

THE IMPORTANCE OF SOCIAL SCIENCES IN STRENGTHENING THE SENSE OF PATRIOTISM

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Abstract - The changes in the socio-political and economic-cultural life of the new Uzbekistan are directly related to the system of providing defense, in which the issue of raising the patriotism of military personnel has become relevant as a military and scientific topic.

Key words: New Uzbekistan, social and cultural life, homeland, patriotism, physical and mental preparation.

INTRODUCTION

The changes in the socio-political, economic and cultural life of the new Uzbekistan are directly related to the system of providing defense, in which the issue of improving the virtue of patriotism among military personnel becomes relevant as a military-scientific topic. Because a modern military serviceman is considered to protect New Uzbekistan from various dangers and threats. For this reason, they must be intellectually, physically and mentally mature, and be able to identify any danger that threatens the defense in time and make a decision on how to ensure the defense. Before conducting an in-depth analysis of this issue, it is necessary to define the concept of a modern military serviceman.

This is a person who can use weapons, military equipment, and various means of communication used in defense and security, can understand ideological threats, can provide informational and psychological security at various levels, and knows his profession. is a person who can fully master his secrets and perform his military-professional duties with high competence.

Being ready to protect the interests of Uzbekistan not only in the military sphere, but also in all aspects of life, at every step, to be selfless for the country is the demand of today, and it is the need of the time to inculcate in the minds of young people with real examples and effective means.

In the National Encyclopedia of Uzbekistan, patriotism is a collection of feelings that have improved in the process of social development related to the fate of their homeland, the struggle of peoples for the inviolability and independence of the territory they live in [1, p. 65], since patriotism is directly related to the word vatan, before defining the concept of patriotism, it is necessary to explain the definition of the word patriotism.

HOMELAND IS AS SACRED AS A PLACE OF WORSHIP

Homeland (Arabic: "place of birth; fatherland") - the place where people were born and grew up, land, country. Historically, the territory belonging to a certain nation and its nature, population, unique historical development, language, culture, a set of lifestyles and traditions.

"The great general Amir Temur, our grandfather, meant this very truth when he said: "The bravest of soldiers will be mighty." I repeatedly emphasize that every soldier, every guardian of the Motherland should know deeply the teachings of Amir Temur and our great commanders, their military heritage. Even today, this immortal and priceless heritage gives infinite pride to the hearts of each of us, strengthens feelings of loyalty to our holy land" [2, p. 104], - says President Shavkat Mirziyoyev.

It is the holy soil where the umbilical cord blood of a person is shed, a blessed abode that leads him to perfection and gives meaning to his life. Motherland is the greatest and most priceless inheritance left from ancestors to generations, the ground

where the ashes of our grandfathers and grandmothers, fathers and mothers are laid, and the soil where each of us will lay our head.

Motherland is sacred. There is no blessing more expensive than it, dearer than it, greater than it. Only a person who appreciates this wealth and is infinitely proud of it will love his family, people and society. The more a person sacrifices his life for his mother, the more he cares for the Motherland, honors, loves and protects it. People and history will never forget the person who sacrificed his life for the freedom of the country. Such people can easily be called true patriots [3, p. 223].

Patriotism is a set of social, spiritual and moral qualities that express a person's love for the land where he was born and grew up. The main sign of patriotism is selflessness, and its highest form is courage. This dedication and courage is reflected in the spiritual heritage of our people and in the image of our ancestors. As we know, a lot is said about patriotic military personnel, but being a patriot does not become a patriot yesterday or today, but it has matured and died as a part of this nation, this people and society over the years. A person born and raised on the basis of spirituality, historical and moral values will have these qualities. Because the word patriot is closely related to the word Motherland, which means loving the motherland, giving and sacrificing oneself for its prosperity, development and prosperity, and if necessary, the interests of one's own country and is to sacrifice one's life for its protection. Sacrifice and sacrificing one's life for one's country does not happen overnight. In order for an individual in this particular society to rise to the level of a person and acquire the virtue of patriotism, he must first of all become a perfect person, and in this way, several years and a lot of hard work and efforts are required. 19th century Uzbek enlightener, poet Abdulla Avloni says that the basis of patriotism is a perfect person. The importance of education in becoming a perfect person is immeasurable.

Today, filling the ranks of our Army with such patriotic young people and conscripting them into military service, this is an opportunity for them to become masters of their chosen professions in the Armed Forces and increase the power of

our country in the field of defense with their contribution, and make our country stand out in the eyes of the world community. serves to raise its reputation. In recent years, a number of documents have been adopted in the Republic of Uzbekistan. The experience, knowledge and traditions of patriotic upbringing of citizens, the importance of ensuring the citizenship of Uzbekistan, the continuity of the educational process aimed at the formation of Uzbek patriotic consciousness, for the development of the state program was the basis.

Therefore, in our country, which aims to establish a democratic legal state and a civil society, the national ideology unites all layers of the population and calls for action in the direction of common interest and a single goal. In such an ideology, universal principles are strengthened.

So, it is necessary that the ideology of the society should be the ideological support of this society, express the interests of the common man and ensure the peaceful living of our people.

National ideology - covering the feelings of understanding our identity, our sacred traditions, the noble dreams of our people, the highest goals and tasks set before our society today, various thoughts, conflicts and ideas that exist in our society today, regardless of the aspirations and hopes of any categories and groups, the beliefs and worldviews of any person, the only idea that unites them all around a single flag, protects the integrity of our nation and state, and calls our country to the greatest goals is ideology. should be. Also, our national ideology is completely free from any nationalism and similar elements, disdain for other peoples and peoples, mood and views of discrimination against them, neighboring countries and peoples, as a whole, in the world community, in the international arena, we deserve the respect we deserve. and it is necessary to have a foundation and guide in gaining honor.

With the help of national ideology, the nation unites, sets great goals and is able to fulfill them. The unity of the nation and the people is the guarantee of any progress.

The inculcation of the national ideology in the minds of military personnel is directly related to the in-depth study of its goals and tasks.

Any ideology sets specific goals for itself. These goals determine the ways, means and methods of achieving the final result.

The main goals of ideology are to convince people of a specific idea, to organize around this idea, to mobilize for the implementation of the idea, to motivate people spiritually and spiritually, to educate them ideologically, to form ideological immunity, to the program of action. shows possession.

Ideology, as a system of ideas, aims to promote an idea, to convince people that this idea is correct, viable and progressive.

In order to convince the general public that any idea is progressive and humane, firstly, this idea should be close to the people's life, and secondly, it is necessary to determine the most convenient means and methods of bringing it to people's minds.

National ideology is a common program of action of all social strata and groups in society, a tool that encourages them to be active. Article 12 of the Constitution of the Republic of Uzbekistan states: "Social life in the Republic of Uzbekistan develops on the basis of diversity of political institutions, ideologies and opinions. No ideology can be established as a state ideology." This rule means that the programmatic ideas of any of the parties, movements and socio-political groups operating in Uzbekistan cannot be a single state ideology. As soon as the national ideology is instilled in the minds of people, responsibility for the fate of the Motherland and the feeling of a single Motherland are formed in them. Because personal ideas and interests are a factor that increases individual activity, while national ideology reflects the vital interests and aspirations of the entire nation. The national idea and ideology is based on the age-old traditions, customs, language, religion, spirit of our people, the Constitution of the Republic of Uzbekistan, national and universal values, principles of democracy, faith in the future, kindness, patience, justice, tolerance. it should instill a sense of well-being into our minds. So, if an idea

is a great mobilizing thought, ideology is a system of ideas that unites, organizes, moves, and controls such great ideas into a unified force.

In recent years, special attention has been paid to establishing principles of tolerance between representatives of different nationalities and peoples and different religious denominations living in our country. At the same time, the entire human history shows that it is extremely difficult to unite representatives of different nationalities and peoples, as well as different religious confessions, political forces, state and public organizations towards a common goal. But at any time, the need and need to ensure the country's peace and people's well-being requires such cooperation. This means that the principle of tolerance and cooperation, which has become a component of our life today, is manifested as one of the guarantees for the implementation of fundamental changes and reforms in our country, which represents the fact of history.

It has been proven many times in the history of mankind that it is difficult to achieve stability without deep understanding of the essence of any truth and goal and without instilling the meaning of the concepts and principles that express it into the minds and hearts of people. This, in turn, is important for people who are responsible for the final results of the reforms regarding the democratization and liberalization of the life of our country, to understand the essence of tolerance and acquire the skills to work based on this principle in practical activities.

As recognized by many experts, social tolerance is a set of practical activities based on the philosophy of compromise and mutual agreement, which represents the unity of people with different opinions and views. On its basis, a solid guarantee of peace and harmony, stable development in the society is created. Of course, reaching such a level does not happen by itself. In the process of reforms to democratize and liberalize our life, the idea of tolerance takes a strong place, which serves this purpose, and in turn, it is explained by the need to ensure mutual cooperation between representatives of different nationalities and religions, social strata, various structures and organizations.

During the years of independence in our country, radical changes took place in this field. It is no coincidence that this fact, which was proven in the years of independence, is recognized all over the world today and is used as an experiment in other countries.

The fundamental reforms implemented in the field of education in New Uzbekistan are aimed at the formation of a well-rounded person and fully correspond to the national interests and noble goals of our people.

The national idea is primarily aimed at giving a new meaning and content to the life of the young generation, who are just starting out in life, and forming an active life position in it. Young people see the national idea as an important means of ensuring the country's development, peace and well-being of the people.

Establishing the concept of "Uzbekistan is a single Motherland" in the minds of the multi-ethnic people of our country is one of the important tasks of the national idea. In this, the idea of "One Motherland" with its fundamental essence is to eradicate the vices of localism and chauvinism, which undermine our national independence, and to be proud of being the only children of the Motherland among the representatives of different peoples and nationalities living in our country. is important in raising him.

The national idea is a deeper understanding of the essence and meaning of proverbs and wise sayings of our wise people, such as "strength in unity", "united self, ununited tyrant", patriotism, humanitarianism, respect for the law, and service to the country. cultivates noble qualities such as being always ready, faithful, honest, generous and honest. A deep understanding of the sanctity of the homeland as a place of worship, cultivates a sense of respect for the hardworking people who are selfless creators of sustenance, motherland, history and cultural heritage, heritage of our ancestors.

All tasks carried out on the basis of the national idea serve a single goal - strengthening the independence of our country, liberating and improving our

country, and building a prosperous society. The following important features of this ideology can be distinguished:

- Expressing the basic interests of the people of Uzbekistan;
- that it is a spiritual bridge connecting the past with the future;
- that it is a force that unites and mobilizes people towards great goals;
- the national idea is a unique criterion of the creative activity of members of the society;
- it is determined by the fact that it mobilizes people to creative activities, is a means of ideological protection;
- the national idea is an incomparable factor in educating the young generation. Because, in the words of Islam Karimov, "it is the immortal faith of the people, the nation, which does not burn in the fire and does not sink in the water."

The national idea determines the meaning and content of the life of young people, it clearly shows that living and fighting for the development of the nation, the Motherland, and building a great future is a real human happiness. A person with an independent mind, who believes in his own strength and the correctness of his chosen path, lives with a bold desire for a bright future. He is not afraid of the diversity of opinions in society, but he is able to expose any malicious intentions, threats and aspirations based on modern knowledge and the reality of life.

So, the national idea has its highest goal, tasks and characteristics. Its highest goal is to unite our people in the way of building a free and prosperous Motherland, a free and prosperous life, a legal democratic state and a civil society, to develop an independent worldview and a sense of awareness in the minds of people, to bring a perfect person to adulthood, and to cultivate ideological immunity in our citizens. will remain the same.

The national idea is formed taking into account the experience and achievements of the peoples of the world in the field of social development, and is the national-theoretical basis of the model of the new direction of the national development of Uzbekistan.

Independence started a period of fundamental changes in Uzbekistan. He made people, especially young people, believe in their own strength. They paved the way for his initiative, creativity, and talent. The reforms implemented in the socio-political, economic, cultural and educational spheres in our country with the honor of independence created opportunities to realize the creative thoughts and feelings hidden in people. Spiritual-educational and ideological propaganda work has never become such an urgent task as it is now.

Spiritual reforms are the priority of state policy, ideological threats and information attacks are intensifying, the struggle to capture people's minds and hearts continues, all aspects of life, all sectors of production, every stratum of the population, especially young people creates the need to raise spiritual-educational and ideological propaganda to a new level. What kind of program and direction, at what level, and by whom the spiritual-educational and ideological propaganda work is being carried out is a very important issue.

Spirituality - this word is often associated with religion, rituals, some kind of strict austerities, vows, and in general a real daily life. If we think deeply about what spirituality is, we can come to a very simple conclusion: spirituality is a harmonious life. Lack of spirituality is chaos in the mind. If a person does not respect the people around him, does not live in harmony with himself, with the world, with nature, if his motives are consumerism, will such a person be happy? But in any long term such happiness will bring him only suffering and nothing else. So whatever modern "culture" inspires us with, spirituality is not a luxury, but a necessity for a harmonious life. Spirituality is the basis of a healthy life.

There is probably someone in our environment who always radiates positive light. You know, there are such people: they are like the rays of the sun, under their rays everything seems to bloom. They are always positive. They never get angry, they never condemn anyone, they never blame others for their problems, and most importantly, they see only the positive in everything, except sometimes where it is very difficult to find it. Sometimes such people are even considered a little strange,

and in modern society, perhaps, it looks like this - strange. In a crowd of sad people, tired of life, on a working day morning, you see a person who just enjoys the sun shining, the birds chirping and just enjoying something, he can breathe, walk, hear and see, in fact, this person says that he is not himself there is a feeling. But when such a person is in your environment, a sense of harmony appears, and such a person spreads these feelings to everyone around.

In fact, this is spirituality. A spiritual person, a truly spiritual person, makes the surrounding world better and more harmonious. And if a person's spirituality leads only to quarreling with loved ones, labeling others, condemning people, then this is a false spirituality. A true spiritual man knows the simple law by which this world lives.

He knows that everything that happens in his life happens because of him and because of him, and therefore he understands that condemning someone is just stupid. A truly spiritual person never condemns or labels anyone, because he knows that everything comes from reasons and circumstances. The outer world only reflects the state of the inner world. If a person's spiritual development leads him to become a religious fanatic and dogmatist, this is not spirituality, but rather an attempt to hide some of his complexes behind the mask of morality, spirituality, religion and so on. Today we see many examples of false spirituality.

Condemns anyone who engages in aggressive religious movements that disdain violence and terrorist attacks - there is always something rotten under the veneer of piety and morality. If a person's spirituality causes someone to suffer because of their actions, then such spirituality should be viewed with great skepticism. If you look at the meaning of the word "spirituality" in several dictionaries, the general meaning is somewhere between religion and generally accepted moral and ethical standards.

That is, spirituality occurs both with an emphasis on religious rituals and certain religious goals, and with "secular", that is, social spirituality - this is some generally accepted meaning. skills are promoted and developed. And here, too,

everything is arbitrary, because within this or that country, people, nation, traditions, and again, religion and spirituality have certain shades. So how does one capture the essence in such a wonderful variety? It can be expressed in other words, but the essence of most of the adequate ones is to develop compassion for others. Striving for harmony with the outside world is, in fact, taught by all world religions. So what is spirituality? If we take each individual religion separately, we can sometimes identify patterns of behavior and morality that different religions and teachings present to us.

You need to know the essence of your goal orientation. If you master the four mathematical operations: addition, subtraction, multiplication, and division, just as a student works hard to master the basic operations of mathematics, so a spiritual person first works for all living beings. should cultivate dependent affection. What does spirituality mean? Appearances are deceiving - we often come across confirmation of this statement. This principle is relevant in spiritual development. Sometimes a person who appears to be a spiritual person or a system that pretends to be a spiritual development system has completely different goals. Spirituality is, first of all, not some external features, but the state of our heart. All the external attributes are there: a beautiful table is laid and even toasts are made, only all this turns into simple drinking and filling the stomach. It is our true nature to strive for good deeds. To discover this quality in yourself, to remove the veil of false and forced selfishness, is true spirituality.

The pursuit of the true self is our deepest desire. Just as a traveler in a dark forest sees for a moment the glimmer of the windows of a house that shelters him on a cold autumn night, so each of us can only sometimes see the light of his soul, the voice of his true self, in a break between worldly vanities. listen But, just as a traveler, inspired by the brief glow of the windows of a friendly house, tirelessly breaks through a dark forest, sooner or later each of us realizes that there is a desire to open the light of our soul to the true "I" that can be achieved in this life. is the best. We live in a very difficult time when the environment not only educates us,

but also our children. Television, Internet, peers - all, unfortunately, we have to admit, influence our children more than we do. How to explain to a child what is good and what is bad? Super-religious people sometimes go to extremes when they start scaring a child, because they're professional religious puppets, but that's a big mistake. If fear could guide people to the right path, then there would be no prisons or crimes in the world. However, we can see that there is crime in countries where the death penalty is carried out. That is, even the fear of death cannot stop people. Therefore, raising a child with fear is a big mistake. How can you explain to a child what the word "spirituality" means in simple terms? Try to explain to him the simple concept of spirituality: "Do unto others as you would have them do unto you." The concept of control is very simple, because if a child is disturbed in the situation of misbehavior, then he will deal with the control of the person who shows such behavior. To help the child understand that everything in this world returns, and if he does not want to experience suffering, then he must create reasons for this suffering, suddenly keratra ligi. This is the golden rule of spirituality. And everything else follows from that. What is spirituality itself? The subject of moral (spiritual) philosophy is the concept of good, which, according to his opinion, is the same for all mankind. Spirituality is feeling, experiencing the meaning of values, not limited from the outside, readiness and ability to act, in the spirit of their demands. is the ability to act. Spirituality implies personal freedom. Forming his spirituality, a person rises to these ideals, rises and realizes them on the path of life.

At the same time, he goes beyond the narrow empirical existence and overcomes his egoism and self-interest. A person has a conscience, that is. the highest measure of morality that determines its spiritual world, spiritual culture. People differ more psychologically than biologically and socially. The spiritual world of a person is more autonomous and hidden, it has its own laws that are difficult to understand. In the traditional philosophical understanding, spirituality includes three principles - knowledge, moral and aesthetic. These three abilities of human nature correspond to three spheres of spiritual activity - spheres that create

scientific knowledge and philosophy, morality and art. They, in turn, correspond to the highest spiritual values - truth, goodness, beauty. In the history of mankind, three "pure" types of spiritual creators have developed - the knower (thinker, sage, scientist), righteous (saint), artist (poet, composer, musician, painter, etc.).

All these aspects form what is called spiritual life, spiritual search. In fact, goodness, truth and beauty are different ways of finding the same thing that exists in the spiritual search of people - the highest meaning of life, harmony and harmony with oneself and the world. Although their relationship with each other has been very difficult in the history of the spiritual life of people, we can clearly say that morality is the core and nerve of spirituality. Spirituality is colored by high morals, in the restoration and development of the system of high, interpersonal humanitarian values that determine the goals, ideals and meanings of social and individual life, in realizing the dignity of a person, his conscience, honor and dignity, human life itself. Spirituality is not an indicator.

Knowledge becomes spiritual when it becomes a conscious means of understanding the external and internal world of a person, a means of mastering the highest values such as truth, goodness, and beauty. Spirituality is the ability to feel and experience the meaning of values, not limited from the outside, the readiness and ability to act, the ability to act in the spirit of their requirements. Spirituality implies personal freedom. Forming his spirituality, a person rises to these ideals, rises and realizes them on the path of life. At the same time, he goes beyond the narrow empirical existence and overcomes his egoism and self-interest. A person has a conscience, that is. the highest measure of morality that determines its spiritual world, spiritual culture. People differ more psychologically than biologically and socially.

The spiritual world of man is more autonomous and hidden, and has its own laws that are difficult to understand. One common point of the various spiritual and spiritual concepts that exist in both religious and secular literature there is The spiritual is always about going beyond selfish interests, personal interests, personal

interests. Spirituality assumes that a person's goals and existential orientations are rooted in an individual's value system. In the traditional philosophical understanding, spirituality includes three principles - knowledge, moral and aesthetic. These three abilities of human nature correspond to three spheres of spiritual activity - spheres that create scientific knowledge and philosophy, morality and art. They, in turn, correspond to the highest spiritual values - truth, goodness, beauty. In the history of mankind, three "pure" types of spiritual creators have developed - the knower (thinker, sage, scientist), righteous (saint), artist (poet, composer, musician, painter, etc.). All these aspects form what is called spiritual life, spiritual search.

In fact, goodness, truth and beauty are different ways of finding the same thing that exists in the spiritual search of people - the highest meaning of life, harmony and harmony with oneself and the world. Although their relationship with each other has been very difficult in the history of people's spiritual life, we can clearly say that morality is the core and nerve of spirituality. Spirituality is colored by high morals, in the restoration and development of the system of high, interpersonal humanitarian values that determine the goals, ideals and meanings of social and individual life, in the realization of the dignity of a person, his conscience, honor and dignity, human life itself. Establishing relations with the outside world based on the unity of freedom, love, creativity, beauty, goodness and truth. The analysis of the genesis of "human spirituality" based on the achievements of world and domestic philosophy allowed the author to define his point of view on its content as a way of human existence.

The methodological aspect of spiritual education is present in the theory of value formation, which value can appear only in the object-subject relationship. Values and meanings of life appear in the process of realizing relations with "life", therefore, in order to form existential values, a person must interact with another bearer of sufficient life. Today, the word "spirituality" is used in many different

ways. Such a reflection is undoubtedly worthy of attention and interest, because the importance of spiritual problems at the theoretical and practical level is undeniable.

However, the philosophical situation formed in the field of spirituality is very contradictory - from pluralism of thoughts to anarchy of thoughts. The lack of agreement on the content of this definition leads to the erosion of the internal basis of the concept, and its content, the laws of existence, become more and more obscure. Researchers each interpret the category of "spirituality" in their own way and emphasize it according to their subjective preferences. It is logical to conduct a comparative analysis of the definitions of the studied concept presented in the works of the last decades. It is necessary to determine the existential boundaries of spirituality, to reveal its inner content and functional content, and to clarify its ontological natural features. Spirituality is a philosophical model that shows the proportionality of a person with the dimensions, form, and ideal aspects of reality, and finds its expression in the value hierarchy of the subject. Spirituality is a complex and multifaceted concept. It covers many aspects of human mind, thinking, belief, cultural heritage and modern scientific and artistic value system, customs, traditions, rituals, religion and religious practice.

In turn, each of the events in the list consists of many unique values. Naturally, they are not all equal in terms of their ability to serve the needs of independence, influence society and people. Recently, attention has been paid to the definition of the concept of "spirituality" in social sciences, to determine its place in society, nation and human life. Spirituality is a product of human consciousness, the spiritual content of activity, and through spirituality people realize themselves. Family environment, harmony in society, practical expression of justice and humanity in state policy help to develop spirituality.

Although a person is born, his morality, dignity, and spiritual world are formed under the influence of social, political and economic relations in society. The spiritual world of a person, as a product of social development, has a great impact on the development of society. The stronger people's morality, conscience,

honesty, hard work, humanity, patriotism, national and human dignity and pride, sense of duty and responsibility, the more stable social development will be, and peace and tranquility will reign in it.

The main goal of the national idea is to instill confidence in the citizens, the general public, taking into account the main ideas, goals and directions of the development path of Uzbekistan, taking into account the national and cultural foundations and characteristics. It is manifested in organizing them to implement the goals of building a fair, democratic civil society, and in moral and spiritual stimulation.

CONCLUSION

In the concept of foreign political activity of the Republic of Uzbekistan, it is clearly stated that our country "follows a peaceful policy and does not participate in military-political blocs". "Uzbekistan will take all necessary measures to prevent it from being drawn into armed conflicts and hotbeds of tension in neighboring countries, and will not allow military bases and facilities of foreign countries to be placed on its territory." , it is emphasized.

The pamphlet of the First President of Uzbekistan Islam Karimov "The Uzbek people need peace and security", as well as the international conference on Afghanistan on March 27, 2018 on the topic "Peace process, security cooperation and regional partnership" The speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev, the analysis of the sharp changes taking place in and around our region, the situation in Afghanistan and the practical conclusions and suggestions on solving the Afghan problem resonate in our country and internationally. It is supported by expert and scientific-academic circles of foreign countries, mass media and international organizations.

The patriotic and moral experience of previous generations, the life values of military scientists and the experience of development are of great importance in the education of patriotism.

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