How the Philosophy of Existentialism was Formed

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Abstract
This article examines the stages of the conceptual formation of existentialism as an integral original philosophy since the late 20s of the twentieth century and the prospects for further evolution in the 21st century. The main objective of the article is to analyze and concretize the contribution of M. Heidegger, K. Jaspers, J.–P. Sartre and A. Camus to the formation of the conceptual framework of existentialism as an integral and original philosophical doctrine and identify possible directions for its further evolution. The article analyzes the nodal categories of the teachings of each of the listed thinkers as the logical stages of the formation of existentialism. The authors suggest that the concepts of these philosophers individually do not represent complete existentialism; however, the nodal concepts and concepts of their works complement each other in a logical relationship and form an integral system of existentialism. The authors believe that the issues of the genesis of human existence and its specific forms are revealed in fiction, other areas of art, as well as modern psychological research. In conclusion, the thesis is expressed about the fruitfulness of the search and development of potential philosophical problems of existence contained in the works of the founders of existentialism. The research uses methods of conceptual analysis and a systematic approach.
Key words: being, existence as presence, communication, loneliness, existence in objectivity, existentialism as humanism, freedom, absurdity

Introduction

Currently, existentialism has become one of the global and relevant philosophical teachings of our time. Works devoted to various aspects of existentialism, critical analysis of various works by M. Heidegger, K. Jaspers, A. Camus, J.-P. Sartre and others appear on all continents of the global world. However, in all such studies, the concepts of each of these thinkers are considered as a holistic reflection of the philosophy of existentialism, which does not correspond to the true state of affairs (Crowell, 2012). Therefore, the authors define the main task of the presented research as identifying the specific contribution of each of the above-mentioned thinkers, the founders of existentialism, to the framework of the building of this doctrine and revealing the full picture of existentialism as an integral system of concepts and principles. For this purpose, this work provides a more in-depth study of the differences in their views on human existence. A deeper analysis of the nodal categories of existentialism developed by Heidegger, Jaspers, Sartre and Camus is also associated with the need to identify potential research problems of existentialism contained in their works.

The relevance of existentialism as an original philosophical teaching lies in the peculiarities of its object and subject of research. This is a stormy and contradictory, conscious and difficult to control by the subject himself, the inner world of a person, the problems of an individual searching for himself among strangers and overcoming the strangeness of the outside world, this is the search for hope and the meaning of his existence in the process of frequent collision with the absurdity of the surrounding world limited in time and space, it is also a struggle with his loneliness, despair, fear Finally, it is the individual's search for ways to overcome his existence (Jha, 2020).

Despite the detailed and in-depth research of the works of each of the founders of this doctrine, the identification and analysis of the logical stages of the formation of existentialism as a relatively complete system still remains, in our opinion, clearly insufficient. The teachings of such representatives as M. Heidegger, K. Jaspers, J.-P. Sartre and A. Camus are usually considered as a reflection of the integral essence of existentialism, an exposition as a complete system, while each of them formed essential, but separate parts of this doctrine. Their concepts and concepts of existence, complementing each other, eventually formed an integral conceptual framework of existentialism. In this work, the authors tried to overcome the currently prevailing approach in the study of the creativity of the above-mentioned thinkers, tried to identify the specific contribution of each thinker to the formation of existentialism in its entirety and reveal the potential ideas of these thinkers for the further evolution of this philosophy.

Research methods

The peculiarities of the interpretation of the concept of existence by the founders of the philosophy of existentialism, due to the initial stage of the formation of this doctrine, urgently require the use of the method of hermeneutics in combination with a conceptual and logical approach. The main task of this work - to analyze the logic of the formation of the system of concepts of existentialism – dictates the application of the system-structural method in the work. The fact that the founders of the philosophy of existentialism lived and worked in the same historical epoch, communicated, debated with each other and criticized each other, it would not be appropriate to apply the historical approach in its entirety; it was applied only in the study of the influence of the teachings of F. Nietzsche, S. Kierkegaard and E. Husserl on the original existentialists. However, the logic of the formation of a system of concepts as a synthesis of the basic conceptual provisions of their teachings objectively forces the use of the Hegelian method of ascent from the abstract to the concrete as a system of concepts and principles of existentialism.

Discourse on the stages of the formation of existentialism

The prerequisites of existentialism

Since the 40s of the 19th Century, one of the most urgent problems of philosophical research has been the disclosure of the dynamics of mental experiences and sufferings of a personality, the analysis of an individual's attempts to understand and find himself, to find a way out of this depressing his soul and the absurd reality surrounding him.

The first outstanding researchers of this problem are F. Nietzsche and S. Kierkegaard, whose thinking, according to K. Jaspers, "creates a new atmosphere" and at the same time acts as a conceptual critique of the abstract philosophical rationalism of Hegel's metaphysical philosophy (Jaspers, 2023: 13; see: Heidegger, 2023).

Based on the research of F. Nietzsche and S. Kierkegaard, reflecting in their works the conscious mental suffering of the individual, his guilt, despair, search for God, consciousness of rejection by God, society, a loved one, fear of loneliness and death, the foundations of a new philosophical trend - existentialism are laid. A modern British researcher on the evolution of existentialism, Sarah Bakewell, for K. Jaspers reasonably considers Nietzsche and Kierkegaard to be the forerunners of modern existentialism, because these thinkers discovered such an atmosphere of rebellion and disappointment in the minds of their contemporaries, which turned out to be inherent in current generations. They revealed that human existence is most often the result of difficult choices, actions and self-affirmation, and some periods of life are accompanied by torments and difficulties that must be overcome (Bakewell, 2023: 33; Amantius et all., 2022). The formation, development and evolution of the philosophical understanding of the mental suffering of an individual were particularly

strongly influenced by the works of the great Russian writer F.M. Dostoevsky, as was written, for example, by Nietzsche and Camus (Nietzsche, 1989: 48; Camus 189:392-397).

The term "existence" was introduced into scientific circulation by S. Kierkegaard and he also defined the main part of the field of research of the future of existentialism (Kierkegaard, 1998: 281-304; Kierkegaard, 2021). According to K. According to Jaspers, Kierkegaard, through the term "existence", was able to reveal the infinite depth and drama of the human soul, that this word turned into a philosophical concept that was not yet "inaccessible to any definite knowledge..." (Jaspers, 2023:40). However, Kierkegaard did not consider his teaching as a separate philosophical direction.

Another philosophical basis for the birth of existentialism was the phenomenology of E. Husserl, in which the idea of the complete determinability of the content of consciousness of the cognizing individual by the intentionality of consciousness, i.e. its orientation to things outside of itself, is carried out. "But if intentionality is overlooked," asks E. Husserl, "then how can the mental life, which is entirely conscious life, be seriously investigated ..." (Husserl, 2004: 122). According to Husserl, human consciousness should be explored and understood in its inseparable, dialectical unity with the real state of being of the individual as "here-being" - Dasein - as the direct existence of the individual, as his concrete "life world" in time and space. A. Camus, noting the proximity of Edmund Husserl's teachings to existentialism, wrote that Phenomenology does not explain the world, but rather describes the subject's experiences, his absurd thinking. For Husserl's phenomenology, "there is no Truth, there are only truths" (Camus, 1989: 251).

Such founders of existentialism as M. Heidegger, K. Jaspers and J.-P. Sartre were originally students and followers of E. Husserl. But soon, one by one, they depart from the philosophy of phenomenology, which, nevertheless, remains one of the foundations of existentialism. In its essence, in our opinion, phenomenology and existentialism are the core of the philosophy of human existence, exploring the restless soul of an individual seeking himself and the meaning of his life through the prism of mental collisions and problems, a philosophy that calls on the individual to struggle with himself, for himself, for his life to form his essence, like Sisyphus A. Camus. This is, as Sartre emphasized, the humanistic nature of existentialism.

Existentialism is a dialectical synthesis of concepts and principles of human existence, transformed by the founders-builders of the system of existentialism M. Heidegger, K. Jaspers, J.-P. Sartre, A. Camus and other existentialists into the central object and subject of philosophical research. It should be noted that the teaching of none of them individually can claim to be an exhaustive holistic system of existential philosophy. Each of the above-mentioned representatives of existentialism made his own separate, distinct, significant contribution to the formation of existentialism as an original philosophical trend; the dialectical unity of the main categories and principles of their teachings represents the main integral conceptual framework of existentialism.

However, it should be recognized that existentialism owes its formation into a philosophical trend primarily to J.P. Sartre, his public speeches, first of all, a speech on October 28, 1945, and the book "Existentialism is Humanism" (1946), written on the basis of his speech. The transformation of phenomenology into the philosophy of existentialism, according to Sarah Bakewell, is "a brilliant discovery of Sartre" (Bakewell, 2023:14).

Martin Heidegger's Existentialism as a starting point

The work of the famous German philosopher Martin Heidegger (1889-1976) "Being and Time" (1928) should be considered as the initial stage in the formation of existentialism. Although M. Heidegger did not consider himself an existentialist, the

content of his above-mentioned central work is devoted, firstly, to the philosophical analysis of a person in his specific "here-being" - Dasein, who is in a time stream and perceives, understands the world around him through the prism of understanding his specific being and uses this environment for himself and with concern for to myself. "The being whose analysis stands as a task," writes Heidegger, "is always ourselves. The existence of this being is always mine. ... The being that this being is concerned with in its being is always mine" (Heidegger, 2007: 28). In such a consideration, a person turns into a central being, the core of the world around him, which is for the "here is the being" of the individual, "for me-being".

Secondly. Heidegger makes extensive use of the term "existence" in its various senses, which unites him with Kierkegaard. According to its content, Heidegger's "existence" primarily means a way of existence, the "presence" of existence. "the ontological analysis of this being," as Heidegger writes, "always requires taking existentiality into account. ... For the title existentia, we always use the expression presence, and we assign existence as being only to presence" (Heidegger, 2007: 28).

The doctrine of being by M. Heidegger with existentialism combines the content of the central concept of Dasein in its "Being and time", which is revealed with the help of such concepts of the philosophy of existentialism as fear, abandonment, man's awareness of the temporality of his being, and death, through which Dasein passes and realizes himself. For example, he writes that "presence is capable, being all the more essentially an event with others, of having the experience of death" (Heidegger, 2007: 121).

M. Heidegger considers these concepts, in his words, outside and "before any psychology, anthropology, and even more so biology"; they reveal the existential essence of an individual's being. Based on the content of the main work of the German thinker, he can rightfully be attributed to the number of the founders of early existentialism, as Sartre claimed, of the atheistic trend.

However, Heidegger's existentialism, which acts as the initial definition of the object of existential research, does not yet consider a person's choice as the formation of the essence of his personality by him, as a form of the individual's realization of his freedom. The existentialism of the German thinker is still abstract, which can be traced in the absence of a study of the dynamics of the mental problems of the existence of the individual's personality; Heidegger does not yet have an analysis of the individual's understanding of the absurdity of being-in-the-world, an intellectual protest against the absurdity of the world external to the individual. These propositions are found later not only in philosophical works, but also in the works of art by Sartre and Camus.

Contribution K. Jaspers in the formation of Existentialism

The elder contemporary of M. Heidegger, the German philosopher Karl Jaspers (1883-1969), also made a huge contribution to the formation of the early stage of the philosophy of existentialism and the development of a number of its most important categories that Heidegger did not have. The core of K. Jaspers' existentialist concept is set out in the 2nd book of his Philosophy, The Enlightenment of Existence (1932) and the lectures "Reason and Existence", later published in a separate book in 1935.

K. Jaspers' contribution to existentialism lies, **firstly**, in his thought about the inconsistency of the discovery of existence, because it takes place in the subjective world of the individual; however, at the same time, existence is also an integral basis for the existence of the human individual. As Jaspers writes, "I live out of the possibility of existence; only in its realization do I become myself" (Jaspers, 2021: 3-4). According to the German thinker, existence is not irrational, but it is realized, consciously experienced, it "is a process of self-understanding" (Jaspers, 2021: 14).

Secondly, K. Jaspers reveals the objectivity and social nature of the birth of an individual's existence. According to Jaspers, the basis of existence is communication,

i.e. the relationship of an individual with other individuals, in the process of which dissatisfaction and awareness of one's loneliness are sometimes formed. He believes that "no matter how much communication cancels loneliness, a new loneliness grows in it, which cannot disappear..." (Jaspers, 2021: 65).

K. Jaspers, like M. Heidegger, believes that every individual in his life goes through the necessary series of situations. Therefore, the existence of a person will be correctly considered as his being in situations following each other. He writes that an individual can never "go beyond a certain situation without entering into another situation" (Jaspers, 2021: 205). The final situation for him is the inevitable death.

Thirdly. K. Jaspers' great merit to existentialism is his identification of subjective and objective forms of existence, which remains little explored by modern researchers of existentialism (Makhamatov et al., 2024). He argues that existence has both objective and subjective forms of its realization. "She is looking for the objective as the form and shape of life." Subjective existence realizes and manifests itself only in the objective, preserving its subjective essence. Thus, as Jaspers argues, "existence appears to itself as a special totality of objectivity and subjectivity" (Jaspers, 2021: 343).

K. Jaspers' existentialism is more specific and more meaningful than that of M. Heidegger. It puts forward new categories of existentialism, which Heidegger did not have and are not found in Sartre and Camus, although contextually it contains thoughts about the role of communication in shaping human existence, about objective existence, as, for example, in the courtroom in "The Outsider" by A. Camus (Camus, 1989a: 69-74). However, Jaspers, like Heidegger, does not have that existential drama, the problem of freedom of choice and the struggle of the individual against the absurdity of the world around him, the struggle of man to overcome his existence, which takes place in J.P. Sartre and especially in A. Camus.

Sartre as the herald of existentialism as a new philosophy

Existentialism received public formalization as an independent philosophical trend precisely thanks to J.P. Sartre (1905-1980), a French thinker, writer and journalist. After S. Kierkegaard, he was the first to reveal the drama and dynamism of the individual's existence, its conditioning by man's struggle against stagnation, the hypocrisy of the bourgeois lifestyle of Western society. Sartre connects the dynamism of existence, the need for choice as the realization of freedom with Nietzsche's statement, "God is dead," which forces a person to determine his own choice and be responsible for it. Existence, like nausea, is determined by a critical attitude, Sartre's protest against the stagnation of the bourgeois way of life, manifested in the main character of his novel Nausea (Sartre 2003).

Sartre expounds the main provisions of his existentialism at the beginning in the novels Nausea (1938), The Wall (1939), then in the philosophical works Being and Nothing (1943), Existentialism is Humanism (1946) and other works. The existentialism of the French thinker is a teaching that shows that human life acquires meaning through meaningful personal choice and independent activity of the subject, which, according to Sartre, means subjectivity (Sartre, 1989: 320). The essence of a person is determined not by the outside world, not by the system of social relations, as Marxists believe, but by the person himself, his independent action based on free choice. This is the meaning of the first principle of existentialism and Sartre's statement that "existence precedes essence" (Sartre, 1989: 323).

The second principle of Sartre's existentialism is the personal and conscious activity of each individual as a subject, which he designates as subjectivism. Sartre's subjectivism also means that "a person cannot go beyond human subjectivity" (Sartre, 1989: 324).

Sartre, as a representative of atheistic existentialism, proceeds from the thesis of the absence of God and concludes that man is represented to himself, chooses his own being and determines his fate. Man is alone, Sartre argues behind Jaspers, and, consequently, he is condemned to be free, which means, according to the existentialism of the French philosopher, that each person will take into account only what depends on his will, or the sum of probabilities that make his action possible. Sartre's existentialism defines a person by his meaningful deeds and teaches that "the fate of a person rests in himself." He writes that "there can be no other truth at the starting point except "I think, therefore I exist." This is the absolute truth of consciousness comprehending itself" (Sartre, 1989: 335). However, this is not passive and contemplative thinking, but the thinking of an acting subject who chooses his morality as a protest to the existing social system (Sartre, 1989: 339). According to the philosopher, existentialist humanism reminds a person that it is he who is the main and only legislator and arbiter of his fate, "a person can realize himself humanly not by immersing himself in himself, but in searching for a goal outside, which may be liberation or some other specific self-realization" (Sartre, 1989: 343).

However, J.P. Sartre does not define the question - in the struggle against what and with whom, and with what efforts and sacrifices the individual forms his essence and realizes his freedom. That is, he lacks the social side of existence; this task is solved by A. Camus, whose existential thoughts, as it were, complete the building of existentialism, give it a certain integrity.

The completion of the building of Existentialism by Albert Camus

Albert Camus (1913-1960), French philosopher, writer and playwright, a native of colonial French Algeria, moved to Paris and soon met Sartre, Simone de Beauvoir and other existentialists. Camus' main existential thoughts are set out in his works of fiction "The Outsider" (1942), "The Plague" (1943), for which Camus received the Nobel Prize, and the philosophical works "The Myth of Sisyphus" (1942) and "The Rebellious Man" (1951).

The main categories of Camus's existentialism are the absurdity that every person is forced to face every day and must choose one of two ways to deal with it: a painful, suffering life or suicide. Camus's work "The Myth of Sisyphus" with the subtitle "Essay on the Absurd" is devoted to the categories of rebellion and fate, which concretize the concept of the absurd and reveal its internal dynamics. In these categories, he most clearly and vividly expresses the humanistic meaning of existentialism in general, and his existentialism in particular.

According to Camus, a "sense of the absurd" is found "everywhere in our age," as demonstrated by the life and fate of the protagonist of his novel The Outsider by Meursault (Camus, 1989a). The absurd is not only omnipresent, but also diverse: it exists in the person who has not found himself, which turns him into an absurd person. There is an absurdity in the surrounding social environment, in relationships with other people – relatives, outsiders, in the inability to understand the other and explain with them.

Man, in fact, as Camus and all other existentialists have noticed, is always and everywhere alone, like Leibniz's monad. The overwhelming dominance of loneliness reinforces a certain senselessness and absurdity of human life. "Strictly speaking, the feeling of absurdity," Camus writes, "is this discord between a person and his life, the actor and the scenery" (Camus, 1989: 225). The absurdity grows in and around a person if a person has not yet found himself, when he does not want to, or cannot, or does not know that he has not yet found himself. He has not defined the purpose, hopes and meaning of his life, or when hopes are over. The birth of the absurd, according to Camus, "occurs just at the meeting of an effective but limited mind with a constantly reviving irrational" (Camus, 1989: 247).

Unlike other existentialists, Albert Camus offers ways and means for an individual to overcome his existence, the absurdity in himself and his environment, which puts a person in a dilemma of life and death, suicide. Camus considers the question of the meaning of life to be the most urgent question. "How can I answer it? "What is it?" he asks. - Apparently, there are only two methods of understanding all the essential problems – and I consider as such only those that threaten death or increase the passionate desire to live tenfold..." (Camus, 1989: 223). Camus urges the absurd man to persistently fight for his life in order to overcome himself and his absurdity and the absurdity of life. The apparent meaninglessness of life gives more reason to fight for it, to accept this meaninglessness as a test of fate. The struggle for one's life, despite the absurdity, should be accepted and understood as a manifestation of the fullness of one's existence, as the meaning of one's life. "Therefore, knowing about the absurdity of fate, one can live it only if the absurdity is always in front of one's eyes, obvious to consciousness" (Camus, 1989: 259).

It is in the process of fighting the absurd and understanding the essence of the absurd, according to Camus, that a person can find himself, acquire the meaning of his life and understand its value, because the absurd is a test, a kind of hardening of a person. Overcoming the absurd, choosing not death, but passion and rebellion for life, a person acquires freedom. Only in this way does a person turn "into a rule of life that which was an invitation to death" and reject suicide (Camus, 1989: 267).

Camus reveals his thoughts on the essence and meaning of the struggle against the absurd, which can be considered a way to overcome existence, in The Myth of Sisyphus. Describing Sisyphus as a "proletarian of the gods", he believes that Sisyphus' clarity of thought turns into victory what should be his torment. His contempt for torment overcomes the fate assigned to him by the gods. "There is no fate that contempt cannot overcome," concludes Camus (Camus, 1989: 306). An absurd person in an absurd situation should take an example from Sisyphus and, looking at his torments, accept them as a test that he can overcome, which is what Camus calls for: "One struggle for the top is enough," he asserts, "to fill a person's heart" (Camus, 1989: 308).

The analysis of the main categories of existentialism by A. Camus shows that these categories, in synthesis with the basic concepts of the teachings of M. Heidegger, K. Jaspers and J.-P. Sartre, form a system of categories of existentialism, give integrity and completeness to the basic conceptual framework of the building of existentialism, which, however, does not mean its closeness and exhaustion of its problems requiring further development.

However, after the classics of existentialism, the main ideas of which were analyzed above, existentialism did not stop evolving. Their thoughts served and still serve as the basis for the further evolution of existentialism. The main contribution to its evolution was made by foreign writers F. Kafka, K. Hamsun, G. Hesse, S. Beckett, Soviet writers A. Platonov, V. Rasputin, V. Bykov, B. Vasiliev, Ch. Aitmatov (Makhamatov et al., 2020). The main ideas of the artistic works of existential writers confirm the truth and relevance of the words of S. Kierkegaard said that "the one who fought with the world became great because he conquered the world, and the one who fought with himself became even greater..." (Kierkegaard, 1998: 23).

The words of the Danish thinker and the content of the basic concepts and principles of existentialism reveal the most interesting side of morality, revealing the connection of existence with morality. For example, as the modern Russian philosopher A.V. Razin writes, in human behavior, "negative emotions play a dominant role, representing a reaction to a possible or real violation of moral requirements" (Razin, 2024: 132). Negative emotions, which A.V. Razin writes about, are nothing more than manifestations of an individual's existence. Consequently, the existence of an individual acutely poses not only the problems of life and death, the struggle against

the absurd in oneself and the environment, but also moral dilemmas, problems of choice, freedom and responsibility.

Results

Our study of the logic of the formation of the conceptual framework, according to Hegel's methodology, as an ascent from the abstract to the concrete, gives the following results.

Martin Heidegger, in his main work "Being and Time", outlined the boundaries of the object of existentialism research and its aspects such as the temporality of being- the presence of man in the world - Dasein, loneliness, self-care, abandonment, fear, and death. However, the German thinker has not yet considered the internal dynamics of the individual's existence.

Karl Jaspers complements existentialism with such important concepts as communication, which the thinker considers as the causal basis for the birth of human existence. The concept of communication reveals the social basis of the birth of existence, the objectivity and inevitability of its formation in the human soul. Jaspers' most important contribution to the formation of the philosophy of existentialism is also his concept of "existence in objectivity", as well as man's awareness of his existence. Jaspers' existentialism also does not consider the process of an individual's struggle with his existence.

The merit of Jean-Paul Sartre in the formation of the philosophy of existentialism lies, first of all, in his proclamation of existentialism as a new philosophy. The French thinker reveals the dynamics of human existence, linking it not only with freedom of choice, but with the formation of a person's essence by his practical actions, struggle. In his famous work "Existentialism is Humanism" Sartre sets out the basic principles and essential aspects of existentialism, thereby completing the construction of the conceptual framework of the philosophy of existentialism as a new Western European philosophy. Sartre's existentialism, although it was holistic, but it still remained somewhat logically abstract, had moments of incompleteness.

For example, there was no answer to the question about the attitude of the environment to the individual, about the mental dynamics of an existential person and what is the deep question of a person's existential choice. These and other aspects of existence are explored by Albert Camus.

As our research has shown, the novel by A. Camus, his "The Myth of Sisyphus. Essays on the Absurd", "The Rebellious Man" and other artistic and philosophical works gave existentialism conceptual concreteness and logical completeness. In his works, he explores the contribution of S. Kierkegaard, F. Dostoevsky, F. Kafka, E. Husserl and other thinkers of the past in creating the prerequisites of existentialism and thereby reveals the historical roots of this doctrine. The most important contribution of A. Camus's contribution to the philosophy of existentialism is his idea of a way for a person to overcome his existence in the struggle with his mental absurdity and the absurdity of the external environment, and his reflections on the value of human life, that all existences, like the stone of Sisyphus, act as a test of human willpower. Although A. Camus passed away before all the founders of existentialism we have considered, the concepts and problems he developed act as the final bricks of the conceptual edifice of the philosophy of existentialism.

Conclusion

Based on the results of our research, we come to the conclusion that, despite the depth and extreme originality of the thought of each classic founder of existentialism, none of them can claim the title of the creator of a holistic existential philosophy.

The analysis of the works of the classics of existentialism reveals the actual problems of modern existentialism, one of which is the problem of the objective form of existence, put forward by K. Jaspers. One of the authors of this article with a group of

like-minded people is already conducting such a study in this direction (Makhamatov et al., 2024).

Our research also allows us to draw the following conclusion. Based on the ideas in the works of M. Heidegger, K. Jaspers, J.-P. Sartre and A. Camus, as well as the works of classics of psychological science K. Jung, E. Fromm, L.S. Vygotsky, European, Russian existential writers and modern Uzbek writers Mirzakalan Ismaili (2010) and U. Khamdam (2007), it is possible to successfully develop problems of the genesis of existence in childhood and young age.

Conflict of Interest

This article is the result of a joint study by professors of universities of the Republic of Uzbekistan and the Russian Federation. As research professors, we declare that we have no conflict of interest.

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