

# SOCIO-PHILOSOPHICAL ANALYSIS OF HUMAN DEATH: INTERPRETATION OF CLINICAL AND BIOLOGICAL DEATH

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**ABSTRACT**--Human death requires understanding from various points of view in order to identify its role, functions and axiological significance in the life of society and a specific person, to develop certain norms of behavior before the fact of the inevitability and inexorability of death. It is these qualities and properties that give a special shade to the "taste" of life that determine interest in this phenomenon and testify in favor of the theoretical and applied significance of the problem. This article is written with the aim of: establishing the main approaches to the interpretation of the role of death in society and to identify the features of public consciousness in various cultures associated with the interpretation of death; to systematize and characterize ethical standards that have arisen as a result of understanding the inevitability of death, and to develop recommendations for people employed in the field of education and in need of a pedagogical understanding of this phenomenon. In particular, tasks were set as: to consider the role and place of death among the main phenomena that determine the existence of a person, to establish the features of the approaches developed by philosophical thought in comprehending death and near-death phenomena; to analyze the genesis and evolution of ideas about death in the mythical and epic heritage of peoples and the ways in which public consciousness sought to resolve the dilemma "life gives rise to death"; to investigate modern ideas about death and identify the main trends in its interpretation, which have formed in the public consciousness; identify a set of factors leading to the loss of purpose and meaning of life; to show that suicide and euthanasia are human weaknesses that the individual should not resort to even in the most desperate situation; to investigate the process of entering a person's fear of death, the evolution of this feeling depending on age characteristics, to identify crisis stages in an individual's life leading to destructive behavior, to develop recommendations for teachers, parents and other interested parties on the prevention of necrophilic behavior.

**Keywords**-- human death, clinical and biological death, mytho-epic roots of the concept of death, genesis.

## I. INTRODUCTION

It is impossible to find another such problem that throughout the entire history of mankind would so attract the attention of people, excite their imagination, be of such enduring and immediate interest for them and serve as a source of constant fear as the problem of death. A few millennia ago, referring to the transcendental forces represented in both formidable, terrible, and in good, graceful images, the ancestors of modern Indians asked in Akhtarvaveda, in the spellbook: "Who is this god who taught purusha sacrifice? Who [endowed] his truth and untruth? Where does death come from? Where does immortality come from?" [6].

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The horror before death sweeps through the centuries of Greek history, as an obsessive, oppressive thought, as a constantly returning dull groan of a rapidly hesitant or passively submissive soul. It sounds, this horror, in various variations and in tombstones, and in the words of thinkers and poets. "We don't know what life is," says Euripides, "but since we don't know death, everyone is afraid to leave the light of the sun." Yes, Euripides concludes, "the fear of death is the greatest of all fears" [36; 182]. Not only man, but everything passes: "Everything flows!" Exclaims Heraclitus of Ephesus. "You cannot enter the same stream: you cannot touch a mortal entity twice as a result of its property, therefore we enter and do not enter into the same flows and exist and do not exist "[36; 454]. Yes! Verily, man is "only a breath and a shadow," "human deeds are like a shadow," nothing more than an illusion, and "the hour of their death is not foreseen by mortals," says Pindar [35; 504]. Life is short, fleeting, it strives to its limit - death, and there beyond the grave there is a gloom of nonexistence or a bleak share.

However, death dominates not only the fate of man, but also in the life of the whole cosmos. The same Heraclitus, enthusiastically speaking about the spontaneous process of universal emergence and universal annihilation, about the great law of continuous birth from death, in a moment of the deepest spiritual anguish before the spectacle of imminent total disappearance, exclaims with bitterness: "A heap of garbage, randomly poured out, is like the most beautiful space! " [36; 456].

Look at what nature is doing: with what ease and carelessness it disfigures and destroys the best works, both its own and human, the words of L. Shestov echo almost two and a half thousand years later. - Death and destruction - the inevitable end to everything that has come out of the hands of nature. The moralist and sociologist can forget about this. But the philosopher does not forget this, cannot, and if you wish, does not want to forget "[40; 47], because, according to Plato, philosophy is a gradual dying and preparation for death.

People's perception and experience of death is an indispensable ingredient of the socio-cultural system, and people's attitudes towards this biological and social phenomenon are caused by a complex set of social, economic, demographic relations, refracted by social psychology, ideology, religion and culture. Entering the problem indicates that the phenomenon of death is by no means a calm "academic" topic or a perishable fashion, since it excites lively debates in which serious methodological and philosophical problems are raised.

## **II. Methodology**

The purpose of the study is to develop pedagogical Death, like a sword of Damocles, hangs over the life of every person in order to break the thread of his individual being at any moment. No one is safe from her; Nowhere and never has there been a single real and irrefutably proven fact that would testify to the existence of exceptions to this sad rule. So an indisputable truth was the judgment: "All men are mortal."

For simple common sense, death seems initially an obvious event that does not require any mental tricks, no in-depth self-reflection: in fact, what is death if not the natural ending of all life, including human life? However, being a denial of life, which is precisely the bearer of "common sense," death appears as something mysterious, destroying everything: man, being, and everything else that cannot be conveyed only in words. Therefore, death is

something that any person must somehow reckon with, bear in mind, take into account, if only for the simple reason that it brings the last line under his own life.

The indestructible need to find out what the essence and meaning of death and how the presence of death affects the quality of human life does not arise suddenly, suddenly, at the whim of a shallow thought of a philosopher, moralist or religious thinker, but it is latently present in the minds of every person, even mentally disabled. The most intimate thoughts, the most intimate experiences of the meaning of life by a particular individual in one way or another are associated with moral and metaphysical reflections associated with the presence of an unremovable phenomenon, the name of which is death. The nature of death can be considered in two ways: on the one hand, as the natural end of every living creature, an indisputable fact in a natural series of phenomena belonging to the world of living nature; on the other hand, as a phenomenon related to a specifically human mode of existence, an integral component of the human psyche and spiritual experiences.

The demonic image of death is most impressively depicted in folklore. Yes, and it is no wonder that the language of the people copes best with such tasks of being, which are inexpressible in simple words concepts. "One cannot look at Death like the sun; one cannot neither buy nor pray for it" [5; 434], - the Russian people explain and compare its actions with those that it itself meets from year to year for millennia: "Death mows and rakes human lives, like a scythe and rake - field grass; the human race reaps like ears of corn. She as if he takes out an invisible saw and, rubbing it on bones and stubs, relaxes a person - and he falls like a sawn tree: finally, Death, working with a spade, digs fresh graves for people" [5; 434]. Summing up all the thoughts expressed about the nature of death, the Russians concisely conclude: "People are dying - they are rubbing our way. Front to back - a bridge to the churchyard" [5; 434]

Indeed, death is one of the fundamental parameters of collective consciousness. Since the latter does not remain motionless in the course of history, these changes cannot but be expressed in shifts in the attitude of man towards death. Referring to the opinion of the French scientists F. Aries, we can conclude that the attitude towards death serves as a standard, an indicator of the nature of civilization, since the secrets of the human person are revealed in relation to death. In fact, the study of attitudes towards death can shed light on the peculiarities of people's behavior in anticipation of death, its perception and reveal their worldview regarding life in general, and its basic values, in particular.

An indifferent attitude to death, inadequate to its true meaning, reduces this phenomenon to the level of an annoying oversight, a simple ordinary event that can not violate the inertia of a habitual existence and thereby significantly affect its quality. This insensitivity to death, prompting to remove from the minds of people a hint of sorrow and suffering, significantly reduces the moral tone of both the individual and society as a whole. As a result, the selfless search for pleasures turns the means and ends in the human mind, thereby distorting their true scale.

Today, more than ever, the thought that it is necessary for a person to strive to keep to the limit, first of all, his own life - this "small, dull, [but still] pearl", as it is said in the ancient Chinese treatise "Liushi Chunqiu" (III century BC) .e.) [40; 122]. Life is becoming more meaningful and attractive, and its loss is more painful and unjustified. The uniqueness and irreplaceable value of each person, her individual existence, has convincingly

declared herself, and therefore a person now begins much more strongly than ever before to feel all the inappropriateness and absurdity of death. It is this factor that affects the revival of research into the phenomenon of death today. Now (since the 50s) an entire army of philosophers.

The object of research is human death, as an unremovable, universal and inevitable social phenomenon.

The subject of research then becomes the features of social consciousness and the consciousness of a particular person, which are formed under the influence of the specific properties of death; ethical grounds of attitude to this phenomenon; socio-pedagogical conditions that ensure the neutralization or reduction of the level of tension in the human psyche that occurs under the influence of experiences and fears associated with death.

Purpose of the study:

a) establish the basic approaches to the interpretation of the role of death in the life of society and identify the features of public consciousness in various cultures associated with the interpretation of death,

b) to systematize and characterize ethical standards that arose as a result of understanding the inevitability of death, and to develop recommendations for people employed in the field of education and in need of a pedagogical understanding of this phenomenon.

Achieving the goal involves solving such interrelated tasks: to consider the role and place of death among the main phenomena that determine the existence of a person, to establish the features of the approaches developed by philosophical thought in understanding death and near-death phenomena; to analyze the genesis and evolution of ideas about death in the mythical and epic heritage of peoples and the ways in which public consciousness sought to resolve the dilemma "life gives rise to death"; to investigate modern ideas about death and identify the main trends in its interpretation, which have formed in the public consciousness; identify a set of factors leading to the loss of purpose and meaning of life; to show that suicide and euthanasia are human weaknesses that the individual should not resort to even in the most desperate situation; to investigate the process of the fear of death entering a person, the evolution of this feeling depending on age characteristics, to identify crisis stages in an individual's life leading to destructive behavior, to develop recommendations for teachers, parents and other interested parties on the prevention of necrophilic behavior.

Theoretical and methodological basis of the dissertation:

Death is the last felt and realized event in personal life. Therefore, Socrates' thoughts that life is preparation for death serve as a theoretical and methodological guideline for research. The existentialist position, the essence of which is that the existence of man provides the basis for the personal formation of his essence, also served as the basis for considering the dialectical relationship of life and death. In general, the methodological basis of the study is the provisions of the philosophical, sociological, psychological and pedagogical sciences, which consider a person as a complex cosmic, biological, social being, the main mental quality of which is the ability to realize one's own "I"; those religious, folk ideas, as well as the teachings of individual thinkers who regard a person as a being far from perfect, recognize the priority of a spiritual entity over a material one, affirm the need for harmonious development of bodily, spiritual and spiritual and stand on the position of a flawed approach to a person as a political object, economic and intellectual manipulation, advocating the adoption of good in the broadest sense.

### **III. LITERATURE SURVEY**

The degree of scientific elaboration of the problem. The studied problem of death is one of the aspects of the philosophical doctrine of society and man, gravitating to socio-philosophical anthropology. The socio-philosophical, psychological and pedagogical foundations of the phenomenon of death are to some extent affected in the works of Anchel E. [1], Bern Je. [3], M. Buber [4], Vejninger O [50], Genon R. [14], Gusserl Je [16], Kamu A [22], Lorence K [28], Ljendert G [27], Maslou A [29], A. Meneghetti [30], R. Moody [32], R. May [31], H. Ortega y Gasset [34], B. Russell [37], E. Taylor [44], P. Teilhard de Chardin [45, 46], A. Whitehead [48], I. G. Fichte [8], J. Frazer [11], E. Fromm [12], A. Freud [9], Z. Freud [10], M. Heidegger [17], L. Shestov [40], R. Steiner [43], A. Schopenhauer [41], O. Spengler [42], K. Jung [20, 21], Jericson [19], A. Klotsko [24] and others. The problems of the essential determination of the nature of death, the philosophical understanding of a person's life in front of the formidable shadow of death, the psychological reasons that push an individual to murder and suicide are quite fully considered in foreign theories that are both concrete and interdisciplinary. Among the foreign scientists who worked and are working in this field, it should be noted J. Bern [3], Kubler-Ross E [26], R. Moody [32], L. Uotson [49] and others. In recent years, the problem of death as an aspect of historical anthropology has been dealt with by Ph. Aries [2], A. Borst [4], M. Vovelle [51] and others.

### **IV. THEORY AND DISCUSSION**

The relevance of the research problem becomes apparent as a result of understanding the development trends of modern civilization in general, and Russian society in particular. The loss by a person of spiritual guidelines and the meaning of life due to the ephemeral nature of goals aimed primarily at satisfying physiological needs, achieving fame, fame and fortune, as well as insecurity and loneliness of a person both in society and in the family, contribute to an increase in the number of people those who do not value life, the appearance of entire social strata and groups, among which there is a craving for alienation from society, the family, and oneself. In this regard, questions related to the understanding of human death as an indispensable attribute of life are of theoretical interest. A rethinking, systematization and interpretation is required in relation to modern conditions of the wealth of the spiritual culture of mankind, which was developed with the aim of confronting death. The problem requires its solution not within the framework of certain ideological, religious attitudes, sociocultural or narrow-national traditions, but with access to universal values. In the meantime, destructive behavior, unmotivated aggressiveness and necrophilia are becoming commonplace even in those countries where civilization has reached the most developed and humane, as it seemed, forms of organization of public life. Therefore, the theoretical understanding of the essence of death and a number of phenomena associated with death, the study of their influence on the mental state of all population groups and, first of all, on the younger generation, are of not only theoretical but practical interest. Identification of conditions conducive to the emergence of symptoms of a death drive, mental experiences and abnormalities, pushing people to suicidal acts, would specifically determine the range of basic socio-pedagogical measures aimed at preventing the above negative phenomena. Thus, in carrying out this study, the incentive was the existing contradiction, expressed in the need to live under the constant threat of death, on the

one hand, and the insufficiently developed philosophical, psychological and pedagogical substantiation of the worldview aspects of human behavior in anticipation of his own death and the death of relatives, close ones, other.

Having come to the world to live, and not to die, each person develops his own attitude towards death. Some uncritically assimilate traditional attitudes - religious or atheistic, others try to squeeze thoughts of death to the periphery of their consciousness, while others at the first opportunity prefer death, committing suicide. The problem of settling accounts with life is becoming today the most urgent not only for philosophers and psychiatrists, but also for sociologists, ethics, psychologists and educators. Conscious, often carefully thought out to the smallest detail, depriving oneself of life has truly been and remains one of the most incomprehensible, terrifying and bewildering phenomena of human existence. This problem, first thoroughly examined in the work of the scientist and politician T. Masaryk under the title "Suicide as a mass social phenomenon of modern civilization" (1881), found further understanding in the works of E. Durkheim "Suicide" (1897) and N. Berdyaev "On suicide " Today, close attention is being paid to this issue, since suicidal behavior is becoming a "disease" of economically developed countries. Among foreign scientists engaged in research in this direction, the names of such scientists as D.Varti, K. Davis, S.-A. Quen, M. Neil, W. Pickering, D. Paoletti, W. Ramp, L. Tomasi, D. Egashira and others.

In recent years, research in the field of experiences of a person who has experience of death has revived. The first attempt to study such an experience was undertaken by the Swiss scientist A. Geim at the end of the 19th century. Today, a large number of books have been written on this subject, among which should be noted the publications of such authors as E. Kübler-Ross ("On Death and Dying", 1969), J. Meyers ("Voices on the Edge of Eternity", 1973), K. Osis and E. Haraldson ("At the hour of death", 1976) and R. Moody ("Life after death", 1983). Noteworthy are the studies of such scholars as D.R. Wilker, M. Rollings, Tim Hay, M. Sub and others.

The final years of the second millennium did not reduce the intensity of passions arising around the problems of life and death. One of the urgent problems nowadays is the problem of active euthanasia - a painless killing of people who voluntarily choose such an outcome of their own life. Currently, a large circle of specialists is involved in the problems of euthanasia abroad, among which M. Angella [M.A ^ eP], R.A. Barta [KABiP], S.M. Wolfe [B.M ^ oI], L .H. Glanza [Ya.VYSh], S. Grof [B. Wow, D. Halifax [J. Halifax], J. Kamisar [Y. Kamisar], D. Katz [J. Katz], J. Rachels [J .Rachels] and others.

Some condemn euthanasia as an immoral act, others argue that removing restrictions will lead to unacceptable consequences, while others believe that its legalization will increase alertness to all medical decisions regarding not only euthanasia, but also termination of treatment. Separately, there is the question of euthanasia in relation to a minor patient. The high cost of medical services for the elderly and people suffering from incurable diseases is already tempting some doctors to recognize as "discounted" patients who did not at all express a desire to die. In the Netherlands, where the barriers that prevent doctors from killing are already destroyed, there are many documented cases of mysterious and "unsolicited" murders committed by doctors [].

The historical cataclysms of our century in all the ugliness demonstrated the greed of totalitarian regimes, which in no way put not only the life of an individual person, but also entire nations. Under the blows of totalitarianism were not only human life, but also death - the mystery of man's entry into the womb of non-being.

Such regimes brought death beyond the limits of meaning, value testing and turned into an instrument of genocide, mass terror, and the spontaneously impersonal extermination of millions of people. She lost her value meaning, from a personal experience became an indistinguishable series of impersonal withdrawals from life. It is one thing to perish, fulfilling one's ideals, or even because of inevitability or negligence, another is to perish in the bloody wave of mass terror, indifferent to individual fate, the imperative of life.

Thus, the analysis of theoretical literature, the personal experience of the author's existence make it possible to conclude that human death requires understanding from various points of view in order to identify its role, functions and axiological significance in the life of society and a particular person, to develop certain standards of behavior before the fact of inevitability and implacability of death. It is these qualities and properties that give a special shade to the "taste" of life that determine interest in this phenomenon and testify in favor of the theoretical and applied significance of the problem. The relevance of the problem, the state of its scientific and practical solutions determined the object, subject, goal and objectives of the dissertation.

The dissertation is written on the basis of systemic and situational approaches to the study of objects and phenomena of complex nature. The leading research method was the structural-functional method, which to the greatest extent provides the possibility of an essential and functional study of the phenomenon of death, contributes to a detailed examination of the place and role of this phenomenon in the public consciousness and the consciousness of a specific individual, the identification of the features of awareness of one's own mortality by a person both in ontogenesis and in phylogenesis. In the process of research, the concrete sociological method of obtaining, processing and interpreting information was also used, and general scientific methods of cognition were used: analysis and synthesis, induction and deduction, the unity of the logical and historical, the ascent from the concrete to the abstract, and others.

The socio-philosophical nature of the studied problem is substantiated in the dissertation by a number of provisions. First, "Death" is a philosophical category and is directly related to each person; in addition, this category is one of the main in the system of social and humanitarian sciences. Secondly, the problem of determining the essence, the basic functions of death refers to socio-philosophical problems and without a theoretical and methodological analysis based on philosophical and sociological sciences cannot be resolved. Thirdly, the study of various aspects of the influence of death on the public consciousness and mentality of each person provides an opportunity to eliminate the causes of destructive behavior of a person, manifested in violence, cruelty, murder and suicide. In general, the results of the study could contribute to the humanization of social relations, would have a beneficial effect on the results of the activity of socio-pedagogical systems, which is one of the main functions of social philosophy as a science.

The novelty of the thesis consists in the fact that for the first time it examines the essence of death at an interdisciplinary level on the basis of a generalization of the philosophical heritage of prominent thinkers of the past, popular ideas about death and near-death phenomena; an interpretation of the psychological experiences of a person in connection with the realization of the inevitability and inevitability of death is given; social and pedagogical conditions that ensure a full-blooded life with a constant human movement to death are justified; The

features of adolescence and youth are revealed that indicate death; pedagogical measures to neutralize behavior leading to necrophilia and mortal risk have been developed.

The novelty of the study can be considered in the following paragraphs from the following positions.

Philosophical:

- a) being is connected with non-being through the life and death of a person;
- b) non-being "communicates" with being through man (ontological aspect);
- c) a person is not given to fully understand the essence of death (epistemological aspect).

Psychological:

- a) fear of death - an indispensable ingredient of human existence;
- b) the fear of death gives rise to other related feelings: incomprehensible languor, despondency, sadness, etc. ;
- c) a misunderstanding of the nature of such feelings makes a person look for ways to quench these feelings, often socially unacceptable.

Socio-educational:

- a) public consciousness should gradually change the attitude towards death: it is not an absolute evil, but it also has axiological significance;
- b) a person's whole life can and should be considered as a soft entry into death;
- c) there are methods to identify the death drive; d) the fear of death can be transformed into other experiences (light sadness, empathy, compassion, etc.) that contribute to the exaltation of the personality and its spiritual growth.

The empirical basis of the study was the practical experience of teaching the author of socio-philosophical, anthropological, pedagogical disciplines at the Tashkent Institute of projection, building and maintenance of automobile roads.

## **V. RECOMMENDATION AND CONCLUSION**

Man is mortal and, unlike all other creatures, realizes this, which forms the basis of the greatness and tragedy of his existence. Torn between the need to live and an understanding of the fragility of life, feeling the inescapable longing from the inability to avoid death, a person completes his earthly path. The ambivalence of the impact of death on the mental state of the individual is the greatest mystery of human existence. A person is even ready to put up with the impossibility of experiencing, feeling, reflecting, reflecting after death, but he cannot agree that the aware "I" will disappear forever. Therefore, the thought that this "I" will be destroyed once and for all is unbearable for him.

The whole history of mankind, both written and unwritten, both at the state level and at the level of specific individuals, is replete with optimistic illusions about future happiness and prosperity, bliss and peace. But all this is vain hopes and sweet dreams. Life is a difficult lesson and eternal work, and there is no place for rest and peace. Existence as such does not contain any positive principles - any positive contains its own denial, any life inevitably ends with death. The incomprehensible sorrow and melancholy, a premonition of the ephemerality of earthly prosperity, to one extent or another, are reflected in the consciousness of every living person, no matter who he is,



no matter what he does. The inevitability and inevitability of death, the unexpectedness and absurdity of a person's meeting with her, the prospects for the breakdown of conscious relations with time and space most effectively affect a person's well-being and give rise to various concepts related to this mysterious phenomenon.

The inability for a single existence to overcome its finitude gives rise to a need for the infinite in it, that is, in God, with the help of which she hopes to find eternity beyond the limits of temporary being. Yes, faith is called to turn existential despair into hope - hope for the mercy of the Almighty beyond the limits of being, but it, true faith, helps a person to humbly bear his cross over the years of earthly existence. The power and indestructibility of faith lies in the fact that it is metaphysical in nature, which ensures its effectiveness in confronting the fear of death.

To understand life in all its greatness and tragedy, it is not enough to be born a man - for this it is necessary to learn to face death. But not everyone is able to live under the watchful eye of death. It's easier for an ordinary person to live by the "be to have" rule, without thinking about the fact that this formula is unnatural, because it rejects a person from being and likens his things. And non-being does not want its essence to be guessed, and it helpfully provides a person with one "toy" or another: power, wealth, money and others. A man understands perfectly well that he is not in a position to take with him into the world of death a piece of food, not a shred of his robes, or a penny of his wealth, but he agrees to "play" death toys all his life.

Modern man is deprived of the ability to reflect and delve into himself in order to reach an agreement with himself and find out what he believes in, what he really values and what he hates. Fear of Nothingness, of the primordial Chaos has become an integral part of the human psyche, which inevitably gives rise to other complexes. To pretend that death does not exist in the world is one of such complexes. When death is disguised as a disguise, then it ceases to be perceived as reality, and life becomes a simple series of bustling affairs, empty entertainments and fun, but they still have one end - the loss of the meaning of life and inglorious death.

Culture, however, seeks, without any success, to tame death, that is, to transform it from a transcendental object into a transcendental object, completely described by the means of this cultural language. At the same time, within the framework of culture itself, the fact of the irreducibility of such a natural reality as death, to any cultural form, to any semantic contour superimposed on it, which gives the nature of death such qualities as inexplicability and mystery, gives our being that charm and sadness, is recognized that are inherent in each individual. A man loves life, but death still deserves more - adoration, for it does not neglect anyone, no matter what life he lives: holy or sinful.

The inevitability and inevitability of the forthcoming departure from familiar life serves as a source of eternal languor of the human soul, sometimes plunging it into the abyss of causeless horror and fear. Even in the moments of the most hesitant life, he feels a certain dissatisfaction and vague anxiety in himself. Unable to suppress the fear of non-existence, a person tries to find a way to protect himself from death by turning to immortality. The dream of immortality, present in various versions in the legends of many peoples, indicates that it is as old as the world itself. However, the human mind has long guessed about the absurdity of infinite life, thought about the consequences of such a gift. It is fleetingness and originality that give life charm and charm, make it meaningful, and encourage a person to do good deeds and moral self-improvement.

Modern humanities are trying to circumvent the acute problem of human mortality. This is especially true of education. Pedagogical science stubbornly hides the question connected with the finiteness of earthly being. But at the same time, death looks from portraits on the walls of classrooms, looks from the pages of textbooks, lies in wait for schoolchildren both at home and on the street, reminds itself of itself from the pages of newspapers and magazines, from TV screens. The task of pedagogical science is to develop methods for organizing a symbolic meeting of children with death based on age and psychophysiological characteristics. A one-on-one encounter with death does not bode well for a young man - there is plenty of evidence in this regard.

Teaching should be inspired by the idea that educational methods should be gentle enough and take into account the existence of human weaknesses. Claims for an overly strict code of ethics that cannot be put into practice should give way to understanding pedagogy, when a person is sometimes given the opportunity to be himself. Finally, the aggressiveness of the child must have access to the outside world so that it does not become harmful and does not turn inward, endowing the personality with traits of cruelty. A wise solution to the issue of the need to prepare a person in advance for a meeting with death should start from the school bench.

The applied part of our study is aimed at developing recommendations on the prevention of suicidal and destructive formations in the human psyche, on the identification of socio-pedagogical conditions that ensure the full-blooded life of an individual who is aware of the constant presence of death. From this point of view, we were faced with the task of searching for psychological and pedagogical measures to prevent undesirable mental phenomena related to *mortido* - death and destruction. The central idea on which to rely on the implementation of this task is the destruction of those stereotypes of everyday life, the usual forms of life organization that contribute to the formation of destructive tendencies in the psyche of the child. If such trends are brewing, you can recommend moving to another locality, hard and dangerous hikes, exploring caves, regularly participating in games related to elements of struggle and rivalry, etc. In milder forms, the *mortido* tension can be removed by sublimation: in the process work with stone, woodworking, digging and other types of labor associated with the destruction of inanimate objects. We can recommend such an effective tool that allows you to remove the energy of *mortido* - it is abstinence (from food, sleep, entertainment). This is a tried and tested remedy: it is known that all saints and many great people of the past turned to abstinence as an effective means of self-improvement and self-development.

Looking ahead, we can assume that in the near future in all socio-pedagogical systems serious attention will be paid not only to preparing life, but also to preparing children for death in advance. Such a statement of the issue has nothing to do with the propaganda of death, but on the contrary, aims to draw the attention of young people to such enduring values as the purpose and meaning of life, to the realization of such universal values as Love, Good, Truth and Beauty. A person living in an atmosphere of Love is capable of Good and can follow the path to Truth so that Beauty will ennoble every step. Such a person will never find himself in the snares of profane death, but will merge with nothingness in the arms of the personally suffered nominal Death.

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