



Semantic Field of “Spirituality”: Lexical Analysis and Psychological, Philosophical Features

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Abstract: *This article deals with the revealing spirituality concept and its analysis in different spheres, especially, in religion, psychology and philosophy. The main theme is to analyse this concept semantically and lexically.*

Keywords: *semantic field, lexical meaning, spirituality, concept, spirit, individualism.*

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Introduction.

The semantic field is the largest semantic paradigm that unites words of different parts of speech, the meanings of which have one common semantic feature. For example: SP "light" - light, flash, lightning, shine, sparkle, light, bright, etc.

As Explanatory dictionary defines, semantic field means:

1. A set of words and expressions that make up a thematic series; words and expressions of the language, in their totality covering a certain area of knowledge.
2. A group of words whose meanings have a common semantic component.
3. The totality of the phenomenon.

Literature Review.

Each semantic field presented as a relatively closed and unified system, the unity of which is created and maintained by systemic relations and properties. At the same time, each semantic field as a unit of lexical. language systems. connected with other fields and permeable to their e-comrade (Yu. N. Karaulov). The idea of the intersection of semantic field, their openness and interaction led to the concept of semantic. continuity of vocabulary, according to a swarm in the lexicon. language system. all emails are connected directly or indirectly. connections (Yu. D. Apresyan, Yu. N. Karaulov).

Analysis.

Semantic field - a set of lexemes denoting a certain concept in the broad sense of the word: according to modern ideas, the field includes words of various parts of speech, with the assumption of the inclusion of phraseological units and lexical materials of various forms of existence of the national language, not only literary, but also vernacular, dialects, jargons) , with an appeal to historical lexical materials with an orientation towards diachronic research. The lexico-semantic

field is characterized by a number of signs of consistency both in the synchronous plan (the semantic correlation of lexemes that “divide” the field among themselves, the presence of hyponyms and hypernyms), and in the genetic-diachronic plan (a certain set of repeatedly implemented motivational models, the repetition of word-formation models, the repetition producing etymological nests that generate vocabulary of the field) However, due to the close connection with extralinguistic realities, the field is an open unit of vocabulary organization and therefore differs significantly from systems of other language levels (phonological, morphological) The lexical level of the language is organized by complex correlations of lexico-semantic fields, both adjacent and intersecting, and subordinate. Wed fields "disease", "suffering", "harm", "witchcraft", "treatment", "health".¹

Spirituality - in the most general sense - the totality of the manifestations of the spirit in the world and man. In sociology, cultural studies, and even more often in journalism, "spirituality" is often called the unifying principles of society, expressed in the form of moral values and traditions, concentrated, as a rule, in religious teachings and practices, as well as in artistic images of art. Within the framework of this approach, the projection of spirituality into individual consciousness is called conscience, and it is also argued that the strengthening of spirituality is carried out in the process of preaching (exhortation), enlightenment, ideological and educational or patriotic work. In Marxism, spirituality is associated with ideology. In the conditions of an ideological vacuum, there is always a crisis of spirituality as a crisis of trust and disunity. This phenomenon was described by the sociologist Durkheim under the name of anomie. Traditionally, spirituality is identified with traditional religiosity, but in modern sociology and social philosophy, the "secular" version of spirituality is called social capital.

Spirituality is a tradition of caring for oneself, people around, the world around, nature, passed down from generation to generation. Spirituality is brought up in the family. The stronger the family, the stronger the connection between generations, the higher the chances of raising a spiritually developed person in it. SPIRIT (Latin spiritus), 1) the highest ability of a person, allowing him to become a source of meaning, personal self-determination, meaningful transformation of reality; opening up the opportunity to supplement the natural basis of individual and social existence with a world of moral, cultural and religious values; acting as a guiding and focusing principle for the other faculties of the soul; 2) a supernatural, world-ruling power, to which a person can be actively or passively involved; 3) inner essence, meaning. Spirit (in the general sense) is the designation of an invisible, supersensible, non-material principle. First of all, the spirit is the content of any religious experience, the experience of the real action of some force inaccessible to human senses that makes a person think, speak, behave in a certain way.

The word “spirit” itself, already at the level of etymology, indicates a connection with air, breath, while from the English ghost and German Geist, a connection with something swirling, foaming, effervescent, invigorating, but at the same time causing horror is added to this. The word "spirit" is correlated with such no less ambiguous semantic complexes as soul, flesh, body, matter, life, death. At the same time, the most important process in the early stages of human history was the distinction between ideas about the spirit and the soul. Initially, the spirit and the soul are simply identified, and the same properties are attributed to them, which is manifested in the historically first representation of the spirit as the soul of the ancestor. The soul is also associated with breathing and breath and denotes a special non-material substance located in the body of a person (as well as an animal and even a plant), but independent of the body, which is considered the giver of life.

¹Шмелев Д. Н. Проблемы семантического анализа лексики. М., 1973; Апресян Ю. Д. Лексическая семантика: Синонимич. средства языка. М., 1974; Караулов Ю. Н. Общая и русская идеография. М., 1976; Складаревская Г. Н. Языковая метафора как объект лексикологии и лексикографии: Автореф. Дисс... д-ра филол. наук. Л., 1989

Discussion.

The soul is the intangible essence of a person. In ancient Greek, Old Indian and Russian linguistic etymological traditions, the term "soul" goes back to the verb "breathe". The idea of the soul, i.e. man about himself in his essence, depends on the spiritual. The Pythagorean ideas about the soul largely influenced the formation of the Christian doctrine in the future: "Together with the discovery of the soul as an independent principle, a feeling of the soul's connection with the bodily principle appeared, a feeling of the Fall, a thirst to overcome the bodily principle and such retribution for sins, as a result of which one could hope for complete cleansing" (Losev). Of course, the Pythagorean "purification", being within the framework of pagan polytheism, could not lead directly to the concept of salvation in Christianity, but the way was already open. The essential difference between the Christian concept of the soul and the Pythagorean one lies in the fact that in the latter the soul, although already understood as an individual principle, is not yet thought of as a personal one. From this necessarily follows the theory of metempsychosis, which occupies a transitional place between primitive animism and the Christian idea of the essence of the soul. Christianity here is close to the fact that souls were understood in Pythagoreanism as equal before eternity, but this equality was limited, since it was carried out within the framework of slavery. For Pythagoreanism, a healthy soul required a healthy body.

In ancient Greek culture, the science of the soul (psychology) for the first time takes shape in an independent form of knowledge in Aristotle. For previous Greek thinkers, including Plato, ideas about the soul are vague and are expressed mainly in mytho-symbolic form. Aristotle develops a scientific approach to the field of mental phenomena, in connection with which he can be considered the founder of psychology as a science of the soul. "Knowledge of the soul," he states in his treatise "On the Soul," "contributes greatly to the knowledge of any truth, especially the knowledge of nature. After all, the soul is, as it were, the beginning of living beings, "and therefore it must be assigned" one of the first places.

In the Middle Ages, the idea of being as transcendence arises, which changes the idea of the soul, the essence of man begins to be thought of as a spirit. A trichotomous idea of a person is fixed: element (material, bodily component), psyche (soul, area of conscious feelings and thoughts) and diochea (spirit sphere, immortal and god-like part of a person). Man comes to distinguish between body, soul and spirit. He relates the body to being, and the spirit to being or to something eternal. The soul connects both concepts. In the course of historical development, the identification of spirit and soul gradually disappears, although the soul retains individual properties of the spirit. As a result, the soul turns out to be not only the bearer of the fullness of the internal states of a person, but also the recipient of the actions of the spirit. The temporal boundaries of mental processes are determined by the duration and form of the unity of an individual human life, while the temporal boundaries of the spirit cover a much larger content. Spiritual is that which is related to more than one soul, and determines the order of the combination of souls in space and time. Accordingly, the spirit is the ability of the human race as a whole, and the soul is the ability of an individual person. An individual person, as it is considered in the system of meanings of culture, has a soul, and the spirit has a person and people, embraces them with its actions. In this case, we are talking about inspiration or spiritualization.

The concept of spirit is born along with the formation of monotheistic religions, when God is thought of as an ultimate reality, creating the world "out of nothing", when the subject of philosophy is not the existing, but speculative being. In this sense, early antiquity does not know the spirit, for it is somatic and "spiritual" ("pneumatic"). From the understanding of the spiritual as a spirit, ethics is born, the virtues of which are the contemplation of the beyond, dispassion, detachment, etc. A new ideal of holiness is emerging. The reconstruction of ideas about the spirit, based on fragments of cultural tradition and sacred texts that have come down to us, allows us to

assert with a sufficient degree of certainty that initially, the spirit was understood as the thinnest, but still material substance, like wind, steam, smoke or volatile liquids like alcohol. (which, by the way, is reflected in its very Latin name "spiritus"). From the point of view of the history of culture, the spirit is a generalizing designation of the structures of "human in man", a certain "order of the soul". All elements of culture, all its achievements are not given, but are created (created), once emerged, and having arisen at some point, they then begin to be broadcast in time as more or less her stable formations. In this sense, the history of culture as a special human world, in contrast to natural history (i.e., the history of nature), is fundamentally "unnatural" and represents the history of the ongoing creation of "man" as a single human race. The spiritual is the highest product of life as such, which comes to its self-consciousness and conscious growth in man. The highest form of a person's spiritual relationship to the world is love. It expresses the principle of the growth of life, which has come to its self-consciousness through man. Love is the essence of life itself and represents the spiritual archetype of humanity, which is revealed through the deployment of the essence of man. It is love that binds together truth, goodness and beauty, revealing in this higher synthesis the spiritual archetype of humanity. The next form of spiritual attitude is conscience. Conscience - it is thanks to it that two ontologically different worlds enter into communication, interaction, as it were: material and spiritual. Through conscience, a person coordinates them, builds an empirical world according to the laws of the ideal world. Conscience connects a person's deed with his ideal. In conscience, a person acts as a messenger of being in order to live in harmony with it (Heidegger). The highest form of creativity is self-knowledge, self-creation by a person of himself - only this process can be defined as a proper spiritual, as a truly creative one, leading to the unfolding of the human essence on the basis of love, and to the manifestation - the spiritual archetype of humanity.

The concept of "spirit" in the concepts of thinkers of the twentieth century.

The philosophy of the Renaissance loses interest in medieval pneumatology and returns to the Hellenistic concepts of the spirit. Within the framework of renaissance naturalistic pantheism and occult natural philosophy, the teaching of ancient physicians about "spiritus vitales", a vital spirit localized in the body and informing it of vital energy, finds a place for itself. Consider the positions of philosophers. Kant limits the scope of the concept of spirit ("Geist") to the field of aesthetics, where the spirit is defined as "an animating principle in the soul" and "the ability to represent aesthetic ideas", and to the field of anthropology, where, in particular, he distinguishes between spiritual forces, carried out by the mind, and mental powers exercised by the mind. Kant is critical of both the Enlightenment rationalization of the spirit and its occult mystification. With his transcendental method, he radically changed the problem itself, dividing the universe of supersensible unity traditional for metaphysics into three autonomous realms - nature, freedom and expediency, which could no longer be summarized by the abstract concept of "spirit". Fichte, Hegel and Schelling In the light of Kant's discoveries, Fichte, Hegel and Schelling give a new interpretation of the spirit. All finite phenomena of the spirit find their meaning in the Absolute spirit. Absolute spirit is not an object, but a process of supra-empirical history, in the course of which spirit generates itself. The absolute spirit in its history is alienated from itself (as from the "Idea") and, cognizing the alienated world (as "Nature"), returns to itself (through the history of mankind as the "Absolute Spirit"). As a result, the absolute acquires concreteness and self-consciousness. Philosophy of the 19th century turned out to be an opposition to German transcendentalism. The concept of spirit becomes a natural target for criticism of such trends as positivism, Marxism, voluntarism. But the concept of "spirit" remains relevant for post-romantic thinkers and for some representatives of the philosophy of life. V. S. Solovyov V. S. Solovyov, reflecting on the human spirit, emphasizes its unity. This is not at all about the fact that it is devoid of plurality. No, spirituality expresses an infinite variety of feelings, thoughts and desires. But, nevertheless, according to the philosopher, spirituality retains its unity as a phenomenon. The

philosopher writes: "All nature, all the empirical elements of our being must be organized, must be internally subordinate to our spirit, just as our spirit must be internally subordinate to the divine." VS Solovyov also tried to compare the European understanding of spirituality with the interpretation of the spirit in Eastern philosophy. So, referring to the Indian consciousness, the philosopher notes that in it the pure spirit (Purusha), which exists only in a multitude of single individuals, is opposed to the primary matter, or nature (Prakriti). Nature is seen as a temporary means, not the goal of the spirit. The goal of the spirit is to know itself as distinct from nature. Describing Eastern Philosophy. N. A. Berdyaev Russian philosophers considered spirituality as an expression of the human spirit, as the history of spiritual traditions, as the formation of a personality. So, the main idea of N. A. Berdyaev, who defined his philosophy as "the philosophy of the spirit", is to affirm the spirituality of man, the greatness of his destiny in the tragic world. Berdyaev exalts spiritual reality. In his opinion, the natural and spiritual worlds are dissimilar. They do not meet anywhere and do not interact. Only in an inexplicable depth does the spirit absorb the world and cast a different light on it. "In the spiritual world, objective realities do not correspond to experience, but spiritual experience itself is a reality of a higher order. Spiritual life is not a reflection of any reality, it is reality itself. According to Berdyaev, the spirit as a phenomenon is difficult to understand. It is difficult to develop concepts about the spirit. But you can identify the signs of the spirit. N. A. Berdyaev calls these signs: freedom, meaning, creative activity, love, integrity, value, appeal to the higher divine world and unity with it. According to N. A. Berdyaev, the spiritual principle in man has a transcendent basis. In other words, it is not derived from nature, from the surrounding world. Man's dissatisfaction with the finite, striving towards the infinite reveal the divine in man. N. A. Berdyaev believed that spiritual experience is spiritual life itself, the very reality of the spirit, the very reality of the divine. However, in real, ordinary life, we often encounter lack of spirituality. They often talk about the absence of ideals, about a prosaic life, devoid of spirituality. Another problem that N. A. Berdyaev reveals is the relationship between the spiritual and the psychic. Isn't the spiritual just the psychic, and the spiritual experience just a spiritual experience? Maybe the spiritual life is subjective and therefore unconvincing for others, for those who do not have this spiritual experience? Spiritual life, in his opinion, is out of nature, not connected with the definitions of time, space, matter.

The new principle that makes a man, a man lies beyond all that in the broadest sense, from the inner-psychic and outer-vital side, we can call life. That which makes a man a man is a principle opposed to all life in general. Scheler, on the other hand, is trying to introduce a word that, in its content, would turn out to be wider than reason. Such a word, along with thinking in ideas, also covers a certain kind of contemplation, a specific class of emotional and volitional acts - for example, kindness, love, repentance, reverence. Thus, man, according to Scheler, is a being that transcends himself and the world. Already Kant raised the spirit above the soul and categorically denied that the spirit is only a functional group of the so-called mental substance, which owes its fictitious recognition only to the unjustified reification of the actual unity of the spirit. Scheler sees all the possibilities of understanding the spirit, which play a fundamental role in the history of the idea of man. The first of these theories, developed by the Greeks, ascribes to the spirit itself not only strength and activity, but also the highest degree of power and strength - Scheler calls it the classical theory of man. The highest point of such a world then, of course, turns out to be the spiritual and omnipotent God, that is, a God who, precisely because of his spirit, is also omnipotent. The second, opposite view, which Scheler calls the "negative theory" of man, is the opposite view that the spirit itself - since this concept is generally admitted - is at least all the "culture-creating" activity of man. Scheler rejects both theories. He claims that thanks to this negative act, the initially powerless spirit is saturated with energy. During the period of romanticism, the opposition of spirit and nature developed. "The spirit is revealed as a gigantic integral sign connecting heaven and earth, good and evil" (Dreyer). The spirit is not an adversary of the soul, as Klages believed,

although the soul (as the concept of human life energy) is the bearer of the spirit, which undermines its strength. But at the same time, the spirit preserves and protects life, elevates, improves ("inspires") bodily activity. The problem of the spirit in the philosophy of the XX century. In the twentieth century philosophy treated the concept of "spirit" more loyally. Opponents have in some cases rediscovered it within their own teachings (eg Cassirer's version in neo-Kantianism, Jung's version in psychoanalysis, Bergson's version in vitalism, Scheler's version in phenomenology, Santayana and Whitehead's version in neorealism). The philosophy of culture (especially the German branch), building civilizational models, discovered its functionality. Such trends as neo-Thomism, Russian religious philosophy or Italian neo-spiritualism (Croce, Gentile) have found an opportunity to revive the classical ideas about the spirit in the light of the "non-classical" experience of modernity. Personalism, the philosophy of dialogue, existentialism in the face of some of its representatives (Mounier, Buber, Jaspers) actively use not only the vocabulary of traditional teachings about the spirit, but also their conceptual schemes. In modern philosophy, the concept of "spirit" is unpopular.

From this moment on, the distinction between spiritual and non-spiritual blurs: what is considered spiritual at one age, in one social stratum, in one profession, in one religion, in one culture, is recognized as non-spiritual in another. An individual faces the difficult problem of choosing a personal form of spirituality (because only freedom is spiritual, and borrowing "foreign" spirituality deprives a person of free self-determination). But the absence (or rather, the disappearance) of social and cultural grounds for the development by society and the assimilation of the intellectual norms of such a choice by the individual gives rise to dual (dialectical) forms of spirituality: positive in one sense and negative in another, and therefore anti-intellectual. At an early age, this is expressed in the form of childish stubbornness (which, however, can remain for life), is an old problem of pedagogy. After all, it is the stubbornness (i.e., anti-intellectual volitional spirituality) of adults that is the initial reason that prompts stubborn children to look for more effective, for example, more intellectual (cunning) forms of confrontation; we are talking about the escalation of levels of hostility towards generalization; this is how antisocial and criminal consciousness is born. In public life, for example, in politics, this is expressed in the so-called "principledness" - when a person wants to act only in accordance with his usual norms, even if this is obvious (for himself and for everyone) will bring harm and lead to failure. Such forms of lack of spirituality are most common during periods of social stability, but become noticeable with its violation, when harm and failure can no longer be tolerated. Further development of "principledness" gives rise to fanaticism - a purely neurotic form of inability to go beyond the norms. In conditions of all-encompassing social instability, such a phenomenon can become a factor of self-organization in society, and the process of this self-organization can use all possible spiritual factors, but it is limited only by material factors. It is they who "open their eyes" and encourage reflection and transformation of norms. This is the positive work of self-consciousness. Universal human spirituality as the spiritual ideal of our time. Many express doubts about the content and meaning of the concept of "general human spirituality" - they consider it indefinite, empty and therefore meaningless. People who propagate such ideas are criticized, especially by confessions. Thus, the institutional forms of spirituality struggle for their self-preservation and expansion, often refusing to see the universal nature of modern problems and solve them on an appropriate scale. At the same time, it is not taken into account that the essence of spirituality is not separating, but uniting, i.e. spirituality, having and, moreover, purposefully preserving its boundaries, fighting its "enemies", ceases to be spirituality, and the ideal form of spirituality is precisely the one whose scale is the highest for all levels of being: individual, social, global. At the same time, no one objects to the concept of "common human existence", to the presence of problems relating to the entire human race. But most often people tend to blame anyone but themselves for these problems, not realizing that by doing so they only exacerbate them. In our time, conflicts can destroy the whole world, because. the processes of

globalization have brought to light a huge number of cultural differences between the peoples who found themselves in close contact. This gives rise to natural hostility, for the fight against which there are no means yet (especially since traditional cultures encourage negative attitudes towards strangers - xenophobia). This means that the solution of universal human problems and the formation of universal human culture and spirituality are one and the same process. The time scale of this process is such that it cannot be represented by traditional means of social and even socio-cultural design - they are too narrow for this. We are talking about a scale measured by generations, and only on this scale can individual spirituality acquire a proper universal quality - the quality of individual self-consciousness. For a person with such self-awareness, the problem of his place in the world and in being is solved, which means that insoluble problems will never arise before him, and he himself will never create new problems, hiding behind the need to solve old ones. The culture of such self-consciousness is the culture of our future.

Conclusion.

In the philosophical and psychological literature, the spiritual beginning of a person, as a rule, is associated with his social and creative life, with the inclusion of a person in the world of culture. Spirituality gives meaning to life for an individual person, in it a person seeks and finds answers to questions: why does he live, what is his purpose in life, what is good and evil, truth and error, beautiful and ugly, etc. The spiritual is built into the objective world as transsubjective, as a derivative of historical interaction. It is a complex set of specific norms and values. From a general cultural point of view, spirituality is an ideal set of norms that oppose the subject and society not as a given, but as a given and a requirement. However, it would be wrong to think of human spirituality only as the content of the highest examples of human culture (in the form of socio-historical norms and values). Through the subject content of even the highest examples of culture that have a generic character, the individual spirit is not captured. It would be wrong to understand spirituality also as a new stage in the complication of individual mental functions and abilities, as the focus of all the functions of consciousness, concentrated in a single individuality. As a way, as a way of being in general, spirituality opens a person access to love, conscience and a sense of duty; to law, legal consciousness and statehood; to art and artistic beauty, to science and religion. Only she can show a person what is truly the main and most valuable thing in life. Spirituality is a property of the soul, consisting in the predominance of moral and intellectual interests over material ones.

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