
SOCIO-HISTORICAL ROOTS OF APPLIED PHILOSOPHY

Mukhiddinjon Teshaboev
PhD, Associate Professor1,

Temirkhon Ergashev, Student1,
Fergana Branch of Tashkent University of Information Technology1,
Uzbekistan, Fergana City,

Ulmasbek Karimov,
Lecturer 2,

Gulnoza Karimova,
Lecturer 2,
Fergana State University2, Uzbekistan, Fergana city,

Utkirbek Karimov,
Student3,
Samarkand Institute of Economics and Service3,
Uzbekistan, Samarkand City

Abstract:	Keywords
<p>The list of works on practical philosophy includes works that contain thoughts about life, about a person, about the attitude to the universe, about reacting to all people and having practical meaning – meaning, that is, provoking or discouraging from committing acts of action. In turn, these works will not have a description of the study, but will be formed from reflections, separate thoughts and advice – instructions, recommendations.</p> <p>This article explores the socio-historical roots of Applied Philosophy philosophically.</p>	<p>Philosophy, society, personality, applied philosophy, culture, reflection, state, ethics.</p>

Introduction

There is usually an opinion that philosophy studies overly general issues that are far from everyday life and practice. But joining this view is difficult, with zero general theories that, if approached in a broader sense and in terms of a longer perspective, sometimes have a better effect than most specific ideas that apply to narrow areas of knowledge.

Of course, philosophy has always been and remains to a certain extent far from everyday life.

In the spirit of practical philosophy Confucius, many philosophers of antiquity-including M.Montaigne, F.Bacon, A.Schopenhauer and others. Works on applied philosophy can also

include works in which the ideas of the famous American writer – Dale Carnegie and the Russian Vladimir Levi are presented.

MAIN PART

The concept of "practical philosophy" is always used in conjunction with the concept of "practical reason, mind" and is also recorded in a case related to ethics. However, in Kant thought itself, two types of practical modality descriptions of ham perception are visible: that is, moral – practical and technical – practical perception.

In philosophy, on the basis of following Kant's ideas through the concept of practical philosophy until the 1960s (for example, Alvin Dimer), a general set of branches of science was understood, revealing the essence of the orientation of perception in connection with practical activity, in contrast to the theoretical analysis of the relationship of cognition studied in theoretical philosophy to existing real situations, respectively. Practical philosophy covers such areas as ethics, philosophy of technology, philosophy of work, philosophical poetry (philosophy of creativity).

Since the 1980s, the configuration of the disciplines that make up the structure of applied philosophy has undergone fundamental changes, in which the content focuses on the interdisciplinary direction of applied philosophy, and values related to social movements are fixed to this case, which leads to a practical understanding of social institutions and ethical, legal, environmental, religious, political, economic, linguistic relations. the main focus is on the connections between the common unity.

Although ethics has retained its priority position within the framework of modern practical philosophy, there is a change in its characteristics and directions, including the direction of social ethics, the philosophy of language, the philosophy of communication, social philosophy and similar directions are used for private justification.

Currently, applied philosophy covers areas such as political and social philosophy, legal philosophy, metaecology, "economics on ethics" philosophy of economics), philosophy of language, philosophy of technology. The complex of fields of science that make up applied philosophy does not have a closed description and is considered unfinished, but rather a description in an open state in the direction of illuminating the socially philosophical content and essence of the foundations of human activity on the basis of new materials on specific types of Sciences, including the humanities.



Applied philosophy is a branch of philosophy covering issues of human activity. Practical philosophy covers such areas as contemplation of social relations (sociology), contemplation of relations between classes (political and economic reflection), marxism and others. It also includes moral and spiritual philosophy, which is one of the structural sections of practical philosophy, and this direction deals with the clarification of the relationship between man and the Universe, which in terms quoted by Kant makes him think: "what should I do? the answer to the question "why?" can be expressed in the form. This is the direction of "what can I know? the direction of theoretical philosophy that answers the question: "and if I live a life subordinated to moral principles, what do I have the right to hope for?" the answer to the question "What is religion?" it differs from religious philosophy. The goal of practical philosophy is to show people the conditions (social, economic, political and spiritual and moral) that allow them to achieve happiness.

What is the content and essence of practical philosophy made up of? What is it different from philosophy, which has a scientific, dogmatic description? First of all, it can be said that practical philosophy is oriented towards understanding. In this, through the concept of understanding, it is understood to realize oneself, one's thoughts, one's words and one's own holiness. This means knowing how to think, reflect and analyze. At the same time, philosophy carries out learning on the basis of the concept of "WHAT", while applied philosophy – works on the basis of the concept of "HOW", that is, practical philosophy, together with how a person thinks, studies what he thinks about. Here the form is considered more important than the composition, as well as the structure of thinking is important from the point of view of what its composition is complemented by.

THE DEGREE OF STUDY OF THE SUBJECT

Thus, weapons based on this thinking are given, which a person can use in his hands. It shows identification as visual weapons (search and clarification of the issue), the imposition of an urgent issue (study of weak areas of the idea, critical analysis), conceptualization (introduction of key terms that represent the main idea in their composition) and evidence.

Each new idea is passed through different stages of critical thinking, during which its form of appearance changes, and what is considered important to a greater extent is clearly demonstrated. During the work with thinking, it is important to realize the boundaries of the idea and the relevance of the issue, to be able to see the descriptions of its completion and to understand its reasons. Self-awareness is achieved through awareness of one's own thinking. In this place, the famous quotation by Socrates – the phrase "understand yourself" is widely considered. It is on these perceptions that practical philosophy works, partly because this process is a very complex exercise that in some situations we have to admit that we do not want to be recognized. Philosophers from this point of view point of view, when expressing opinions about people, show that in some cases a person seeks to start others where he does not want to go. Practical philosophy is not just, simple teaching, but the teaching of thinking, which is made up of teaching to exist.



"...Is it possible to mix philosophy with everyday lifestyle?». This can be done with other activities that remain, such as mistaking physical education. If, if you do gymnastics, then your body will have the property of elasticity and will be observed to be in good shape. According to this principle, you will be required to carry out raw work on your own thinking. We talk with the interlocutor in this place and do not provide evidence in this case.

This situation is noted for the fact that in some situations we do not have time, and in some cases – for the fact that we do not know something or do not attribute confidence to what we know. This situation becomes our way of life in this look. We do not stop moving and ask ourselves: "Why am I doing this?». Stop rushing. Stop and sit down. Sit down and just think about stupid things, try thinking about your existence. For example, according to an idea put forward by Seren Kierkegaard, "Why do people care more about their homes, but less about themselves?... try looking for an answer to the question in the form of".

Philosophical technique "Socratic dialogue". The modern style of life leads to the fact that a person himself thinks and thinks in the form of a mirage about his own decision-making. However, all come true in a different way than this. Thus, we are constantly influenced by forces of different types and different external forces, under the influence of which people perform actions in an independent state, but rather "situations arise in a random way". Anxiety, on the one hand, leads to increased attention and demotivation, and on the other – the symptom that the person himself does not perform actions, but situations occur with him is formed.

The history of philosophy needs to be studied because it is considered as interesting as the history of art. Although they lived much earlier, we love Homer, Shakespeare, Rembrandt, Beethoven. Creativity associated with philosophical ideas is also considered to have great intellectual value, as are works of art. For many of them, the passage of periods does not affect, which means that they do not lose their value.



The following situation is also considered important here. That is, the history of philosophy is simply not made up of the sum of old ideas. The history of philosophy is a treasure trove of valuable thought. The following comments were made by Heinrich Heine: "in conjunction with the discovery of new ideas, it is noted that each era has a new look, and through this gaze, many innovations in antiquity created by the psyche of mankind are discovered".

In a word, by studying the history of philosophy, we carry out the study of philosophy. Practical philosophy-reflects the divisions of philosophy regarding Kant ideas in terms of "practical perception" and "technical perception", rather than from a semantic (where it expresses ancient traditions in itself) point of view. The preservation of the superiority of

practical perception over theoretical perception, as well as the priority of spiritual and moral behavioral descriptions over scientific cognitive issues, is a case in practical philosophy belonging to the areas of ethics, philosophy of state and law, philosophy of history and religion, and even anthropology.

The issues presented in the modern world are under the influence of continuous forward movements of scientific and technical progress, especially under the influence of its negative consequences, there is an extraordinary relevance and transformation into an object (Object), which is located from the center of attention of philosophers. The trend towards scientific research in the direction of the transition from emphasis on traditional issues of theoretical perception to issues of practical philosophy is being noted.

As a vivid example of the transition from the position of theoretical perception to the position of practical perception, E.Gusserl and Gans Yonas, considered a disciple of M.Heidegger, can be mentioned. His personal experiences, which he accumulated on the "experiences of the personal way of thinking", led to the realization that "no longer the pleasure of knowing, but the feeling of fear in the face of the near future or panic for humanity becomes the main motivation for thinking, the last situation brought in turn is recorded as an introduction to actions of feeling responsibility and responsibility."

It was the feeling of falling into fear in the face of future situations and the increasingly developing sense of responsibility and responsibility that led to the acceleration of the "rehabilitation of practical perception" in the process of world-class philosophical progress. One of the main directions of this visual rehabilitation process is nonverbal bioecology.

The term "bioethics" ("biological ethics") is used in science V.R.Potter's book, "Bioethics – a bridge to the future", was widely circulated after her arrival in the world. The emergence of this scientific direction is a response reaction in its own way to technological and socio – political "challenges" in the fields of Medicine and biology.

In connection with the discovery and introduction into practice of new biomedical technologies, the level of the possibilities of the impact of which on the human body is currently increasing more and more, the human society faces an unprecedentedly complex moral confrontation – the emergence of opposite, contradictory views and points of view is observed, in turn, in this case there is a need to find ways out of this dramatic situation that arises under the influence of the practical activities of transplantologists, resuscitators, psychiatrists, biotechnologists and many other specialists, i.e. clarifying measures of responsibility and accountability in decision-making and decisions. V.R.Potter reportedly has a certain specialization after studying and is seen as one of the practical aspects.

Even, in his time, special attention was paid by Asclepidiv (Hippocrates) to the "doctor – client" relationship from a moral point of view – attention is required, the field of traditional-style medical deontology is observed to significantly expand in the conditions of the current period and clarify its field of research, including experiments carried out in the biomedical direction, gene engineering, fetal removal, euthanasia, new technologies in the direction of artificial insemination and the choice of the sex of the baby to be born,

transplantology, also, situations that arise on the basis of issues such as cloning, which have peaked in recent times, directly cause the content of Bioethics to be separated into sections in terms of structure.

RESULTS AND DISCUSSIONS

By the middle of the 20th century, it is noted that the integration of the fields of biological and medical ethics is becoming more of a definitive description. Above all, this situation is expressed in such cases as the Prohibition of experiments on people that are considered a crime carried out ("Code of Newnberg", 1947), as well as the elimination of cases of torture in the activities of doctors ("Declaration of Sydney", 1969). This can be supplemented by the "Geneva Declaration "(1948), the " International Code on medical ethics"(London, 1949), the " Gelsingsk – Tokyo Declaration" (1964 and 1977). At the moment, it is noted that biological ethics unconditionally becomes one of the priority issues, which is confirmed by many documents adopted by organizations of international scale in recent years, as well as in the events that have occurred:

1993 y. : International Symposium " Ethics and Human Genetics " was held in Strasbourg by the International Committee on Bioethics and the relevant recommendations were prepared and submitted to the assembly of the European Parliament;

1995 y. : an official document was prepared and distributed by the World Health Organization under the title "summary on the ethical aspects of medical genetics";

1996 y. : approved by the assembly of the Parliament of the European Council "Convention on the protection of the dignity and rights of a person in the field of Biomedicine";

1998 y. : the IV World Congress on Bioethics was held in Tokyo.

The specialized group of the Council of Europe is working on improving the regulatory acts of the "Convention on human rights" from the point of view of Biomedicine, as well as the "Human Genetics Program" established by the World Health Organization, which provides for the development of ethical solutions and decisions on issues of carrying out genetic research and providing medical and genetic assistance to the population.

Prior to the promotion of biomedical complex issues, V.R.Despite the fact that the composition of the annotations on bioethics issues by Potter is presented in an abbreviated form, it is noted that the subject of Bioethics is significantly expanded in modern variations. In this case, special attention is paid to the important case, which is primarily associated with the fact that even in one or another manifestations of Bioethics is still directly viewed from the point of view of general ethics. Even in ancient interpretations of the concepts of ethics (Arastu, "Nicomachean Ethics") as one of the relatively complex and important considered issues of human activity, it is noted in the form of a means of Mental Hygiene in a person's lifestyle. Therefore, spiritual and moral principles are a relatively primary state in the empirical world.

The question of the "parts" of philosophy was discussed by philosophers and analyzed the structure of its structure, which has existed to this day, how the accumulation of

philosophical ideas was initially, and how the activities of the early philosopher – Systematics arose. Below are some excerpts (quotes) from ancient authors:

Seneca (1st century BC): "as confirmed by many who write about it, including the greatest representatives, philosophy is divided into three parts: moral, natural and devotional parts to the perception of man. The first part involves order in the psyche. The second part expresses the nature of things. The third part studies the properties of words, their placement, as well as the types of proofs so that the original types of truth do not remain hidden under lies".

Diogenes Laertsky (beginning of the 3rd century AD): "finally, if some philosopher who studies nature is called a physicist, another philosopher who deals with moral issues is called a moralist, and a third philosopher – a dialectician for dealing with cunning propositions. Physics, ethics, dialectics – all this makes up the three contents of philosophy, including physics – about the world and all things, while the doctrine of their composition is considered, ethics – reflects on the life and nature of a person, and dialectics – the argument presented in physics and also in ethics – reflects on proofs. Until the time of Archelaus (including the period in which he himself lived and worked), only one type of Physics was considered to exist, as well as ethics taking its beginnings from Socrates' ideas, while the eleian dialectics began on the ideas of Zeno".

Sextus Empiricus (late 2nd – early 3rd century of our era): "in its essence, philosophy is some kind of mixed – building existence, for the purposes of the implementation of strict order and methodological research, it is required to look at each item of Philosophy at least as a relatively part of philosophy. If, starting directly, then someone can perceive philosophy as consisting of one part, someone can divide it into two parts, or someone else can carry out a separation into three parts. In this case, those who divide philosophy into one part can call this part a physical part, while someone else – additional ethics, and a third – distinguish logical parts. It is also noted that those who divide philosophy into two parts, dividing it into physical and logical, while someone else divides it into physical and moral parts, third philosophers argue that philosophy is made up of parts related to logic and ethics. Those who divide philosophy into three parts – respectively-divide it into physical, logical and moral."

CONCLUSION

The initiator of this principle is Plato. The express representation of philosophy in this form in parts was supported by Xenocratic disciples, proponents of peripatetics and stoicism. Proponents of peripatetics were directly considered followers of Aristotle. Supporters of stoicism, on the other hand, are considered representatives of the Greek School of philosophers, founded by Zeno and Cyrrhus.

REFERENCES:

1. Норматова, Д. Э. (2019). НРАВСТВЕННОЕ НАСЛЕДИЕ-ВАЖНЫЙ ФАКТОР ДУХОВНОГО РАЗВИТИЯ ОБЩЕСТВА. Вестник Ошского государственного университета, (3), 157-160.
2. Normatova, D. E. (2019). Peculiarities Of Anthropocentrism And Humanism Of The Socio-Philosophical Thought Of Western Europe In The Era Of Renaissance. Scientific and Technical Journal of Namangan Institute of Engineering and Technology, 1(5), 168-173.
3. Normatova, D. E. (2019). The Social And Moral Views Of Michelle Eckem De Monten. Scientific and Technical Journal of Namangan Institute of Engineering and Technology, 1(10), 184-187.
4. Normatova, D. E. (2021). Attitudes Towards Moral Heritage In The History Of Central Asia. Oriental Journal of Social Sciences, 11-16.
5. Норматова, Д. (2022). ДИН МАЪНАВИЙ ҚАДРИЯТ СИФАТИДА. Research Focus, 1(1), 40-45.
6. Тешабоев, М. (2017, March). Особенности становления и развития информационного общества. In Перспективные информационные технологии (ПИТ 2017)[Электронный ресурс]: Междунар. науч.-техн. конф (pp. 14-16).
7. Teshaboev, M. M. R. (2019). PRINCIPLES OF RELIGIOUS CULTURE AND PRINCIPLES OF CONSEQUENCES OF IMPLEMENTATION. Theoretical & Applied Science, (10), 669-672.
8. Maxpuzakhon, A. (2022). Methods of Using Modern Pedagogical Technologies in Organizing Fine Arts Lessons. American Journal of Social and Humanitarian Research, 3(11), 268-271.
9. Ahmedbekova, M. (2022). THE IMPORTANCE AND SIGNIFICANCE OF THE DEVELOPED ARTISTIC AND AESTHETIC CREATIVITY OF THE YOUNG GENERATION AND FINE ARTS IN SOCIETY. Science and Innovation, 1(8), 112-119.
10. Ахмедбекова, М. (2023). ОИЛА ТАРБИЯСИ ВА УНИНГ ПЕДАГОГИК ХУСУСИЯТЛАРИ. Research Focus, 2(3), 164-168.
11. Salieva, N., & Saliev, U. (2021). Women In Medicine-Gender Aspects. The American Journal of Social Science and Education Innovations, 3(05), 292-295.
12. Салиева, Н., & Салиев, У. (2023). Сущность и содержание педагогической деонтологии. Общество и инновации, 4(1/S), 110-112.
13. Qahhorovna, A. M. (2023). МАКТАБГАЧА ТА’ЛИМ ТАШКИЛОТЛАРИДА ТАСВИРИЙ FAOLIYAT MASHGULOTLARINI TASHKIL ETISH TEXNOLOGIYALARI. IQRO, 2(2), 553-561.
14. Kaxharovna, A. M., & Qizi, D. M. Y. (2022). EFFECTIVE ORGANIZATION OF CLASSROOM ACTIVITIES IN GENERAL SECONDARY SCHOOLS. International Journal of Early Childhood Special Education, 14(6).

-
15. Rasulova, A., & Karimov, U. (2022). Socio-Pedagogical aspects of the formation of reading culture and skills. *Asian Journal of Multidimensional Research*, 11(4), 114-118.
16. Yuldashov, I., Umaralievich, K. U., Goynazarov, G., & Abdurakhmonov, S. (2021). Innovative development strategy in the field of sports and the basics of its organization. *Asian Journal of Research in Social Sciences and Humanities*, 11(11), 48-53.
17. Axmedbekova, M., & Siddiqova, F. (2023). DEVELOPMENT OF CRITICAL THINKING IN STUDENTS. *Modern Science and Research*, 2(5), 843-853.
18. Teshaboev, M. (2021). Moral Upbringing In Educational Sphere. *The American Journal of Social Science and Education Innovations*, 3(06), 180-184.
19. Saliev, U. (2021). The Beginning Of A New Era In The Study Of The History Of World War II In Uzbekistan. *The American Journal of Social Science and Education Innovations*, 3(05), 286-291.
20. Karimov, U. U. (2021). Scientific and Theoretical Foundations of the Formation of the Social Environment in the Family. *Oriental Journal of Social Sciences*, 37-40.
21. Солиев, У. А. (2021). Неоценимый вклад Узбекистана в победу в Великой Отечественной войне. *Молодой ученый*, (17), 325-328.
22. Тешабоев, М. М. (2022). ЖАМИЯТДА ИЖТИМОЙ АДОЛАТНИ ТАЪМИНЛАШНИНГ ПРИНЦИПАЛ МАСАЛАЛАРИ ВА ФАЛСАФИЙ-ҲУҚУҚИЙ МУАММОЛАРИ. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2(Special Issue 23), 504-514.
23. Sadigjonovich, G. B., & Umaralievich, K. U. (2022). Socio-Philosophical Aspects of the Orientation of Young People to Entrepreneurial Activity. *Research Focus*, 1(4), 359-363.
24. Тешабоев, М. М. (2011). Формирование основ нравственной культуры личности в образовательном процессе и гуманистическое мировоззрение. *Credo new*, (1), 19-19.
25. Тургунбаев, Т. А., & Каримов, Ў. У. (2020). Ҳамма Нарса-Фронт Учун, Ҳамма Нарса-Ғалаба Учун!(Иккинчи Жаҳон Урушида Қозонилган Ғалабанинг 75 Йиллигига Бағишланади). *Интернаука*, (19-4), 52-53.
26. Тешабоев, М. М. АХЛОҚИЙ МАДАНИЯТ ТУЗИЛМАСИ ВА МОДЕЛЛАРИ. *ILMIY XAVARNOMA*, 37.
27. Abdurakhmonova, M. M., ugliMirzayev, M. A., Karimov, U. U., & Karimova, G. Y. (2021). Information Culture And Ethical Education In The Globalization Century. *The American Journal of Social Science and Education Innovations*, 3(03), 384-388.
28. Тешабоев, М. М. (2023). ИЖТИМОЙ АДОЛАТ ВА ИЖТИМОЙ ТЕНГЛИК ТУШУНЧАСИ ҲАҚИДА ТУРЛИЧА ФИКРЛАР. *Academic research in educational sciences*, 5(NUU Conference 2), 668-676.
29. Каримов, Ў., Каримова, Г., & Каримов, Ў. (2021). Илм-Фан Ва Таълим Соҳасидаги Ахборотлашув. *Central Asian Academic Journal of Scientific Research*, 1(1), 103-110.
-

-
30. Sodiqjonovich, G. B. (2023). SOCIO-PHILOSOPHICAL ASPECTS OF THE DEVELOPMENT OF ENTREPRENEURIAL ACTIVITY IN THE PERIOD OF RENEWAL OF OUR COUNTRY. *European Journal of Interdisciplinary Research and Development*, 18, 233-238.
31. Karimov, U., Karimova, G., & Makhamadaliev, L. (2022). The role and significance of spiritual values in youth education. *Asian Journal of Research in Social Sciences and Humanities*, 12(2), 181-185.
32. Teshaboev, M., & Karimov, U. (2022). The Role Of Ethical Education In Increasing The Efficiency Of Education. *Oriental Journal of Social Sciences*, 2(02), 32-43.
33. Karimova, G. (2022). CORRUPTION: ITS HISTORICAL ROOTS AND WAYS TO COMBAT IT. *Research Focus*, 1(4), 267-272.
34. Ahmedbekova, M. (2022). ЁШ АВЛОДНИНГ БАДИЙ-ЭСТЕТИК ИЖОДҚОРЛИГИНИ РИВОЖЛАНТИРИШДА ТАСВИРИЙ САНЪАТНИНГ ЖАМИЯТДАГИ ЎРНИ ВА АҲАМИЯТИ. *Science and innovation*, 1(B8), 112-119.
35. Тешабоев, М., Каримов, Ў., & Каримова, Г. (2022). Глобаллашув Шароитида Ёшлар Тарбиясига Салбий Таъсир Этувчи Омиллар Ва Уларнинг Хусусиятлари. *SO 'NGI ILMIY TADQIQOTLAR NAZARIYASI*, 5(1), 382-388.
36. Boltaboyev, M., & Toirjonova, R. (2023, June). THE POLICY CARRIED OUT IN THE COTTON FIELD OF THE CHUR GOVERNMENT. In *International Conference On Higher Education Teaching* (Vol. 1, No. 6, pp. 51-54).
37. Karimova, G., & Khasanova, D. (2022). Social relations in economic processes in the science of economic sociology. *Asian Journal of Multidimensional Research*, 11(11), 273-277.
38. Болтабоев, М. (2023). СОВЕТ ҲОКИМИЯТИНИНГ ДАСТЛАБКИ ЙИЛЛАРИДА ВАҚФ МУЛКЛАРИНИНГ ФАОЛИЯТИГА ДОИР АЙРИМ ҚАРАШЛАР. *Interpretation and researches*, 1(1).
39. Karimova, G. (2022). Forms of organization of educational activities in history in higher educational institutions. *Asian Journal of Multidimensional Research*, 11(6), 127-132.
40. Boltaboyev, M. (2021). Aggravation of the soviet government's attitude towards clergy and religious institutions in the turkestan autonomous soviet socialist republic. *Asian Journal of Research in Social Sciences and Humanities*, 11(11), 59-65.
41. Teshaboev, M., Karimov, U., & Karimova, G. (2023). SCIENTIFIC AND METHODOLOGICAL FOUNDATIONS OF APPLIED PHILOSOPHY. *Oriental Journal of Social Sciences*, 3(05), 69-80.
42. Baratov, M., & Borotov, A. (2021). METHODS AND RESOURCES OF REALIZING THE RIGHT OF PRIVATE PROPERTY OR THE RIGHT TO USE THE LAND AS AN ELEMENT OF PRIVATE PROPERTY. *Berlin Studies Transnational Journal of Science and Humanities*, 1(1.4 Legal sciences).
-

-
43. Каримова, Г., Баҳординова, Ф., & Соибжонова, С. (2021). ОИЛА СОЦИОЛОГИЯСИДА ОИЛАДАГИ ИЖТИМОЙ МУҲИТНИНГ ЎРГАНИЛИШИ. *Интернаука*, (10-3), 44-45.
44. Khomidovich, B. A. (2023). DEVELOPMENT OF PRIVATE PROPERTY AND BUSINESS. *World Bulletin of Management and Law*, 18, 105-107.
45. Karimova, G. (2018). IMPLEMENTATION OF THE EDUCATIONAL PROCESS WITH THE INTERACTIVE METHODOLOGICAL COMPLEX. *Теория и практика современной науки*, (2 (32)), 3-5.
46. Teshaboev, M. M. (2019). Tasks of ethical culture in the ethics of Aristotle. *Scientific and Technical Journal of Namangan Institute of Engineering and Technology*, 1(5), 197-204.
47. Боротов, А., & Каримова, Г. (2023). КОНСТИТУЦИЯ И ЗАКОНОДАТЕЛЬНЫЙ АКТ. *Вестник Ошского государственного университета. Право*, (1 (2)), 1–5. [https://doi.org/10.52754/16948661_2023_1\(2\)_1](https://doi.org/10.52754/16948661_2023_1(2)_1)
48. Тешабоев, М. (2016). Моральная культура личности как фактор устойчивого развития общества. *Theoretical & Applied Science*, (6), 85-87.
49. Karimova, G. Y. (2021). Qualitative Ideological Method of Struggle Against Moral-Spiritual Threats. *Economy and Society*, 6-1.
50. Marifovich, T. M. (2019). Impact of Globalization on Human And Social Culture. *International Journal of Scientific Research And Education*, 7(4).
51. Karimova, G. (2023, June). STRATEGIC OBJECTIVES OF PERSONNEL TRAINING POLICY OF THE SOVIET AUTHORITY. In *International Conference On Higher Education Teaching* (Vol. 1, No. 5, pp. 53-57).
52. Teshaboev, M. M. (2023). PROSPECTS FOR IMPROVING THE QUALITY OF EDUCATION AND EDUCATION WITHOUT CORRUPTION IN THE NEW UZBEKISTAN. *Research Focus*, 2(1), 534-541.
53. Karimova Gulnoza. (2023). SOCIAL ASPECTS OF THE DEVELOPMENT OF COOPERATION “FAMILY – NEIGHBORHOOD – EDUCATIONAL INSTITUTION”. *Research Focus International Scientific Journal*, 2(6), 99–104. Retrieved from <https://refocus.uz/index.php/1/article/view/273>
54. Тешабоев, М. (2023). ИЖТИМОЙ АДОЛАТНИ ТА’МИНЛАШНИНГ ПРИНЦИПАЛ МАСАЛАЛАРИ. Ижтимоий-гуманитар фанларнинг долзарб муаммолари/Актуальные проблемы социально-гуманитарных наук/Actual Problems of Humanities and Social Sciences., 3(8).
55. Marifovich, T. M. (2023). HISTORICAL-CONCEPTUAL ANALYSIS OF EQUALITY AND SOCIAL JUSTICE IN ISLAMIC TEACHING. *Frontline Social Sciences and History Journal*, 3(07), 26-33.
56. Rakhimjonovna, P. N. (2023). Relevance of Ethno-Ecological Education of Future Teachers. *Best Journal of Innovation in Science, Research and Development*, 2(4), 123-127.
-

-
57. КАРИМОВ, Ў. ЕНГИЛ САНОАТ КОРХОНАЛАРИ РАҚОБАТБАРДОШЛИГИНИ ОШИРИШ БЎЙИЧА МАРКЕТИНГ СТРАТЕГИЯЛАРИ. СТУДЕНЧЕСКИЙ ВЕСТНИК Учредители: Общество с ограниченной ответственностью" Интернаука, 78-80.
58. Каримов, Ў., Каримова, Г., & Каримов, Ў. (2021). Илм-Фан Ва Таълим Соҳасидаги Ахборотлашув. Central Asian Academic Journal of Scientific Research, 1(1), 103-110.
59. Пулатова, Н. Р. (2023). АҲОЛИНИНГ ИЖТИМОЙ ФАОЛИЯТИДА ЭКОЛОГИК МАДАНИЯТНИ ШАКЛЛАНТИРИШ МАСАЛАЛАРИ. Gospodarka i Innowacje., 34, 167-169.
60. Temirxon, E. (2023). YUZNI ANIQLASH ALGORITMLARINI QIYOSIY TAHLIL QILISH. INTELLECTUAL EDUCATION TECHNOLOGICAL SOLUTIONS AND INNOVATIVE DIGITAL TOOLS, 2(17), 181-183.
61. Rasulova, A. (2022). The studying barrier connection in the world linguistics. Thematics Journal of Education, 7(2).
62. Pulatova, N. (2022). THE ESSENCE AND THEORETICAL AND METHODOLOGICAL BASES OF ETHNOECOLOGICAL CULTURE. Oriental Journal of Social Sciences, 2(1), 33-35.
63. Muydinovna, R. A. (2021). As for the units that represent the conditional relationship. ACADEMICIA: An International Multidisciplinary Research Journal, 11(3), 2036-2040.
64. Каримов, Ў. (2022). ТУРИЗМНИ РИВОЖЛАНТИРИШДА БОШҚАРУВ ҚАРОРЛАРИНИНГ ЎРНИ ВА АҲАМИЯТИ. Central Asian Research Journal for Interdisciplinary Studies (CARJIS), 2(Special Issue 2), 102-109.
65. Pulatova, N. (2019). SCIENTIFIC-PEDAGOGICAL BASIS FOR IMPROVEMENT OF ETHNECOLOGICAL CULTURE AMONG STUDENTS. European Journal of Research and Reflection in Educational Sciences, 2019.
66. Ikhtiyor, I. (2021). Issues of Improving the Principle of Humanity in the Criminal and Penalty System. Central Asian Journal of Literature, Philosophy and Culture, 2(12), 56-59.
67. Ismoilov, I. (2022). ABOLITION OF THE DEATH PENALTY IS A SIGN OF A CIVILIZED DEMOCRATIC STATE. Gospodarka i Innowacje., 24, 795-799.
68. Ismailov, I. (2021). LIBERALIZATION OF CRIMINAL PENALTIES IS AN IMPORTANT FACTOR IN THE PROTECTION OF HUMAN RIGHTS. Интернаука, 10(186 часть 2), 101.
69. Azamjonovich, I. I. (2021). The death penalty for a crime and its philosophical and legal aspects. Academicia: An International Multidisciplinary Research Journal, 11(1), 1376-1381.
70. Ismoilov, I., & Qosimova, X. (2022). Oilada Erkin Fuqaro Shaxsi Va Barkamol Avlodning Shakllanishi. So 'Ngi Ilmiy Tadqiqotlar Nazariyasi, 5(1), 232-238.
-