

# Typology of Values in Social Work

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## Typology of Values in Social Work

Negmatov Isokjon

Samarkand State University,

Head of the Department of Sociology and Social Work,

Associate Professor.

### Abstract

The article is devoted to the typology of values in social work, and analyzes all forms and components of values as a whole system in harmony. There are also comments on the hierarchy of values in social work.

The concept of "dignity" was introduced in the 60s of the XIX century by G. Cohen<sup>1</sup> and Fotse<sup>2</sup>. R. Lotse divided the world into three spheres:

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a) general laws - a necessary area of truth;

b) the field of evidence, objects and images of reality;

c) the realm of values, that is, the idea of goodness, beauty and holiness.

On this basis, the study of axiology in German philosophy began. At the beginning of the twentieth century, the French philosopher P. Lapi<sup>3</sup> coined the term "axiology" to describe the theory of values. ("axios" - "science", "logos" - "doctrine") and today there is a special science of axiology, which teaches about values.

Value is an integral part of the spirituality of man and society, a concept used to express the value of events, happenings, processes, situations, qualities, requirements and procedures in the world<sup>4</sup>. Value also reflects the value and importance of events, social relations, traditions, spiritual and material wealth.

But the subject of values is not alien to the old and young East, Central Asian and Uzbek thinkers and scientists who are an integral part of it! The search for the deepest aspects of the history of appreciation, not only in the West, but also in the East, is not without its benefits. Such thinkers and scholars as Khorezmi, Farobi, Beruni, Ibn Sino, Najmiddin Kubro, al-Bukhari, al-Termizi, Yassavi, Ulugbek, Jami, Navoi, Mashrab, Bedil, Makhtumkuli, Abai, Behbudi, A. Avloni bor. It is a matter of searching for these traces, not forgetting them, updating them, and objectively interpreting them from the point of view of contemporary realities<sup>5</sup>. In this regard, President Sh. Mirziyoyev said at the solemn ceremony dedicated to the Day of Teachers and Educators on September 30, 2020: Ancient inscriptions, priceless architectural monuments, rare manuscripts, various artifacts testify to the deep roots of three thousand years of the history of our statehood. "<sup>1</sup>.

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<sup>1</sup> Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг 2020 йил 30 сентябрдаги Ўқитувчи ва мураббийлар кунига бағишланган тантанали маросимдаги "Ўқитувчи ва мураббийлар - янги Ўзбекистонни барпо этишда катта куч, таянч ва суянчимиздир" мавзусидаги нутқи - [www.xs.uz](http://www.xs.uz)

According to the philosopher K. Nazarov, the category of "value" differs from the concept of "value", which expresses the economic value of goods and things. At the same time, value is a philosophical concept that is used not only in relation to the value of things, but also to express the social significance of things, events, happenings, processes, situations, qualities, requirements, procedures and others that are valuable to man. In this sense, not only the value of the object of value, but also its social significance, philosophical and axiological content, value for society and man finds its expression. ”

The value of values is determined by the attitude of people towards them. However, with the development of human society and the growth of worldviews, the level of these relationships may also change. Values are formed on the basis of people's material and spiritual standard of living, existing conditions and opportunities. In this regard, President Mirziyoyev noted that "the most important priority is to consistently implement the noble idea of" Human interests above all else ". Clearly, in today's complex globalization, strengthening national immunity and ideological immunity in our society, protecting our youth from various harmful ideas and threats, educating them to be independent, strong-willed, selfless and patriotic people - is always important.

Values are an important factor in human life. Values can be created by human hands (material values), perceived through the human mind and thinking, and can emerge as a spiritual source (spiritual values) and exist without human intervention (natural values). Values, in a sense, affect a person's way of life, lifestyle, attitudes, and the formation of attitudes and views on nature and society. In this sense, it is important to study and analyze this system, the system of values, not only in terms of theory, but also in terms of its impact on practical activity, in turn, the correct use of the impact of values on man and human life.

The subject's attitude to values cannot be forcibly formed or changed. To do this, the subject must evaluate the object to be valued, whether it is an object, a being, a reality, regardless of its value, to see the important and significant aspect of the object, to appreciate the satisfaction of material, or spiritual, spiritual or emotional needs. The level of understanding depends on the worldview. At the same time, it must be acknowledged that not every thought is an idea, just as any perceived necessity is worthless. Life expectancy is always a necessity. These needs lose their significance when they perform their function. Values, on the other hand, express love and trust through subject appreciation. These values, even in the performance of their duties, remain valued for the subject as an object of importance for yesterday, and retain their educational significance for today and tomorrow.

All forms and components of values form a unified system in harmony with each other. In fact, in society, a certain part of the values is not isolated, but their holistic, continuous and stable system is visible. Just as the chains of the chain have their own function and place in each structure of society, so all the parts of the value system have their own content and essence, their own level and value, and their own place and importance through the reaction of the subject. Time and space have an impact on the visibility of the value system. That is, in the most ancient times, from the time of the first human beings, from the beginning of the first communities, to the time of the present globalized, mature societies, a certain system of values has existed. If we consider this system as a chain, the role and importance of each link in the chain will be manifested to varying degrees for the subject (individual, tribe, tribe, people, nation, society, humanity) at different times and in different societies. Depending on the socio-political situation in a given area, somewhere peace, somewhere

## Typology of Values in Social Work

freedom, somewhere health can become one of the most important peoples in the chain. The period of validity of the system of values, the place and sequence of each component of this system depends on the time and place, the level of development and the period of existence of the society from which this system operates.

Values can diverge from the point of view of necessity and persuasion, and as a result of personal values emerge family, community, national, social and secular or universal values specific to a particular society. It is not enough for a person to understand certain values as values. The individual must feel the importance of the object he values, as well as its social significance.

According to Socrates, knowledge is the most important condition for achieving happiness, which is social value, but it is not the only condition. Nature and society depend on the place and value of objects and events in the pursuit of their goals, on the memory of reality, which is important for the satisfaction of spiritual and emotional needs, and on the worldview of man, which is unique by nature. The happiness of one subject (the subject can be an individual, a community or a nation) can bring unhappiness to another subject. So the approach to this value is also relative.

It is known that a system, a system, always means a set of interconnected, complementary, relatively stable components. What we mean by relative is that, in fact, there is no such thing as an absolute event, an event, a process, an attitude, or an attitude. Life itself, with all its reality, is constantly changing and moving. The stability in the system of values is the same. It is constantly changing and evolving in parallel with society. Socio-economic, political, legal, and spiritual changes and upheavals in society also have an impact on the relevant components of the value system. At the same time, the application of certain values can also affect the structure of society. In this sense, there is a balance in the change and development of the social system and the system of values. There are such components of the system of values, which do not change at all, and are always of universal importance due to their value and essence. Such values are the ideals that man always values and strives for. Only the pursuit and achievement of these ideals, goals and aspirations, the movement in different countries and societies, as well as in different peoples and nations, have their own approaches, characteristics, tactical directions. This means that national elements may also be present in universal values. For example, everyone has ideals that he considers happiness. For some it is health, for others it is peace and tranquility, for others it is love and family relations, and for others it is material prosperity, level of action, position and so on. For example, several people gave the same answer to the question of what happiness is. But the interpretation of this happiness, the attitude to the ways to achieve it, are different in these people. Likewise, in these relations, the specificity of a particular people, territory, nation may be reflected. Our people have such an approach to the values of peace and tranquility that they see the beginnings of these values, first of all, in the family, which is the smallest cell. "Forty days of blessings rise from a house where there is a quarrel," "If the neighbor is quiet, you are quiet," and so on, and so on, and so on, and so on, and so on. . That is, "he does what he sees in the bird's nest." We must not forget that in the practice of democracy, such national characteristics must be taken into account. Our people have such values as freedom, freedom of speech, freedom of life and so on. There are national elements in the culture of etiquette and behavior. Thus, it is natural for national and territorial identity to exist in the system of values in a particular society.

Each new stage of social development is a sign of the development of the individual in society, his rational and rational activity in social relations, as well as the perfection of man.

## Negmatov Isokjon

For a person who is perfected and a person is perfected, the meaning of his life deepens for him, that is, he rises professionally. Professional advancement, on the other hand, increases the spiritual significance of material and other forms of values. This development is also reflected in the system of values. A system of values is a set of values that are important for the existence, functioning, and development of a particular subject (individual, person, family, community, tribe, society, humanity), reflecting the material and spiritual aspects of reality and interacting with each other. Or, "axiological systems are systems of values that reflect a particular reality, object, or subject value and significance, and represent a specific relationship between different forms of value that are objectively conceived and understood in the process of cognition."

Also, the extent to which the system of professional values operates has an impact on the structure of society, the stability of the system. Therefore, it is necessary, first of all, to improve the system of values, to study its role and significance in the process of social reality, to study the role of the state in the process of governing the state. It should be borne in mind that there may not always be stability between the components and forms of the system of professional values, even when they appear to be stable, there may be differences and contradictions, contradictions and contradictions between the small elements. This is because any society is based on different opinions and approaches, and this diversity ensures that the society is constantly changing and evolving. Thus, the universal character of each component of the system of professional values ensures the stability and vitality of society.

In particular, due to a number of reforms implemented in our country in recent years, it serves as an institutional basis for the formation and strengthening of professional values of social work. In particular, we can see the opposite in a number of tasks set out in the Decree of the President of the Republic of Uzbekistan dated June 22, 2020 PF-6012 "On approval of the National Strategy of the Republic of Uzbekistan on Human Rights." For example, to ensure that the rights of groups with disabilities are protected in accordance with the UN Sustainable Development Goals "no one should be left behind", and those in need of special protection from the state and society, including Uzbeks, including Uzbeks. Improving the quality of education; freedom of religion, speech and thought, access to education, non-discrimination, equal tender, equal access to quality education and health services, social integration of the elderly, children, youth, women, children and the disabled. to further improve law enforcement in the areas of: It also serves as an important legal basis for improvement and adherence to professional values. In this regard, President Mirziyoyev said: "As a result of our large-scale measures to modernize society, a new Uzbekistan is being formed. Today, democratic changes in our country are irreversible."

Values for human beings have been the most important, that is, the highest, secondary, and subsequent levels. The place or degree of value depends not only on the value of the subject, but also on the existing conditions and opportunities. H. According to Shermuhamedova's definition, "value is not inherent in reality itself, but in the relationship between thought and reality" 2. The degree of attitude is determined by thought. According to the definition of the philosopher VP Tugarinov: "Values are the essence (or aspect of events) of natural and social phenomena, which are the real or ideal benefits of the life and culture of a particular society or class.

The reason these blessings are called values is that people value them, because these values enrich their personal and social lives. That is why people defend the professional values in their possession and strive to realize the values that are their goal or ideal. The first and most common of

## Typology of Values in Social Work

the values is life itself, because the loss of life destroys the use of all the remaining values ... the remaining values are, in fact, the essence of the blessings of life, the cultural values ”3. In social work, it is important to approach the issue of values on the basis of the above approaches.

In social work, values reflect the rules and norms of morality, the criteria and methods of evaluation of ideals and goals. These are professional qualities such as honesty, purity, mutual aid, justice, truthfulness, kindness, peace, personal freedom, love, diligence, patriotism, duty, conscience, honor, morality, morality, and so on. , customs, traditions, ceremonies and other events. These professional values acquire socio-historical features and change, are formed and improved in the process of social development and intellectual and practical activity of people. Ethnic characteristics must also be taken into account.

Although ethnicity is difficult to distinguish or present as a group because of its ethnocultural content, it can be explained as follows:

- The origin (ethnogenesis) of the people;
- Changes observed in the population on the basis of anthropological structure and assimilation;
- Migration (due to changes in the geographical area of the population in different historical periods, migration, war and famine, etc.);
- internal family relations (taking into account social differentiation);
- Striving for the preservation and active use of the national language in various social groups;
- Reconciliation of modernized and traditional culture;
- expression of ethnic self-awareness;
- interethnic relations, ie the existence of connections;
- Existence of cooperation and competition processes.

The system of ethnic values consists of the following components: language; territory; ong; ethnic affiliation; ethnic psychology; succession.

Ethnic values encompass all cultural structures that are created (developed) and used (consumed), thus performing functions such as ethno-differentiation and ethno-integration. The social worker should take into account the following components in the service of clients: ethno-traditions; ethnic norms; customs (traditions); values; lifestyle; language of communication; ethnic perceptions; ethnic stereotypes; ethnic feelings; such as maintaining the distance and closeness of the social distance during the relationship<sup>1</sup>.

It should be noted that "from birth a person enters the ethnocultural environment, grows, grows, is formed under the influence of ethnocultural riches" <sup>2</sup> and is a carrier of this, which in turn is social. is reflected in the provision of services.

Ethnocultural features also differ across regions. This distinction is formed as a result of the influence of the geographical and social environment and acquires a special meaning. "What the geographical environment is made of can be seen in the worldview of the people who have lived there for centuries. At its core, first of all, there are territorial factors, and if so, the social psychology and thinking formed on this basis, in a word, in words." allows to provide quality service to customers.

National values mean, first of all, the nation's self-esteem. It is not in vain that our people say, "If you do not value yourself, others will not appreciate you." Whether there is a nation on the world stage, big or small, whether it lives on the other side of the world or on the other side, it has its IDENTITY, its nationality, its system of values. As long as the system he values is not respected, the

nation itself will not be respected. If we take the example of a person, it means that a person who does not respect his views, nature, behavior and habits does not respect him. In order to gain respect in front of others, a person must first be able to express himself, his "I".

The subject of values in social work ethics has always been man. In social work ethics, the understanding, appreciation, and action of values are related to consciousness and thinking. Because man is different from other living beings in both consciousness and thinking, the subject of dignity is the individual, a particular unity or community of human beings, a society made up of human activities and relationships, or the subject of which is the human being and his subject. will remain.

Man first understands, thinks, analyzes and evaluates. In the process of evaluation and analysis, the criteria of necessity and necessity of certain objects are measured and appreciated in the human mind and broken into his psyche, that is, an emotional relationship is formed, and thus a sense of appreciation is created. Therefore, it is appropriate to approach this criterion from the point of view of social work with clients and effective service to them. "Values regulate social behavior by participating in the formation of the motivational-need level. This, in turn, indicates that decisions made by an individual are based on the influence of decisions that are important to him" <sup>1</sup>. Many consider their family and children, homeland, love, faith and profession to be the most important values. With these human qualities, they inspire respect in the people around them. In this regard, SS Agzamkhodjaeva, Doctor of Philosophy, said: At first glance, these ideas, which have a didactic nature, emphasize that they have passed through centuries of experience and have become an unforgettable value of humanity and a condition for development.

During the period before the institutional stage of development of social services, each region had its own operations, ethnocultural, national, religious values and norms. In turn, cooperation, solidarity, and the creation of interconnectedness are important in the functioning of ethnoculture, in which stereotypical attitudes have a special place. Because he played an important role in professional and domestic life. These are directly embodied in traditions, values, norms, ceremonies, rituals, archetypes, which are the constituent elements of ethnoculture, and perform the function of ensuring cooperation and stability in the family, in particular, E. Erokhina. <sup>3</sup> It should be noted that the basic concepts of ethnopsychology in the process of social relations in our region have not lost their relevance. For example, we can show such concepts as "family", "childhood", "kindness", "childbearing", "justification of parental rights", "care for the elderly".

In social work, the hierarchy of values can diverge from the point of view of necessity and orientation, and as a result, personal, family, professional, national, social and universal values specific to a particular society emerge from personal values. It is not enough for a person to understand certain values as values. The individual must feel the importance of the object he values, as well as its social significance. It is then that he expands his knowledge of the essence of this value and acquires social significance in relation to it. This approach is important for society. For example, health is first and foremost a personal value. However, the health of the population is important for the development of the nation, so it has both a social and national character. Social work plays an important role in this. After all, as a result of propaganda and advocacy work carried out by a social worker, health can rise from the level of personal dignity to the national level. For this reason, it is possible to observe a shift in the provision of social services. For example, every woman wants to

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<sup>3</sup> Ерохина Е.А. Коммуникативные подход в этносоциологии //Сибирский философский журнал, 2008, т. 6. №3. С.109-114.

## Typology of Values in Social Work

give birth to a child, of course, she wants her and her child to be healthy. But desire alone is not enough. Only when a woman realizes that this health is not only personal, but also socio-national, her responsibility for this value reflects not only herself and her child, but also her responsibility to society. This responsibility depends not only on the quality of education and training, but also on the quality of services provided to them. Social policy implements measures to highlight the socio-national significance of maternal and child health. An important factor in this is the provision of social services. The political significance of this value is revealed through the adoption of legislation aimed at protecting the health of the population, in particular, the protection of motherhood and childhood in order to preserve the nation's gene pool. The establishment of various international foundations and organizations, such as the World Health Fund, raises the value to a universal level. Thus, the peculiarity of professional values in social work is that they effectively serve to raise personal values - ethnic, national and universal.

According to D. Rakhmonov, if we approach the provision of social services as a profession, the following socio-philosophical complex can be seen:

- "need + purpose + motive + action + imposed professional norm = result of work (practical satisfaction of need / demand)". The existence of any activity in practice depends on the following factors: motivation; specialists (legal, scientific and methodological aspects of training and retraining); material and technical; scientific and methodological; financial; organizational; normative-moral; legal and political; Demonstration of receiving social assistance in the society as a social order; information; material life and spiritual culture of society<sup>1</sup>.

In the system of social services, professional values participate in the form of cultural elements and structures, perform a number of functions, and these functions are reflected in the process of service. These are:

- instrumental function (formation and reconstruction of the environment);
- inculturation function (culture and re-culture);
- normative function (formation of a system of collective life and activity);
- signification function (selection of symbols and their application);
- cognitive function (determining the cause and effect of the occurrence and course of processes and events);
- communicative function (visible in the process of communication).

Deciding on professional values in the system of social services and

A number of practical measures are being taken in our country at the initiative of President Sh. Mirziyoyev to further improve them. In particular, at the current stage of development of Uzbekistan, the great goal of national revival - the national upsurge - has emerged as the main idea, which states: The creation of an effective system of training "2". This shows the need to increase loyalty and demand for a number of compulsory and professional values for professionals working in the field of social work.

Values can change, harmonize, and evolve over the years. This, of course, depends on the needs of people, customs, worldviews, changes in lifestyles, as well as the relationship between different nations and peoples. However, there are such values, which do not lose their essence and value over the years. For example, peace is a sacred value that mankind has created, which it always strives for and cherishes. Its value is unique to a particular nation, that is, it is not of a national character, but is a universal value that is necessary and valued for every person and community, regardless of

language, religion, race or nationality.

The very notion of universal value means that any value is in fact for man. Because man is the main subject of value. Whether the value is personal, or collective, religious, national, universal, firm, it is a person who evaluates it, appreciates the result and appreciates it. The influence of attitudes towards values in the community and society can be seen in the attitude of the individual to these values. A person's worldview, what he knows and understands, his own concepts and the way of thinking formed on the basis of these concepts, as well as his way of thinking are influenced by his community (family), nation and the social environment in which he lives. The worldview, on the other hand, determines the degree of approach to the objects of value. Of course, there are social and universal values, such as justice, peace, equality, truth, health, happiness, for the individual. these objects reflect to a significant extent. However, due to the different nature of man, his ideals, goals and aspirations, the attitude to these values is both relative and different. For example, the measure of justice may be different for everyone, and in some cases it may be completely contradictory. It is well known that we have always evaluated this world from the point of view of two poles. There are always two opposing forces in it. What we consider to be a struggle between evil and good, darkness and light, enlightenment and ignorance, justice and ignorance, is a struggle for justice and truth for both opposing forces, that is, everyone fights for the ideal he considers justice for himself and for his own justice. value. If he did not value his justice and did not treat it with dignity, he would probably have given up without fighting.

Based on the above considerations, on objective and subjective grounds, we can see the following forms of approach to man as a supreme value:

1. Man's self-esteem.
2. Man's value to other people.
3. Man's value to human community and society.
4. The fact that people with certain abilities and powers are valuable to the nation and humanity as a whole.

In the same way, everyone has their own truth. This is reflected in the attitudes and activities of people to each other and to the realities of nature and society. Truths can be both relative and contradictory depending on the subject's worldview. This is reflected not only in the relationship between the two subjects in the smallest community, but also in the scientific, ideological and political views of the largest groups in human society. The difference is that one of them thinks more, or completely wrong. In some cases, both or more may have specific errors. For example, the English researcher T. Malthus, who lived in the late eighth and early ninth centuries to prevent poverty in many countries as a result of the "demographic explosion", sought to find ways to limit births and increase land productivity. albeit with

(even with a neutron bomb. X. Schmutzer) in exchange for the destruction of the population, they give the idea of preventing an ecological crisis, in exchange for saving the human world from destruction. Although the idea of preventing an ecological crisis is considered positive, its proposed method is inhumane. This was the "truth" of both views. As a result of this contradiction, new philosophical views, including the development of science and the transfer of the earth's population to other planets based on its achievements (NF Fyodorov, KE Tsialkovsky, etc.), and so on. and forming.

In the realization of the reality of a universal nature, man is approached as a supreme value. Understanding that man is a supreme being is a factor in the formation of human feelings. It is this



## Typology of Values in Social Work

factor that motivates a person to love, appreciate and do good to others because he is a human being. He who loves man and men will be guided by deeds that bring good to mankind. This should be a key characteristic of a social worker who is directly and indirectly active today, and this quality is important in leading a just and good society.

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## Negmatov Isokjon

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