us from the present to the past. In reflection, we only record information and knowledge about processes and objects, nothing more. This is a depiction of events that have already occurred. After storing the received information in our memory, we mentally break down the integral process into its parts. An analysis of the event is conducted. We can now apply this knowledge to another event.

The student first learns, remembers information, and receives images without thinking about what they are for, simply because the teacher wants it that way. Therefore, learning exists as a process of formation. The teacher broadens the student's horizons and fills his mind with knowledge, preparing him for the next, qualitatively different step, as "knowledge is only half the mind."

"To know" does not yet mean "to understand." An ancient thought. "To know much does not mean to understand much" (Heraclitus). "Understanding," in contrast to "knowledge," is a definition of the essence. In the process of explanation, "understanding" often elicits an exclamation and the phrase, "Ah-aah, so that's the meaning!" This implies that the student grasps the meaning and defines its essence. This is what the teacher aims to instil in the student during instruction. When the teacher explains, he demonstrates the process of mental reasoning, which reduces the time required for consideration and ultimately leads to the student's understanding. Understanding is impossible without "knowledge" and a preliminary description of the facts. To understand means to reveal a contradiction and grasp the meaning of an event. The complexity of understood processes increases the need for generalization and simplification (in reflection abstraction). The organization of human consciousness becomes more complex as the level of abstraction increases.

The human "mind" is a culmination of "knowledge" and "understanding." In the context of defining "consciousness," it is imperative to consider "education" and "mind" as essential components. The absence of "education" renders the recording of factual data about existence unattainable, while the absence of the "mind" diminishes the significance of comprehending the unfolding events. The ability to "reflect" through images, encapsulate the "existence of the body" in concepts, and retain such reflections in memory are inherent attributes of consciousness—constituting an evolutionary adaptive mechanism of the organism. The concept of "consciousness" denotes the heightened stability of an organism's existence

resulting from its precise adaptation to dynamic living conditions. This reflective capacity fortifies the organism's existence. Consequently, consciousness shapes the organic nature of the human body. Thus, the "body" and "consciousness" are objective components of the human organism. [6,76]

**Results and discussions.** The relationship between "education" and "reason" plays a significant role in shaping an individual's cognitive tendencies. Those inclined towards figurative thinking and artistic expression are found to be more responsive to education, while those with a propensity for analytical thinking are often driven by reason. The need for harmony and complementation is particularly pronounced in the latter group. The materiality of consciousness is not a novel concept; rather, it has been deeply ingrained in our scientific, atheistic worldview over the course of centuries. This understanding offers a materialistic interpretation of real processes within the confines of cognition and consciousness. The notion of consciousness, akin to the religious concepts of spirit and soul, has been assimilated into material understanding. From a materialist standpoint, these concepts are considered ubiquitous within consciousness and existence. The reality of spirit and soul is restricted to the realm of consciousness and the psyche. Whether their existence extends beyond that is a matter of pure idealism, religious belief, and perceived obscurantism. While religion and faith are closely associated with the ideas of spirit and soul, it is essential to consider the reflection of human subjectivity within these concepts.

#### Spirit

Materialism does not go beyond the limits of being and consciousness, considering the spirit and soul, as already said, to be features of consciousness and their independence to be a product of idealism. Naturally, these limits affirm the primacy of being and the secondary nature of consciousness. Moreover, this is obvious. In order to reflect something, it must exist. However, the world is richer than rational logic. Faith begins where reason is powerless. Let us take a closer look at the content of the concepts. [8,10]

A living person is distinguished by his behaviour. It is based, first of all, on objective knowledge and understanding. However, his behaviour reveals facts that surpass the boundaries of physical existence. Indeed, these are no longer mere facts but rather a necessity for the existence of being itself. It turns out that human behaviour cannot exist without some externally invisible subjective conditions. Even the smallest action requires a guide in the form of an ideal and faith in its achievement. Such hope is necessary for all efforts to retain their meaning and become random. Faith covers all human learning since the success of education is based, first of all, on faith in the teacher. Since a person cannot personally acquire all the experience accumulated by humanity, they rely on teachings and books to believe in reality, truth, and knowledge acquired by others. This belief extends to everything that they could theoretically verify but choose not to do. If you think about it, any action contains faith in success, in achieving the goal, and if this is unlikely, then hope for a miracle. Without hope for success, there is no confidence in behaviour. Faith in an ideal is the most important property for activating humanity. You want to believe in an ideal. It is sufficient for an ideal of a happy life to emerge, particularly one that is "scientifically substantiated", like communism, as this ideal instantly becomes the guiding principle for those who subscribe to it. Such an ideal inspires people to achieve remarkable feats. All social conflicts, revolutions, uprisings, and riots stemmed from a faith in a better life in justice, with economic reasons serving as the underlying

motivation. No level of scientific development can eradicate faith, as it transcends its limits. Reason seeks truth in past events; faith creates an ideal future from these truths. A certain future that appears in the imagination did not exist before. It was impossible to know. It does not exist yet. One can only believe in it; one can only strive for it. Faith, by its very essence, focuses on the future. The supposed probability of a future event is "goal setting," the realm of faith. The goal limits freedom of action. Without a goal and a corresponding restriction on freedom, work becomes ineffective.

The concentration of attention and effort on the main thing is a requirement for solving any problem. The necessity of self-government drives the emergence of will and its meaning. Will appears as a consequence of faith in an ideal, as a tool for achieving it. The well-known decisiveness of action—outwardly clenched fists, gnashing of teeth—is not the will itself but the external signs of volitional self-government of behaviour. According to V. Dahl, "moral power" is "willpower, concentration of attention, and self-restraint of the body." This is a person's ability to perform necessary work over a long period. It is almost like physics. From a materialistic perspective, will is a distinct action that transcends consciousness and activity (Philosophical et al., 1983). Without an imagination of the goal and a concentration of forces, success is unlikely. [10,127]

Thus, there is something very important that participates in mental work, which we generally call "spiritualization." "Reflection" brings images of the real world to comprehension, while "imagination" fantasizes, composes ideals, and inspires the will to achieve them. Ideals and values change throughout life. We consistently achieve them. Unlike education, which teaches the search for truth, upbringing involves acclimating to invented and accepted ideals, defining what is good and bad, and even forcibly imposing them. In its strictest sense, the term "education" refers to the process of moulding a person into an ideal. *Spiritualization* is a proposed understanding that affirms that "imagination" reproduces (induces) "inspiration," as evidenced by the results of creativity (ideas and creations). Creativity (ideas and creations). This is the essence of the spirit's work. We perceive the spirit as a manifestation of this work. We believe in the perfection of the ideal (in the power of God, in the Holy Spirit, present everywhere and always), and by our faith, with the help of our will, we achieve spiritual heights. [11,230]

In a person, spiritual control manifests itself as limitations of arbitrariness, in childhood by external forces, parents (control next to a person, but not in him). This external force organizes the body's action, and as a result, the child can exist. For instance, when external factors (such as a slap, a poke, or the adversity of fate) impose limitations on one's actions, they do not represent a manifestation of one's spirit. Ion of one's spirit. This is due to the influence of an external factor or control. It is necessary when educating the subject of future self-government by painful action of the will. This is a temporary replacement for a still weak will, which does not have the necessary experience. The ability to self-govern, characterized by age differences in spirit strength and inspiration level, forms the imagination of the ideal and the necessary prohibitions for its implementation. A person who is convinced of his ideals, as a rule, has a strong will and the ability to manage. This is what popular wisdom notes: "If you can't control yourself, you can't control others."

Spirit is a synthesis of upbringing and will. The harmony of these components is the spirituality of a normal person. If upbringing is absent, the will clearly prevails, and this person

is dangerous in his unpredictability. He lacks an unambiguous ideal, yet he exhibits a strong desire to do something "outstanding" to garner attention. Without appropriate restraints, an evil spirit will prevail in his affairs. A person who expresses their upbringing more strongly than their will tends to be romantic and excessively trusting. Moreover, a person with a weak will often aspires to unattainable goals. He is a loser. [12,23]

### Soul

The soul is the most mysterious part of a person. If materialism opposes the spirit as corrupt idealism, then dealing with the soul presents a greater challenge. Even though materialists reject the existence of God, who aspires to exist without a soul? You cannot just throw this concept out of life. We all want to have a soul. This is what makes us human, but we do not know what it is, where it is in a person, where it came from, or what it consists of. Materialism cannot replace the soul with consciousness. We are not robots, and rational behaviour will not replace our experiences. The soul does not fit into the Procrustean bed of "reflection of consciousness." According to V. Dahl, when a person violates a moral norm, their heart "skips a beat, beats unevenly from fear or strong excitement." At this moment, fear or conscience awakens in each person. A person's conscience is as strong as their heartbeat. In this regard, there is a proposal to measure conscience in terms of "yoks," either as a joke or in truth, as you choose. If there are many "yoks," "Conscience has no teeth but will bite."

Moreover, "you can't order your heart" not to bite. It turns out that "your own will is more terrible than bondage." I think we should bury our heads in the sand and move away from subjectivity to objectivity. This subjectivity is the most precious human acquisition in evolution. No one can gather all the material necessary for discussions about the soul. This is all fiction. In this sense, writers are considered engineers of human souls. All possible spiritual relationships are represented in a kaleidoscope of images. Philosophers also have something about the soul (starting with Plato and Aristotle), but psychologists have almost nothing (with rare exceptions). Being an academic discipline, psychology materialized in the face of idealism, uncovering objectivity, regularity, and the psyche's pathology without acknowledging the soul. How noticing the soul.

Let us present the phenomenon of the human soul in accordance with the ratio of personality components adopted in the work. [13,50]

When the spirit asserts the claims, the soul is aware of their morality. Unlike the decisiveness and firmness of spiritual management aimed at achieving success, the soul evaluates the goodness of aspirations and their benefit to fellow tribe members. The soul assesses actions aimed at preserving life and enhancing the stability of the family as good. We perceive actions that disrupt the conditions of existence, endangering life, as evil. Without the presence of the soul, the full existence of the spirit is impossible. The inability of the spirit to distinguish between good and evil without the help of the soul will ultimately lead to the body's involuntary self-destruction. The soul directs the spirit's aspirations only for good. It eliminates management's arbitrariness.

**Conclusion.** The left part of the system represents the properties that nature requires of a person, and the right part is those properties that life in society requires of him. You can argue about the terms and their arrangement. However, it is hard not to admit that there is, even if intuitively felt, a strict hierarchical interdependence between a person's properties and a certain objective regularity. The individual's subjectivity has become an objective law in



society, in a system of higher order, expressed dryly and strictly. The categories of defining the system: "whole," "opposites," "subordination," and "proportionality" (see the article in the collection "System, what is it, and why") found their expression in completely human concepts:

A person during life must:

1. be (being determines, fixes integrity);
2. Consciousness, which distinguishes between the external and internal worlds,
3. Spiritualization (upbringing and the creation of order)
4. Animated: Experience restores the symmetry of the external and internal worlds, creates peace in the soul, and fosters unity in society.

Therefore, the essence of human existence lies in the idealization, spiritualization, and animation of oneself and the environment. The idealized internal and external worlds imbue human life with meaning and materialize it. By doing good, a person brings the ideal of the world order closer. By doing evil, he destroys the ideal and his existence.

Finally, there is the paradox of the soul. To become a man with a capital letter and a unique personality, one should strive to wish their loved ones more suffering rather than traditional happiness. After all, everyone wants to be spiritual, but the greatness of the soul grows in suffering. How can you wish for it? I cannot bring myself to...

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