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XALQARO JURNAL**

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## MUNDARIJA

### SIYOSAT VA JAMIYAT FALSAFASI

**Shermuxeimedova Nigina Arslanovna, Tyukmayeva Aida Maratovna**

Barqaror rivojlanish va xavfsiz ta'lim orasidagi o'zaro aloqalar.....9-30

**Tulenova Gulmira Jandarovna, Yunusov Laziz Erkinovich**

Yangi O'zbekistonda milliy manfaatlar va milliy munosabatlar taraqqiyoti.....31-47

**Xidirov Mustafu Toyirqulovich**

O'zbekistonda urbanizatsiya jarayonlari rivojlanishining ijtimoiy-falsafiy jihatlarini...48-54

**Qodirov Javlon Abdusattor o'g'li**

Tartibdan tartibsizlik tomon: Pol Feyerabend va epistemologik anarxizm.....55-61

### TA'LIM VA FAN FALSAFASI

**Liudmyla Laxtionova**

Masofaviy ta'lim va uning xalqaro ijtimoiy sheriklikni takomillashtirishdagi roli...62-68

**Jumaniyozova Sabohat Bekturdiyevna**

Antrop tamoyilining falsafiy jihatlarini.....69-75

**Turgunov Azim Turgunovich**

Raqamlashtirish sharoitida yoshlarning ijtimoiy-siyosiy faolligini oshirishning asosiy yo'nalishlari.....76-83

### TARIX FALSAFASI VA FALSAFA TARIXI

**Ruzmatova Gulnoz Miraxrarovna**

Karl Gustav Yungning inson ruhiy borlig'i konsepsiyasi.....84-98

**Kurmangaliyeva Galiya**

Zamonaviy Qozog'iston falsafasida al-Forobiyning turkiy qarashlari muhokamasi.....99-111

**Mavlyanov Umid Nasriddinovich**

Ali Safiyning ontologik qarashlari.....112-119

**Rahimjanova Dilnavoz Sunnat qizi**

Hozirgi va qadimgi davrlarda erkinlik hodisasini transformatsion talqin qilishning amaliy ahamiyati.....120-129

### DUNYO MADANIYATI VA DINIY AN'ANALAR

**Telebayev Gaziz Turysbekovich**

Turkiy integratsiya: Elboshini tushunish va uning tashabbuslari tarixi.....130-143

**Sagikyzy Ayazhan, Kakimzhanova Margarita Kabdulayevna, Kulybek Bagdatkali Abdumanapovich**

Qozog'iston jamiyatidagi ong transformatsiyasi sharoitlarida diniy qadriyatlar.....144-159

**Zohirov Ramiz Turdimurodovich**

Oilada erkakning roli, mavqei va funksiyalari.....160-170

**Inagamova Feruza Xurshitovna**

Sharq mamlakatlarida oila instituti evolyutsiyasi va oila mustahkamligi masalasiga munosabat.....171-179

**Nurullayeva Zulhumor Sidamatovna**

Turkiy xalqlar madaniy hayotida musiqa san'atining tutgan o'rni.....180-188

## СОДЕРЖАНИЕ

### ФИЛОСОФИЯ ПОЛИТИКИ И ОБЩЕСТВА

**Шермухамедова Нигина Арслановна, Тюкмаева Аида Маратов**

Соотношение между устойчивым развитием и безопасным образованием...9-30

**Туленова Гульмира Жандаровна, Юнусов Лазиз Эркинович**

Прогресс развития национальных интересов и национальных отношений в новом Узбекистане.....31-47

**Хидиров Мустафо Тойиркулович**

Социально-философские аспекты процессов урбанизации в Узбекистане.....48-54

**Кодиров Жавлон Абдусаттор угли**

От порядка к беспорядку: Пол Фейерабенд и эпистемологический анархизм....55-61

### ФИЛОСОФИЯ ОБРАЗОВАНИЯ И НАУКИ

**Лиудмила Лахтионова**

Дистанционное образование и его роль в организации международного социального партнерства.....62-68

**Жуманиёзова Сабохат Бектурдиевна**

Философские аспекты антропного принципа.....69-75

**Тургунов Азим Тургунович**

Основные направления повышения социально-политической активности молодежи в условиях цифровизации.....76-83

### ФИЛОСОФИЯ ИСТОРИИ И ИСТОРИЯ ФИЛОСОФИИ

**Рузматова Гулноз Мирахраровна**

Концепция духовного бытия человека Карла Густава Юнга.....84-98

**Курмангалиева Галия**

Проблематизация тюркского дискурса Аль-Фараби в современной казахстанской философии.....99-111

**Мавлянов Умид Насриддинович**

Онтологические взгляды Али Сафи.....112-119

**Рахимжанова Дилнавоз Суннат кизи**

Практическое значение трансформационной интерпретации феномена свободы в современности и в древнее время.....120-129

### МИРОВАЯ КУЛЬТУРА И РЕЛИГИОЗНЫЕ ТРАДИЦИИ

**Телебаев Газиз Турысбекович**

Тюркская интеграция: история осмысления и инициативы Елбасы.....130-143

**Сагикызы Аяжан, Какимжанова Маргарита Кабдулаевна, Кулыбек Багдаткали Абдиманатович**

Религиозные ценности в условиях трансформации сознания в казахстанском обществе.....144-159

**Зохиров Рамиз Турдимуродович**

Роль, положение и функции мужчины в семье.....160-170

**Инаганова Феруза Хуршитовна**

Отношение к эволюции института семьи и проблеме стабильности семьи в восточных странах.....171-179

**Нуруллаева Зулхумор Сидаматовна**

Роль музыки в турецкой национальной культуре.....180-188

## CONTENTS

### PHILOSOPHY OF POLITICS AND SOCIETY

**Shermukhamedova Nigina Arslanovna, Tyukmaeva Aida Maratovna**

The correlation between sustainable development and safe education.....9-30

**Tulenova Gulmira Jandarovna, Yunusov Laziz Erkinovich**

Progress in the development of national interests and national relations in the new Uzbekistan.....31-47

**Khidirov Mustafo Toyirkulovich**

The correlation between sustainable development and safe education.....48-54

**Kodirov Javlon Abdusattor ugli**

From order to disorder: Paul Feyerabend and epistemological anarchism.....55-61

### PHILOSOPHY OF EDUCATION AND SCIENCE

**Liudmyla Lakhtionova**

Distance education and its role in the organization of international social partnership.....62-68

**Jumaniyozova Sabohat Bekturdiyevna**

Philosophical aspects of the anthropic principle.....69-75

**Turgunov Ayim Turgunovich**

Main directions of increasing social and political activity of youth in the context of digitalization.....76-83

### PHILOSOPHY OF HISTORY AND HISTORY OF PHILOSOPHY

**Ruzmatova Gulnoz Miraxrarovna**

The concept of human psychic existence of C.G. Jung.....84-98

**Курмангалиева Галия**

Problematozation of turkic discourse of al-Farabi in contemporary Kazakh philosophy.....99-111

**Mavlyanov Umid Nasriddinovich**

Ontological views of Ali Safi.....112-119

**Rahimjanova Dilnavoz Sunnat kizi**

Practical importance of the transformational interpretation of the phenomenon of freedom in contemporaneity and in ancient times.....120-129

### WORLD CULTURE AND RELIGIOUS TRADITIONS

**Telebaev Gaziz Turysbekovich**

Turkic integration: the history of understanding Elbasy and his initiatives.....130-143

**Sagikyzy Ayazhan, Kakimzhanova Margarita Kabdulayevna, Kulybek Bagdatkali Abdumanapovich**

Religious values in the conditions of transformation of consciousness in the Kazakhstan society.....144-159

**Zohirov Ramiz Turdimurodovich**

The role, position and functions of the man in the family.....160-170

**Inagamova Feruza Khurshitovna**

Attitude to the evolution of the institution of the family and the problem of family stability in Eastern countries.....171-179

**Nurullayeva Zulhumor Sidamatovna**

The role of music in the cultural life of turkish peoples.....180-188

**TARIX FALSAFASI VA FALSAFA TARIXI /  
ФИЛОСОФИЯ ИСТОРИИ И ИСТОРИЯ ФИЛОСОФИИ /  
PHILOSOPHY OF HISTORY AND HISTORY OF PHILOSOPHY**



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**CARL GUSTAV JUNG’S CONCEPT OF HUMAN PSYCHE**

**Annotation.** All the studies, conducted by the humanity center mainly on the problems of man and his nature and essence. The problem of man has always been the main topic of philosophical investigations. Therefore, it requires a complex approach, which includes the achievements of both in the socio-humanitarian spheres and in the sphere of applied and natural sciences. Furthermore, in the context of the present globalizing world, where there are more struggle than ever for occupation of human mind and consequently, life-purpose, it is essential to analyze the problems of the nature of man. The technological and scientific advancements in Europe in 19<sup>th</sup> and 20<sup>th</sup> centuries might somewhat be held responsible for man’s loss of life-purpose and essence, and this created grounds for the new theories in philosophy such as “Lebensphilosophie” (“Philosophy of life”), “Existentialism”, and “Phenomenology”. The school of psychoanalysis, which was pioneered by Sigmund Freud, studied the human psyche and its various states. The follower of Freud, Carl Gustav Jung tries to explain the man employing both the theory of psychoanalysis and traditional philosophical schools of thought. It must be stated that, the works of Jung deserves recognition as an in-depth fundamental knowledge base and conceptual theory. However, true also is the fact that the works of Jung, and his overall creative life has hardly been a subject of research at all in the Independence years. Furthermore, it is absolutely necessary to study the heritage of the greats for the spiritual and intellectual nourishment of the younger generation. It will become clear if we try to imagine it in the

present context of globalization. As President Shavkat Mirziyoyev states: “We must always keep a weather-eye out in these turbulent times. We must not allow strangers to take control of our children, and their minds, we must nourish them ourselves, instead. And we feel a great need for the millennia-old heritage of our great ancestors to fulfill this responsibility” [1, 23]. True enough, the study of the philosophical views of great thinkers has never lost its relevancy.

**Keywords:** human psychology, arch-types, the subconscious, the individual and collective subconscious, anima, animus, persona, the self, analytical psychology, spiritual extract, emotional presets, complexes.

### **KARL GUSTAV YUNGNING INSON RUHIY BORLIG’I KONSEPSIYASI**

**Annotatsiya.** Insoniyat tomonidan o’rganilgan va o’rganilayotgan barcha tadqiqotlar markazida inson hamda uning mohiyati mazmunini anglash masalasi yotadi. Inson muammosi azaldan falsafaning bosh mavzularidan biri bo’lib kelgan. Bu holat ijtimoiy-gumanitar va tabiiy-ilmiy sohalaridagi yutuqlarni o’zida mujassamlashtirgan kompleks yondashuvni taqazo etadi. Qolaversa, inson tafakkuri, hayoti mazmuni uchun keskin kurash ketayotgan bugungi globallashuv jarayonida inson masalalarini tahlil etish dolzarb ahamiyat kasb etadi. XIX asr oxiri XX asr boshlarida Yevropada noklassik fan taraqqiyotining ulkan yutuqlari insonning o’z mohiyatidan bir muncha uzoqlashishiga sabab bo’lib, falsafada “hayot falsafasi,” “ekzistensializm,” “fenomenologiya,” kabi yangi nazariyalarning paydo bo’lishiga zamin yaratdi. Zigmund Freyd tomonidan asos solingan ruhiy tahlil maktabi esa, inson psixikasi va undagi turli holatlarni o’rgandi. Freydning shogirdi Karl Gustav Yung ijodida inson borlig’ining mazmuni psixoanalitika va falsafiy qarashlar uyg’unligi asosida tushuntiriladi.

**Kalit so’zlar:** Inson ruhiyati, arxetiplar, ongsizlik, individual vajamoaviy ongsizlik, anima, animus, persona, o’zlik, tahliliy ruhshunoslik, qalb yig’indisi, ustanovkalar, komplekslar

### **КОНЦЕПЦИЯ ДУХОВНОГО БЫТИЯ ЧЕЛОВЕКА КАРЛА ГУСТАВА ЮНГА**

**Аннотация.** В основе всех исследований, которые изучались и изучаются человечеством, лежит вопрос понимания смысла человека и его сущности. Человеческая проблема издавна была одной из главных тем философии. Эта ситуация требует комплексного подхода, сочетающего достижения социогуманитарных и естественных наук. Кроме того, анализ человеческих проблем имеет большое значение в сегод-



няшной глобализации, когда человеческий разум борется за смысл жизни. В конце девятнадцатого и начале двадцатого веков великие достижения неклассической науки в Европе заставили человека отойти от своей сущности, породив новые теории в философии, такие как «философия жизни», «экзистенциализм», «феноменология». Школа психологического анализа, основанная Зигмундом Фрейдом, изучала человеческую психику и различные состояния в ней. У ученика Фрейда Карла Густава Юнга смысл человеческого существования объясняется на основе комбинации психоаналитических и философских взглядов.

**Ключевые слова:** Психология человека, архетипы, бессознательное, коллективное и индивидуальное бессознательное, анима, анимус, персона, самость, аналитическая психология, целостность души, установка, комплекс.

## INTRODUCTION

Man is the most abstract, but also the most important phenomenon of all the life. Therefore, it is necessary to analyze all the theoretical-conceptual views on this problem everywhere, all the time. The problems of man's psychological state, the changes that occur there, the connection between the psychological strains with the historical (myths) and socio-spiritual life have never yet seen an avid and prolific student as Carl Gustav Jung. Especially, if we consider the lack of uzbek translations of his works, we feel the acute need for the furthering of researches in this sphere. The globalization, which partly causes the overflow of information in individuals, also causing particular strains in their psychological conditions. We believe that studying the description of consciousness and unconsciousness in Jung's legacy or the impact of worldview scales on the origin of mental illness, the myth's reflection of the fundamental foundations of human existence; can provide knowledge and skills that can effectively and correctly guide human understanding of globalization.

### Brief review of the literature on the topic

The views on the human existence and his essence are very far-flung and diverse. The meaningful views on man's nature have had a special impact in every age, irrespective of their origin and time. In ancient Eastern and Western philosophy, the human problem has long been studied. In the research of F. Abidjanova and G. Ruzmatova [2, 3] Carl Gustav Jung and his philosophical heritage are studied from the point of view of human psyche, heart, faith, moral and aesthetics.



Russian researchers N.V.Antonova, O.A.Boyko, N.V.Vetrova, E.G.Grosheva, I. Y.Efimova, V.M.Ismieva, I.A.Petrikeyeva, N.E.Sedakov, N.V.Fishbein, E.A.Fominikh in their PhD and doctoral dissertations have studied the philosophical foundations of the teachings of Jung [4-13]. We can also observe a philosophical analysis of the views of Carl Gustav Jung in the scientific articles of a number of experts. The above-mentioned studies explored views on human existence and analyzed them in different contexts. However, the problem of human existence in Jung's legacy has not been studied as a separate object of study. The study of the problem of human existence in the philosophical heritage of Carl Gustav Jung proves once again to every researcher, first of all, whether he is European or Asian, that the Soul is based on humanity. In Jung's views, science (i.e., rationality, especially psychology) and spirituality (soul, culture, etc.) are put on an equal footing in two phases of the scales. This new doctrine had a revolutionary character in European culture in the early twentieth century. The study of Jung's legacy in this context shows researchers that the universe and human nature go back to the same root.

## **MATERIALS AND METHODS**

The research uses scientific and philosophical principles such as structural, theoretical-deductive reasoning, analysis and synthesis, historicity and logics, and comparative analysis.

## **DISCUSSION AND RESULTS**

Man is not only an individual and unique phenomenon, but also a part of the society. Therefore, the psychology of each person, along with the fact that it is autonomous and individual, reflects the aspects of collectivism in itself. If, a certain social function and instincts are in opposition with the desires of the certain members of the society, the human psyche, in a similar fashion, with the help of the collective nature in himself formulates certain tasks and tendencies, which are in opposition with the individual needs. Carl Gustav Jung describes this phenomenon as an innate activity of humans, that is everyone is born with highly discriminative brain, therefore he is provided with a psychological activity of a high range that is not related with either ontogenetic superiority or scientific inquiry [14, 47]. But the level of provision is such that different people's brains are equally differentiated - such mental activity is provided with collective and universal possibilities. An example of this is the fact that peoples of different races and different nationalities, despite the distance between them, are very similar to the heroes of autochronous (factors related to collective unconsciousness)

myths and legends.

This universal state of similarity in the human brain leads to the fact that one mental function has universal capabilities in different ways. It is this function that Jung calls the collective spirit. The scientist divides the soul into three levels: "1) the mind; 2) personal unconsciousness; 3) collective unconsciousness. Individual unconsciousness is composed, firstly, of content that has lost its power, forgotten or alienated (squeezed out), and, secondly, of content that does not have enough power to reach consciousness, but somehow manages to penetrate the heart. Collective unconsciousness, on the other hand, is not inherited by the individual as a hereditary possibility of expression, but is common to all people, even to all living beings, and constitutes the essence of the individual soul" [15, 48].

This theory substantiates the need for the collective spirit in humans. This need, which affirms the "self" of an individual, allows him to function in different directions: it allows him to move towards enlightenment through humanity, and through arrogance towards baseness.

It is known, that Jung severely criticized the views of Freud on interrelationship between the individual and the society and founded his own analytical psychology. Jung, like Freud, had sought the basis of human action in the realm of the unconscious. But the unconscious in it is not individual, but collective (mass) unconscious. Individual unconsciousness consists of personal experiences that were previously conscious and then lost their consciousness due to being forgotten or suppressed. Collective consciousness, on the other hand, is a unique set of universal experiences that apply to all races and peoples. It is the traces in human memory of situations related to the past of mankind, as well as the animal life of man. In this sense, according to Jung, collective unconsciousness is unnatural and impersonal [16, 71]. In our view, this view of "collective unconsciousness" seems to be consistent with the concept of "noosphere" formed in the natural sciences.

In Jung's concept, the content of the field of collective unconscious is archetypes. Archetypes, in his interpretation, are "the product of enormous experiences experienced by countless past generations", "the spiritual sediment of the same type of experience". Unlike individual unconscious, archetypes are symbolic (figurative) in nature, not biological. However, they are also present in the psyche of every human being and can open up (enter) the human mind in his dreams, in a trance (state) or in a mystical enlightenment. Hence, intuition can be seen as the result of such "discoveries".

According to Jung, the content of archetypes is sealed in folk epics,

myths, fairy tales and other forms of folk art. Religion, in his view, is one of the most important forms of manifestation of archetypes. Religion, in this sense, Jung explains, relies on a source that, in its essence, consists of such discoveries that reflect the primary experience of humanity - its experience of encountering divinity. Divinity is a force that causes a special change in the human psyche, regardless of its will, whether it is visible or invisible. "Religion can be said to represent a change in the human mind as a result of a divine experience" [17, 87], says C.G. Jung.

There are conflicting principles in Freud's and Jung's views on understanding religion. While Freud recognized the origin of religion in this world based on the study of the human psyche and advanced atheistic ideas, his student Jung, on the contrary, using the same methods, sees its source in supernatural powers. The Swiss thinker considers it his duty to prove the idea that the human soul (heart) is religious in nature. According to him, the human heart is a window through which one can see the divine world. We also support his opinion.

"Collective unconsciousness embodies the legacy of the spiritual development of all mankind, which arises in the structure of the consciousness of each individual" [15, 56], which is composed of archetypes and instincts. After all, instincts are essentially a collective phenomenon, that is, they are universal phenomena that have nothing to do with individuality, but are constantly repeated in a rhythm.

Here we define the concept of "archetype": archetypes, like instincts, appear as collective phenomena. The concept of "archetype" used in Jung's teaching was not new to philosophy, it should be noted that it was one of the concepts widely used in the later stages of antiquity. "Archetype" is a Greek word derived from a combination of two words - "arche" (foundation, beginning) and "topos" (image). In Plato's teaching, this concept meant all the material things in the world, in general, their first ideological images (prototypes) that existed in the spiritual world before the origin of the whole universe [20]. In this sense, we think that Jung's main contribution should be made not in the discovery of the existence of archetypes or in the introduction of this concept into philosophy and science, but in the significant struggle of twentieth-century philosophy and science to restore long-forgotten deep metaphysical ideas.

Carl Gustav Jung distinguishes archetypes mainly by the following names: "Persona", "Shadow" (Apparition), Trickster, Mandala ("Self"), Anima and Animus. All this has a symbolic meaning. In particular, a "persona" is a set of thoughts of an individual about the "false self" and the "real self", that is, about the person himself and about the exaggerated and real state (real



face). Persona is a unique mask that an individual uses to adapt to the requirements of society. "Persona" is a harmony between the individual and society, a complex, systematic relationship between individual and social consciousness [3, 57]. "Shadows" (or Apparitions) — are the lowest features of the human psyche that do not correspond to society at all. C.G. Jung says that when I say shadow, I mean only the negative habits and vices of the individual. "Shadow" is a symbol of destructive, aggressive tendencies in the heart. Jung calls them the Trickster. Trickster is the lowest set of vices in human nature, the image of the lower spirit of collective unconscious. Defects also do not always appear obvious because they contradict the demands of society. Because they are hidden in the mask of "Persona". As a result of the increase of vices in people and their forcible "suppression" of society and social consciousness at the border, various neurotic diseases arise. When the inner inclinations of the heart contradict the demands of the external world, a mental crisis arises, and as a result, the people we think are sane become insane. Jung argues that this situation should be avoided as much as possible. However, as mentioned above, archetypes as a part of the collective unconscious constantly "persecute" people. But this does not mean that there is no escape from the vices. To do this, a person is helped by the Mandala, that is, the understanding of identity. "Mandala" is a Sanskrit word meaning a divine circle. Jung uses the mandala as a symbol of spiritual integrity, the purpose of the soul, in the sense of Self. The mandala existed not only in Indian or Chinese philosophy, but also in Christian theology in the Middle Ages. According to Jung, in the system of psyche, "I" is the subject of individual consciousness, while "Self" (i.e., Mandala) is the whole subject of psyche [3, 57]. The Mandala is the center of the individual's soul, the human balance, which is incompatible with both the Shadow and the Persona. It has the property of embracing consciousness and unconsciousness. It therefore defines the whole vital activity of man and assembles the parts of the soul to a holistic state.

The next of the archetypes are Anima and Animus. It is Jung's personalization of the unconscious feminine and masculine origins. This is reflected in the presence of feminine genes in any man, the presence of masculine genes in any woman, and involuntarily (at the level of unconsciousness) in life (especially in marriage, family life).

According to Jung, collective unconscious consists of a number of instincts and archetypes that are their controllers (correlators). While everyone has instincts, he also has a reserve of archetypal "images". This can be exemplified by the sudden collapse of collective unconsciousness in mental illness, especially schizophrenia, or by the combination of mythological images

with archaic impulses. Jung uses impulse in the following sense (in Freud it also means "libido", power, energy, inclination) - a mental force that determines the activity of processes in the human heart. When it comes to impulse, it is worth mentioning another phrase used by Jung. These are complexes. Complexes are the unconscious mental energy of an individual, which is formed in the form of a certain system. They have a lasting effect on a person. According to Jung, at the bottom of the unconscious, complexes are ready to move. They are individual memories of the past (this is similar to Freud's "subconscious" area).

Collective unconscious is radically different from individual unconscious, as individual consciousness is a part of the soul (spirit) that is stable through personal experience, not belonging to the particular spiritual structure of the individual. While the essence of individual unconsciousness once existed in the mind and then disappeared from the mind as a result of squeezing as a result of forgetfulness, the content of collective unconsciousness never existed in the mind and at the same time was not achieved through individuality but heredity. In other words, the individual unconscious consists of the individual spiritual development of man, and the collective unconscious consists of the general spiritual development of mankind. So, each person has a certain piece of commonality, that is, collective unconscious.

When thinking about collective unconsciousness, Jung relies on Eastern thinking: he concludes that in the heart of every human being there is a fragment from a commonality (Indian and Chinese philosophy), from an absolutely perfect spirit (Plato and Hegel's philosophy). The philosophical basis of psychoanalysis is the Eastern worldview. We cannot say that Jung was completely new in his interpretation of the concept of collective unconscious, because his ideas are almost identical in content to Plato's teaching on "innate ideas." In Aristotle's ontology, however, this corresponds to the content of the category of "form" in his "causal analysis of being". However, in the teachings of Plato, Aristotle, the Neoplatonists and their followers in Central Asia, al-Farabi, Ibn Sina, as well as in Sufism, this issue is covered in greater depth.

We can see this in the interpretation of the concept of archetypes in Greek metaphysics, that is, in the existence of ideas that existed before things and served as a "project" in the formation of these things, and that they form a certain hierarchy. These views are especially reflected in the doctrine of emanation. According to this doctrine, ideas gradually descend (towards materialization) until the material world emerges. These stages correspond to the classification of "celestial minds" in the teachings of

Aristotle, al-Farabi and others, as well as in mystical philosophy. In metaphysical teachings, this hierarchy begins with the Supreme Consciousness or Wisdom (God). In mystical teaching, the address of the Truth corresponds to the Throne.

The role of archetypes as a mechanism that connects the two worlds is reflected in the activity that creates (shapes) material things from intangible nature. It has been said before that this activity is very well covered in mystical philosophy, for example, in Aziziddin Nasafi's treatise *Zubdat ul-haqayiq* in the following lines. "... If God wants to create something in the universe," he says, "he places his image (pattern) first on the Throne, then from the Throne to the Chair. The plate of the fixed stars is then taken to the storehouse, from where it is taken to the seven heavens, and finally the image is merged with the light of the stars and sent down to the lower world. The king of the underworld ... (Mind of the) kull ... welcomes this unseen traveler and gives him a worthy ... horse (body) of four elements, so that the unseen passenger rides on this horse and finds existence in the world of testimony (in the material world) "

Now, if we connect these ideas with Plato's ontological ideas about the "unity of body and soul and the ontological unity of the idea (spirit)", we will be able to imagine the mechanism of spiritual purification and the prayers of purified people to heal the sick. To do this, it is expedient to know that the spirit discovered in this world through purification, and that the pure unity in that world is in fact a whole, one, the most intangible, pure, healthy source of power. Relying on this same power can be program of the true medicine. Our great ancestors, our great saintly ancestors, knew this secret well.

An integrated approach is required to study the fundamental problem of the "discreteness-continuity" of consciousness. Such a holistic approach can be observed in Jung's "analyticalpsychology". In his view, the hypothesis of the existence of a "very personal" unconscious is not merely a product of theoretical thinking. It was also based on clinical practice. In particular, he found that during this practice, patients saw in their dreams scenes and images reminiscent of mythological plots that they had never encountered in real life, in many respects known to researchers of human culture. As patients from different nations in different corners of the globe sought help from physicians, it became clear that they described dreams that were in many ways compatible with each other. For example, the dream of an illiterate Abyssinian, therefore unfamiliar with European culture, included images of Greek mythology, while the dreams of a European unfamiliar with the ideas of Eastern mystics revealed scenes or images described in



ancient Indian and ancient Chinese treatises.

Jung had extensive knowledge in the field of ancient Western and Eastern cultures. Because of this, he could easily identify the connections between the dream landscapes of different patients and the monuments of ancient art. He discovered a similar connection not only in dreams but also in the fantasies and hallucinations of the mentally ill. He thus described the rule of the 'background' or 'Night' of the soul, which contained images of the collective unconscious. "News from the "Night of the Soul" comes to us only very rarely, because the bridges connecting the two worlds have been broken" [19, 32].

Such archetypes of collective unconscious fully embody the experience of world evolution. The human psyche contains a variety of 'archetypes', but all of them, according to Carl Jung, are archaic in nature and can only be perceived by intuition: they are the Kantian "Noumens" of the images that emerge in the form of various visions and religious imaginations as a result of unconscious activity of human imagination [18, 51].

This principle of "archetypes" serves as a kind of "key" to understanding the phenomenology of mysticism, which enters the mind of modern man and creates the basis for revolution in his psyche. Jung himself evaluates dreams in terms of their prognostic activity. In his theory, dreams appear as a means of predicting the future. In Jung's interpretation, dreams play the role of narration, exhortation, and guidance. Ultimately, the dream acquires telepathic properties. According to this interpretation, man possesses two spirits - one of which reflects the present state of the individual, and the other represents the past of man, which took place millions of years ago.

Another important view of Jung's scientific heritage related to human existence is reflected in the interpretation of psychological types, i.e., introverted and extroverted people. These two psychological types are so contradictory that even people without special knowledge can see the difference between them: in life, people are constantly confronted with sociable, talkative people and people, who are shy, reserved and unsociable. Many associate this situation with individuality. However, a person with knowledge of the basics of human nature can determine that the condition is not individual but has a broader scope. Jung argues that each of these differences, namely introversion and extroversion, has a fundamental basis. Both types of people can be observed not only among people with scientific potential, but also among ordinary people. It doesn't matter what gender you are. However, in this case, Jung sees the contradiction of types as a biologically based contradiction. To say that it has a biological basis is to understand the relation of the adaptation of the human external world to

the natural external world, since any relationship between subject and object leads to the transformation of both through interaction. Adaptation is the basis of this kind of change. In nature, there are two different methods that ensure the continuous existence of a living organism. Philosopher Feruza Abidjanova explains this situation: "... One of them is highly productive due to its relatively low protection, which ensures the individuality of the life span of each creature, and the other, although has a low rate of productivity, is armed with various tools for its self-defense. Jung likens the survival of these living beings in nature to these two different types of mental flexibility. Relationships between people, adaptations to the environment have the characteristics of nature. Similarly, at a time when the extrovert is engaged in "wasting" himself everywhere, the introvert manages to strengthen his personal position by avoiding external demands and saving his power by hiding it from the object [2, 18]. These two adaptations of biological existence lead to development, albeit in different ways. One type achieves its goal through the versatility of relationships (i.e., by demonstrating their capabilities), while the other achieves its goal by combining them. One tries to submit to circumstances, acknowledging that there is no other way in a particular situation based on life experience. The other, on the other hand, knows that a certain event has happened a thousand times and will lead to the same consequences, but for the first time in a thousand years, he is left to his own devices, believing that such a thing will not happen to him. More precisely, one acts according to the circumstances coming from the external world, the other looks at his inner world, his heart, and sets a boundary between himself and the external world.

In short, a person is an extrovert if his thoughts, feelings, activities, and almost his entire life are directly related to objective conditions. An extroverted person evaluates and chooses things not from a personal point of view, but from the point of view of society. Of course, there are also subjective views, but they are much weaker than external demand. Therefore, he does not come into conflict with his inner self, but only deals with the external world. The socio-ethical principles of extroverted activity conform to certain requirements in society and, accordingly, to generally accepted ethical views. As society and the moral worldview and rules change, so does the extrovert. However, an extrovert who is completely immersed in objective conditions may not be able to adapt to the situation when times and circumstances change. As a result, time and society try to insult it. Because he becomes so integrated with the object that for him the object becomes almost an absolute reality and he becomes a slave to the object. For example, a person who supports the ideology and policy of the former Soviet era,

fully adapts to its external objective conditions, and lives the ideas of communism and socialism as absolute truth (i.e., as if it is impossible to live otherwise) can be called an extrovert. These types of people may not have time to accept the next change.

When an extrovert chooses an occupation, he or she tends to one that offers good opportunities in space and time, or offers something that meets the needs of the society, is a novelty that society expects from him, and excludes situations that do not suit the society. He counts more on the opinions of others than his own. This is good for him, of course, but when the extroverted rejects his “Self”, his “Self” is transferred to the realm of unconsciousness (into the Freudian unconsciousness). In the soul of an extrovert there is a strong desire to be perfect in all respects in the eyes of people. In any case, he tries to gain the respect of the society and avoids any action that would damage his reputation.

An introvert person relies on subjective factors, not objective ones, unlike an extrovert. The object, in his view, is not worth the attention it deserves. However, the object is such an event that it is difficult to avoid its effects. No matter how much a person avoids it and moves towards freedom, the object still tries to penetrate the individual’s consciousness with its powerful influence. The object is so masterful in its work that it can find the subtle points of the subject and constantly touch the individual’s Self and try to break it. The introvert tries to ignore such blows, to disobey the object. Unlike an extrovert, an introvert tends to loneliness, feels good when left alone. He never tries to please people, and if that is the case and he tries to do so, the action will be futile and counterproductive. He impresses people as selfish and very proud. Because if he criticizes, he will harsh, if he is criticized, he will not admit his guilt and will be rude to the object. But as you get closer to him and get to know his inner world, your attitude towards him will change. Those who know the introvert’s personality intimately will appreciate it. For example, a philosophy teacher can know his subject very deeply, live and work by feeling the inner essence of science with his whole body, life and activity. However, the modern formal requirements of teaching at an institute may hinder the expression of its inner freedom. For example, let's say that a teacher of Ontology and Development took a free-spirited course in the bosom of nature in the Botanical Garden to make the topic of “Natural Ontology” better understandable to students. However, he ignored the existence of external formal requirements (he did not receive official permission from the dean of the faculty to take the course). The lecture, which took place in the bosom of nature, was so meaningful that the students will remember it for



a lifetime. That was the main goal of the teacher. The next day, however, the dean of the faculty severely punished the teacher. In this situation, we see that the ratio of both introvert and extrovert has increased. As a result, we can see that despite his hard work and good intentions, the teacher's actions were insulted, and the dean's office (including the education system) once again let the teacher down. So while the extrovert is busy with the outside world, the introvert is focusing on the extreme inner world.

Another large part of Jung's "analytical psyche" is the theory of "complexes", that is, the unconscious mental forces of the individual, which are formed in the form of a certain system. These forces constantly affect human life activities. In the depths of the unconscious, according to Jung, there are always "complexes" ready, which are personal memories of the past. These include "family complexes", "dominance complexes", "complete and incomplete complexes" and so on. "Complexes" are a kind of "spiritual giants", the sudden onset of unconscious actions, they are disruptors of mental processes that go smoothly. These forces, which are not subject to control, are evidence that the unconscious dominates the human conscious psyche.

Based on the doctrine of "complexes", Carl Jung and his colleagues tried to reveal the vital structures of the unconscious, the complex relationship of conscious and unconscious mental processes, the importance of unconscious aspirations in the formation of human character. The concept of "complex" has become a common term in Western psychology and medicine. It was an attempt to symbolically express the unconscious factors and motives of human behavior, and as a result the phrase began to lose its original meaning.

### **Conclusions and recommendations**

The philosophical and scientific heritage of Carl Gustav Jung is very rich and meaningful. Because in his views he tries to combine and explain the irrational and rational features of the psyche. Based on the sources studied, the following can be concluded. Collective unconsciousness, archetypes, and psychological types are fundamental phenomena of Jung's teaching. Although these terms are not considered to be absolute novelty in content, the scholar has been able to enrich them with new content. As Jung rightly points out, no human being has been free from the influence of collective unconsciousness, archetypes, and psychological types. After all, human existence can only exist within these concepts (or rather events). In short, these concepts form the immanent basis of human existence. The free, true manifestation of the soul can only be observed in the process of

creation. Because the soul can achieve absolute freedom only in creative work. In other cases, the mind is kept in certain patterns by the mind. Here the spirit should not be confused with emotion. Jung sharply criticizes sensualism and empiricism. Therefore, his notion of “spirituality” is closer to the soul, which is related to theology, rather than to the senses (feelings) connected to the world. As a continuation of the above thought, we can state that the freedom of the psyche leads to its direction - introversion and extraversion. While intentionality in the creative process - introversion - leads to the emergence of great works of art, extraversion - interest as a work of mixed creativity is important only within a certain time and space. The basis of collective unconscious is archetypes, that is, historical images. Collective unconsciousness has a constant effect on the psyche of every person, regardless of his or her willingness. This situation can be compared to the concept of "noosphere". That is, just as it is impossible for us to set a definite limit, a quantity for the noosphere, to show it, to touch it and to feel its limits, so the collective unconscious is such an objective suspended sphere of being (the cosmos) that we cannot help but recognize it after reading Jung's teachings.

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