

# Value Approach To The Analysis Of Spiritual Culture Of Uzbekistan

Abdullayev Azam Abdievich

Elder Lecturer Of The Department Of Social Sciences, Tashkent Financial Institute, Tashkent, Uzbekistan

Malikov Turdali Toshmirzaevich

Docent, Candidate Of Philosophical Sciences. Departments Of Social Sciences, Namangan Engineering Technology Institute, Namangan, Uzbekistan

**ABSTRACT:** The value of spiritual culture is a key factor in the formation and development of national ideology. This scientific article argues that spiritual culture is a value, that spirituality and culture are interconnected and inseparable. In addition, the role and influence of spiritual culture in the development of national ideology is scientifically and philosophically investigated. The content is illuminated through the concept of axiology, which is a value philosophy. Scientific research was carried out using concepts such as axiology, value assessment, value approach, moral quality of a spiritual person. The scientific conclusion was made that our country has a rich spiritual heritage, which is a key tool for the comprehensive development of young people through spiritual heritage, especially in shaping their national ideological worldview.

**KEY WORDS:** National ideology, philosophy of values, axiology, spiritual culture, social values.

## INTRODUCTION

Axiology is the philosophy of values. The concept of values refers to the characteristics of various objects and material and spiritual life. The concept of value reflects objective reality. Value is the objective significance of the various components of reality, the content of which is determined by the needs and interests of public actors. The concept of value is very close in meaning to such concepts as "need", "interest", "good", "utility", but it is not reduced to them and has its own independent meaning. The highest value from the point of view of axiology is the person himself, his life as the highest creation of evolutionary development. The whole totality of human activity, including, and above all, labor, are values. The value orientation of the individual expresses its ideological, civic position. It is part of the motives and incentives of all types of human behavior, it not only determines, but also directs the meaning of the actions of modern man. As a core basis, value orientation permeates spiritual

culture both vertically and horizontally. Unlike other components of spiritual culture, it expresses the general trend of development and functioning of spiritual culture at different levels: theoretical and socio-psychological. Value orientation, in our opinion, acts as a regulator of the relationship between the objective basis and the subjective side of culture. Values express the unity of the material and the ideal in the spiritual culture of the individual. Value orientation reacts very subtly to changes in social relations that characterize the ratio of different carriers of spiritual culture. It determines the activity of a person in life, his actions and their motivation. It focuses the individual on the awareness and development of the most important values that contribute to the progressive development of society and the individual.

## DISCUSSION

The value orientation itself is inseparable from social values. Value orientation acts as a subjective

perception of the achievements of material and spiritual culture by a person. In essence, it means a completely conscious choice of values, the ability of the individual to rise in certain circumstances to social expediency. Spiritual values play an extremely important role in the life of a person and the whole society, as they represent the totality of knowledge, feelings and aspirations. They contribute not only to the realization of the meaning and goals of life, but also contribute to the self-affirmation of a person as a creative person, they determine his life position to all aspects of social life. They give us the opportunity to evaluate the real merits of a person to humanity, as well as the true value of each particular stage of social development in general, social progress. Without understanding the meaning and content of a person's spirituality, it is impossible to understand the content and nature of the spiritual culture of the individual, its moral qualities, to understand the value orientation chosen by him.

In modern conditions, we do not care on what spiritual and moral basis we move to the market. The transition to the market is a kind of test of life maturity and resilience. Spiritual emptiness or the cult of permissiveness are absolutely not allowed here. In the conditions of the modern market, the problems of spirituality, spiritual and moral revival and purification are of particular importance. Only on the basis of high morals with strong, noble spiritual and patriotic qualities can civilized market relations and market mechanisms for regulating economic development be created. A. Erkaev correctly states in his book "Spirituality - the Energy of independence", spiritual qualities of a person are not innate. They are formed in each individual person under the influence of the entire environment of his life, the totality of living conditions. "Stable ideas, views, moral, legal, ethnic, religious norms, and other ideological requirements imposed by society on a person form a spiritual environment"[11.1].

He rightly emphasizes that the spiritual environment educates, forms both an individual and the entire generation as a whole. In the spiritual environment, both positive and negative qualities of the individual are manifested and highlighted. The spiritual environment is the requirements of society both to individuals and to social groups. A. Erkaev in this regard made a successful attempt to give his own definition of the concept of spirituality. He deduces the concept of spirituality from social conditions or, as he claims, from the spiritual environment[11.2]. At the same time, each environment has its own characteristics, due to the social status and interests of its carriers. Therefore, A. Erkaev believes that "spirituality in the broad sense is an established intellectual and emotional environment, an active attitude to social phenomena"[11.3]. He emphasizes that the environment is the most generalized continuous form of spirituality, and culture is its discontinuous (discrete) form. The revival and development of the best spiritual qualities of our people

is carried out in conditions of constant and relentless strengthening of independence. "Thanks to independence," the first president I.A.Karimov emphasizes, "the springs of spirituality have been cleansed, we have begun to partake of the holy water of these pure springs - we have revived the traditions and spiritual values of our ancestors, whose names were blackened in the Soviet era. Now they inspire us with strength, like the holy water from the paradise spring of Kavsar"[4].

Values are always functionally significant, they express the spiritual aspirations of a person, the orientation of his behavior and specific actions. Spiritual and moral qualities of a person can act as regulators of relationships between people, as well as between a person and society. Spiritual values acquire social meaning and influence the behavior of the individual when they are deeply comprehended, realized by the individual and society. If a person does not have harmony between the value orientation and its social meaning, then his spiritual qualities remain unfulfilled, they exist by themselves, and act as one of the sources of contradictions between a person and society, between social and individual value orientations. There are cases in life when this or that person is knowledgeable, able to understand and comprehend certain social values, but ignores them in his behavior. In such cases, there is a situation where a wide gap separates a person's awareness of certain values from what he does and how he actually acts.

The process of developing needs and being able to formulate values is a very complex process. As a rule, in the process of choosing from the whole variety of value orientations, a person experiences serious difficulties, hesitations, doubts, as a result, the ways of realizing certain values in life are not always correctly chosen, as has happened more than once in the historical process[5]. It is known that the historical process is not carried out automatically, it is carried out through the activities of value-oriented individuals, the masses, political parties and movements. It follows from this that the development and progress of civilization is directly based on the spiritual qualities of a person, which are a complex of individual properties and features of social values, the historical experience of the social environment. Therefore, studying the value orientations of the individual as the driving forces of his actions and motives of his activity, it is possible not only to reveal the essential qualities of the individual, but also to explain the patterns of development of his consciousness and behavior, to understand the characteristic features and originality of the development of society, the modern era in terms of their value[6]. At the same time, it should be taken into account that the value attitude is formed in the process of human activity, which is of a social nature.

The results of human activity are objectified, objectified, acquire the ability to become the property of not only their creators, but also other people, can be

included in the culture of society, which can be traced in the mastery of human tools, means of communication, spiritual heritage, fixed in traditions, in works of art, moral imperatives and norms of behavior. Of course, not all results and not all human activities become elements of culture, but only those that are socially significant, meet the public needs and interests of people. Moreover, not only spiritual relations and spiritual production act as values, but also the results of material relations in the production process. In a certain sense, value is the objective significance of the various components of reality, the content of which is determined by the needs and interests of public actors.

At the same time, it is unacceptable to identify the concept of value with their practical significance. The fact is that social significance can be both positive and negative. At the same time, both positive and negative significance affects the interests and needs of large groups of people or even the whole of humanity. However, it is precisely and only positive significance that is expressed in value. Although in reality, each given particular thing or property can in various ways bring a person both good and harm, and good and evil, justice and injustice, it can also be both positively and negatively significant. We consider every thing as a value from the positive side. At the same time, things themselves do not act as values, they become values, acquire a value orientation in the relationships between people. The value of actions, thoughts, and things belonging to a certain historical period lies in the fact that they contribute to social progress, and also to some extent contributes to the improvement of the subject[9]. When describing different types of values, it is important not to miss the differences between the values of material and spiritual culture. Spiritual values exist not only in the objective form, but also as an act of activity, inseparable from the spiritual production itself[14]. The concept of value and the concept of value orientation derived from it reflect the most important aspects of spiritual and moral relations. In these concepts, the whole complex of moral, political and, in general, ideological values is refracted, which determine the perception of the world and the civil position of the individual. Value orientation is organically part of the motives of all forms of behavior of moral subjects, determines their meaning and direction. Thus, the value orientation acts as a regulator embodying the strong-willed and other qualities of the individual's behavior. The value orientation, as it were, directs the actions and all the activities of society and each of its subjects, as a carrier of social relations. Value orientation is a conscious choice of values, the ability of a person to navigate in certain circumstances of social expediency.

The presence of a huge variety of values in society creates significant difficulties for a person in choosing the right value orientation. Therefore, in the process of forming moral and value orientations, the individual must rely on fundamental social, political, moral and cultural values, in the content of which the ideas of the

social ideal, social justice, duty, honor and dignity are concentrated. Historical practice confirms that all types of value orientations have a regulatory impact on human behavior. However, the strength and direction of this influence is not the same for each of them. Values and value orientations are derived concepts from social reality. In this regard, it is reasonable to define the value orientation as a reflection of certain objective relations that develop before the process of value orientations and act as the final determinant of its content. In other words, as a mandatory element of the structure of all forms of social consciousness, value orientations are secondary, derived from social reality and determined primarily by one or another nature of social relations[9.1]

Historical practice shows that all types of value orientations have a regulatory impact on human behavior. However, the strength and direction of this influence is not the same for each of them. Thus, at the level of psychology, value orientations were most often manifested in various kinds of unsystematized value attitudes that direct a person's behavior to meet his individual needs and interests that do not go beyond his daily everyday life. At the same time, the mechanism of these needs relies more on emotional factors than on the logical comprehension of upcoming decisions. Therefore, at the level of social psychology, value orientation cannot be transferred to spiritual culture as a whole, to moral, political, legal and other types of social behavior, it in this form cannot be a criterion for evaluating their behavior, even in its meaningful form, value orientation in the psychological aspect acts only as a psychological mechanism for the functioning of the individual. Value orientation as a reflection of objective social relations is determined and determined by the social relations that are reflected in it.

Despite the fact that social progress is carried out as a result of the interaction of different cultures, each of which has its own unique, original and original spiritual values, and naturally has its own national value orientation. The tendency to integrate different cultures is intertwined with the desire of each of the cultures to preserve and develop traditional national values, rituals, customs, language, and their way of life. Various cultural programs and value systems reproduce in the consciousness and behavior of subjects value orientations associated with a particular carrier of certain spiritual values, value orientations. Every subject of spiritual culture, speaking figuratively, is not a person without a Homeland, without a passport, simply speaking, he belongs to a certain position, a certain state, a religious denomination, etc. Thus, thinking and behavior are guided by specific traditions and norms of life of a particular community.

Hence the division of the world into "own" and "foreign", the opposition of some nations and nationalities and others. However, the veneration and reverence for their national values in certain social

conditions gives rise to nationalism. The famous humanist of the XX century, the Nobel Prize winner Albert Schweitzer asks himself the question, what is nationalism? And he answers: "Ignoble and absurd patriotism, which is in the same relation to the noble and common sense of love for the motherland, as a delusional idea to a normal belief"[15]. At the same time, Schweitzer himself one-sidedly assesses the place and role of national culture. Emphasizing that by proclaiming the idea of national culture, nationalism has begun to destroy the idea of culture itself. From his point of view, it is not enough for nationalism in its policy to reject any hope for the realization of the idea of cultural humanity. Proclaiming the idea of national culture, he began to destroy the idea of culture itself[15.1]. In essence, it completely denies the modern idea of national culture. In this regard, A. Schweitzer argues that before there was just culture and every cultural people sought to assimilate it in the purest and most diverse form. At the same time, the nationality was characterized by much more originality and integrity than it is now. And if, nevertheless, at that time there was no desire to separate the spiritual life on a national basis, then this proves the idea that such a desire is by no means an indicator of the strength of the nation. The claim to the identity of the national culture in the form that it is claimed in our time is a painful phenomenon. He believes that modern nationalism is increasingly striving to ensure that in any product, any creation of human hands, the feelings, views and thinking of the people who created it appear as strongly as possible. This artificially stimulates originality – the best evidence of the loss of the natural[3]. In this situation, the individual peculiarity of a particular people no longer flows into the common treasury of spiritual life. It becomes a mania, a whim, a fashion, a trick. Everything valuable in the individual or in his actions is explained by the national identity, which gives rise to self-conceit, arrogance and self-delusion of the national. Nationalists believe that under foreign skies, nothing created by their own nation and its specific representatives is unattainable, impossible for other nations. Schweitzer argues that in most countries this vanity has already gone so far that the Herculean pillars of stupidity are quite achievable for him. Of course, Schweitzer concludes, the spiritual principle in the national culture recedes into the background[15.2].

Schweitzer's statements are extremely contradictory. On the one hand, he is right when he claims that regardless of our will and consciousness, the process of globalization is going on under the flag of integration, but when he speaks about the decline of spirituality in the culture of each nation, stating that the national culture has a pronounced material character. He believes that the national culture feels called upon to master other peoples as well and thereby make them happy. Modern peoples, according to him, seek markets for their culture as well as for the products of their industry or agriculture. National culture has become an instrument of propaganda and an export

item, so there is a very touching concern about advertising. The necessary phrases can be obtained in a ready-made form, it remains only to combine them. Thus, the world becomes an arena of competition between national cultures, which has a detrimental effect on its own culture. If in our time the differences in spiritual life are becoming more pronounced, then the reason for this is primarily due to the steady decline of culture. How closely the peoples that make up the historically developed cultural humanity are still connected by spiritual threads can be seen from the fact that all of them together are doomed to the same degeneration[15.3]. However, the general spirit of Schweitzer's philosophy is very optimistic and humanistic. He generally shares the categorical imperative of I. Kant, who argued that only those actions that are carried out solely out of a sense of duty, without any inclination to them, have a true moral value. "Do so-it is written - so that the maxim of your will can at the same time have the force of the principle of universal legislation"[8]. According to Kant, the real moral value is possessed by actions committed solely out of a sense of duty, without any inclination to them. It is impossible to agree with Schweitzer's reasoning that national culture is not connected with spiritual values, as well as with his statement that it generates self-conceit, arrogance and self-delusion of the national, as well as from what is created by one's own nation by other nations, it is impossible to achieve. Claims to the identity of spiritual culture Schweitzer declares a painful phenomenon. The claim that the originality of the people, their individuality will never join the common treasury of spiritual life is also devoid of common sense. It should be added that at a time when many peoples of the world, including the people of Uzbekistan, have embarked on the path of independent existence, political, economic and spiritual independence, according to Schweitzer, the time has come to erase all the national specific, original original[15.4]. All these arguments are aimed at denying the national culture, the spirituality of nations and nationalities and merge with the theories of Marxism-Leninism that have already sunk into history, about the erasure of national differences, about the convergence and fusion of the national spirit, national languages, holidays, and even national pride. At the same time, these arguments lead to modern globalism, expressed in the desire of all peoples to live and think in an American way. All these ideas are, to one degree or another, directly opposed to the national ideology being developed in Uzbekistan. Building a civil society in the republic, liberalizing political and economic life, increasing the political activity of the population, and forming a political culture based on individual and universal values among all citizens is the fundamental goal of the current stage of Uzbekistan's development. In terms of the problems facing the country in the spiritual sphere, the main task is to increase and enrich our spiritual values with the achievements of science and technological progress, to establish the principles of national ideology in the minds of the people, to prevent the falsification of our history, the foundations

of religion, and to use them for unseemly political purposes.

Our reasoning shows that the absolutization of collectivism to the detriment of the interests, demands and rights of the individual leads to the degradation of society and, above all, to the degradation of spiritual culture. It is well known that when society affects the individual more strongly than the individual affects society, the degradation of culture begins. In such cases, the decisive value – the spiritual and moral qualities of a person – is diminished, society is democratized and it loses the ability to understand and solve the problems facing it. As a result, sooner or later, disaster strikes. Erich Fromm in his work "Escape from Freedom" develops the idea that the man of the mass does not gravitate to freedom at all. He believes that a person is psychologically much more comfortable when his life, his will and mind are controlled by a totalitarian leader[12].

Spiritual values, like everything in the world, are not eternal and unchangeable, given once and for all, they are in constant movement, change and development. At each new stage of historical development, spiritual values are enriched with new facets and shades. That is why it is important to always take into account the factor of space and time in the axiological approach to spirituality. If a concrete historical approach to value orientation is applicable anywhere, it is in the assessment of spiritual and moral values[8.1].

The changes taking place in society somehow change the axiological orientation. Especially spiritual values do not characterize the objective qualities of things, processes, phenomena, ideas and theories, but characterize the attitude of a person to these specific aspects of objective and subjective processes and phenomena. In the process of development of society, the value orientation changes. As the poet says, "And I burned everything that I worshipped, worshipped what I burned". Each value belongs to a completely specific civilization, a historical stage of development. Even the best works of literature and art are not perceived by everyone as certain values, and not only at different times, but also at the same time, the masterpieces of literature and art delight some, while others cause a skeptical smile. After all, it has long been known that there are no friends for taste and color, but in both cases the position of the person himself prevails. The objective criterion of many spiritual values is their influence on social progress, they also contribute to the spiritual improvement of the individual. In relation to spiritual culture, spiritual values, spiritual emptiness or the cult of permissiveness are absolutely unacceptable. We deny the moral principles that took place in the past, which correspond to the current stage of development of Uzbekistan. Therefore, in our country, special attention is paid to spiritual and moral revival and purification[7]. Only on a highly moral basis, with strong noble spiritual and patriotic principles, can truly civilized market relations and market mechanisms

be created.

The Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan holds thousands of manuscripts that have not yet been touched by scientists, which contain valuable data about the history of our region and its spiritual culture. Nowadays, it is possible not only to revive the rich, centuries-old culture of our people, but also to add to it all the best that is in science, technology, literature, art for all and, in particular, the most developed peoples of the world[8.1]. It is important to put these values at the service of the individual, the reforms associated with their implementation.

In the works of many Russian philosophers, various aspects of the values inherent in spiritual culture are considered. At the same time, all or almost all believe that the main task of reforming society is the task of creating, or rather developing, an ideology of national independence. "Love for the Land, for the Motherland, noble feelings - these are the eternal features of the national character, which have entered into the flesh and blood of our people. To preserve, preserve and improve these valuable human qualities, to raise our children as worthy sons and daughters of a free and democratic Uzbekistan – all this should become the main directions of our work in the field of spirituality." In S.Atamuradov's doctoral dissertation, analyzing the problem of the formation of the Uzbek people, some aspects of the ideology of Islam that had a significant impact on the formation of the Uzbek people are considered[2]. M.M.Kakhkharova's dissertation "Continuity as the highest factor in the formation of moral and ethical values" considers a new approach to the problem of the role of continuity in the formation of the moral values of the Uzbek people. This work emphasizes that continuity in the sphere of spiritual culture, which includes spiritual and moral values, implies coherence, mutual support, mutual understanding and dialogue of peoples in society. Continuity is considered by the author to be one of the features of Eastern ethics. M.M.Kakhkharova correctly states on the basis of the analysis of the historical and cultural traditions of the Uzbek people, it can be argued that morality as a value is based on folk traditions, on the support of each other and mutual understanding, morality contributes to the solution of modern social and cultural problems[5.1]

Revealing the complex problem of the formation of the national (ethnic) self-consciousness of the Uzbek people and the influence of Islam on it, Khuzhamuradov I.R. notes the significant influence of religious values on the formation of national psychology, ethnic consciousness[13]. Special attention is paid to the analysis of pre-Islamic beliefs, customs and traditions that existed in Central Asia in the pre-Islamic period, as well as their influence on the life, customs and culture of the peoples of Central Asia. In conclusion, the author reveals the influence of the Islamic factor on the national identity and the progress

of spiritual culture. Khuzhamuradov I.R. he believes, and quite rightly, that in our state we must necessarily keep our Muslim faith in view. Because religion has left its indelible mark on our way of life, our spiritual values, in the minds of people[13.1].

In the work of Abdirazzakov A.A. "National spiritual values and their place in the self-consciousness of the nation", special attention is paid to the importance of national self-consciousness and the entire spiritual culture in strengthening national and interethnic harmony in modern Uzbekistan, turning the Republic into one of the developed countries of the world. He believes that national consciousness and self-consciousness play an important role in the spiritual and moral renewal of society. We fully share the statement of Abdirazzakov A.A. that national identity is the awareness of the people of their history, culture, traditions in close connection and unity with the values of universal humanity[1]. He correctly emphasizes that national identity is the ability to combine national interests with the interests of other peoples and nations[1.2]. He analyzes the main structural elements of national identity and expresses his attitude to the concept of national value. National value is the sum of the spiritual wealth of the past and present. Not every heritage can be included in a group of values. Certain forms of the heritage of the past had a positive significance in their time, in very specific socio-economic conditions. As a result of the development of spiritual needs, some of them lose their meaning and cease to be values. Spiritual values are those aspects of the heritage of the past that, not only in the past, but also in the present, have a positive impact on the socio-economic and spiritual development of society. He quite correctly states that special attention to national values and national identity is not a manifestation of national isolation, arrogance, but a desire to restore historical justice[1.3]. National identity is not only a mass desire of the people to strengthen their independence, but also an important means of national self-determination and ethnic consolidation.

## CONCLUSION

Values are not a characteristic of things in themselves, but of the phenomena of reality included directly or indirectly in social relations. Value is a manifestation of social being, which indicates that in the process of interaction things acquire a social nature. The change and development of the analyzed processes and phenomena is caused by a change in their value relations, in a complex dialectical relationship between the absolute and relative in value. In the process of development of society, the values themselves and their value orientation change. What was a value yesterday may cease to be a value today. In the future, along with the emergence of new values, a turn to the values of the past is possible. The material and spiritual values that exist in society show the side of relations that has a direct impact on the subject.

Through the development of diverse values, a person acquires social experience, in other words, is sociologized, he receives information about different aspects of a complex social organism, and is attached to spiritual culture. As part of the development of culture, a person creates new values and preserves old ones, which also affect the further development of culture.

The value approach and value orientation in the analysis of spiritual culture make it possible to correctly orient researchers and all students of spiritual culture, on which values should be based in the pursuit of the progress of society.

## REFERENCES

1. Абдираззиков А.А. "Национальные духовные ценности и их место в самосознании нации", Т. 1995 (Abdirazzikov A.A. "National spiritual values and their place in the self-consciousness of the nation", Т. 1995)
2. Атамурадов С. Национальная культура и национальное самосознание в процессе обновления общества, Т., 1992 (Atamuradov S. National culture and national identity in the process of updating society, Vol., 1992)
3. Волчек Е.З. Философия. – Минск.: Эксперспектива, 1998. -стр 16-18 (Volchek E.Z. Philosophy. - Minsk.: Expert, 1998. –page 16-18)
4. Каримов И., Великое будущее - это высокая духовность народа, Вечерний Ташкент, 6 сентября, 1996 (Karimov I., The great future is the high spirituality of the people, Evening Tashkent, September 6, 1996)
5. Каххарова М.М., Ворислик халк одоб кадриятларини шакллантиришнинг муҳим омилли, Т., 2000, С. 19 (Kakhharova M.M., Succession is an important factor in the formation of people's cadres of decency, Т., 2000, page. 19)
7. Маънавият: Асосий тушунчалар изоҳли луғати. Ответственный редактор Қ.Н.Назаров -Т.: Шарк, 2009. -760 бет (Spirituality: Explanatory Dictionary of basic concepts. Managing editor Q.N.Nazarov - Т.: Shark, 2009. Pages 760)
8. Назаров К.Н. "Философия: логика, этика, эстетика", Учебник пособия. –Ташкент.: -478стр (Nazarov K.N. "Philosophy: logic, ethics, aesthetics", Textbook manuals. –Tashkent: -478 pages) Основы философии под ред. М.А. Ахмедовой, В.С. Хана. –Ташкент.: Узбекистан, 2004. –стр 26-102 (Fundamentals of philosophy, ed. M.A. Akhmedova, V.S.Khan. –Tashkent.: Uzbekistan, 2004. –page 26-102)
9. Розин Я., к вопросу о природе ценностных явлений// Философские науки, 1989, № 6, с. 89-93 (Rozin Y., on the question of the nature of value phenomena/ / Philosophical Sciences, 1989, No. 6, pp. 89-93)
10. Спиркин А.Г. Философия. –Москва.: Гардарики, 2000. С.240 (Spirkin A.G. Philosophy. –Moscow: Gardariki, 2000. -page 240)

11. Эркаев А. Духовность - энергия независимости, Ташкент, «Маънавиат», 1998, с.30. (Erkaev A. Spirituality-the energy of independence, Tashkent, "Manaviat", 1998, p. 30.)
12. Фромм Э. Бегство от свободы, М., 1989 (Fromm E. Flight from Freedom, Moscow, 1989)
13. Хужамурадов И.Р., Проблемы формирования национального (этнического) самосознания узбекского народа и влияние на него ислама, Т.1994, С.24-36 (Khuzhamuradov I. R., Problems of formation of national (ethnic) self-consciousness of the Uzbek people and the influence of Islam on it, T,1994, page.24-36)
14. Ценности и их роль в жизни общества и человека.//в книге семинарные занятия по философии, Высшая школа, М., 1991(Values and their role in the life of society and the individual.// in the book seminar classes in philosophy, Higher School, Moscow, 1991)
15. Швейцер А., Культура и этика, Из-во "Прогресс", М., 1978, С.64 (Schweitzer A., Culture and Ethics, Progress Publishing House, Moscow, 1978, page.64)