



# PHILOSOPHICAL ISSUES OF THE DEVELOPMENT OF AESTHETIC CULTURE IN YOUTH

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## ABSTRACT

*In this article is written about the role of yourth develop of aesthetic culture and their positive influence on the reforms carried out in public life on the basis of innovative ideas in the development of the spiritual heritage of our people, philosophical thinking. The thoughts of philosophers on the development of the aesthetic culture of young people in society are studied on the basis of socio-historical processes. In the process of development of society, aesthetic culture has evolved with a number of philosophical disciplines, and the renewal of values served to enrich the human way of life with new traditions. It has been studied that these processes lead to the development of the spiritual foundations of aesthetic culture, the renewal of the worldview of the past and the present in the minds and hearts of young people on the basis of succession.*

**Key words:** aesthetic culture, national value, philosophical heritage, innovative ideas, tradition, religious and secular knowledge, aesthetic immunity, ideology, pleasure attitude

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## 1. INTRODUCTION

In the history of human society, aesthetic culture was formed as a result of the high philosophical thinking of our ancestors, the spiritual world, the creation of unique literary and aesthetic works and national values. History has shown that religious beliefs from ancient times open the way for new ones with the emergence of new religions, that is, over the centuries, people have changed old beliefs for new ones. The rich heritage in the spiritual world of the people, national values tend to develop in parallel with modern values.

Spiritual and worldview processes in society play a key role in the formation of the aesthetic culture of youth. Scientists, sages, and thinkers among people of all ages, create aesthetic needs and spiritual blessings that serve human excellence in time and pass them on to future generations. The rich philosophical masterpieces of our ancestors, their role in national values

and ideological views have also been scientifically studied in the history of aesthetic thinking in Uzbekistan

In the development of human society, trends in the development of culture have always been inextricably linked with values. As a result, the formation of innovative thinking in relation to the ideas of society began, the emergence of new approaches to social reality.

Firstly, the product of a person's creative activity represents aesthetic activity as a force capable of creating values that meet the spirit of the times. Secondly, this process will require the judicious use of human aesthetic abilities and the need to create new values. Thirdly, it creates a culture of national thinking in society. At the same time, it creates a secondary character and an aesthetic environment based on a scientific approach to reality. Creates products based on the internal possibilities of existing things and events, adapts to the aesthetic needs of a person. Fourthly, it is looking for ways to adapt a person to this process using information technology, creating a virtual world that does not exist in reality.

. At the same time, using nanotechnology, an innovative being and a virtual aesthetic world are formed. In the process of social development, a philosophical approach of young people to modern values arises, seeking to update the existing culture and values in society. However, a person acts not as a creator of values, but as a force that develops and improves them. Therefore, the masterpieces of aesthetic culture created in each period differ from the values that existed before and after it. That's why, in society, "the process of updating the philosophical consciousness is a change not only in the general spiritual environment, but also in the social image, the spiritual world, goals and needs of each member of society. This is a process that forms the ideal qualities of noble people, which our great scientists and ancestors dreamed of"[6].

Such issues of philosophical renewal in the process of assimilation of modern values contribute to the development of Uzbek philosophy, in which the development of a unique aesthetic culture by new generations. The influence of aesthetic culture on the philosophical thinking of young people leads to a change in social consciousness, the emergence of pluralism in society. In particular, it opens the way for the leads to delivery of the rich spiritual heritage and values created by ancestors to future generations. In this regard, over the years of independence, a number of philosophical works have been created in Uzbekistan and scientific research has been carried out to enrich the aesthetic worldview of youth. On the basis of such continuous education, the high aesthetic tastes, ideals, attitudes and culture of young people are renewed. At the same time, as the values are assimilated and clarified, old values give way to new ones.

## 2. MAIN PART

In the system of philosophical sciences, definitions are given on the basis of different approaches to aesthetic culture. In particular, "Aesthetic culture is a set of aesthetic values, ways of creating and consuming them" [3]. On the basis of this definition, axiological views on production relations are expressed. This leads to a constant renewal of aesthetic culture, the emergence of new relations in the process of human's acquisition of nature, as well as the reclamation of national values and laws of beauty in parallel with time. Modern national values must also embody a political force and belief that has justified itself in history, can serve for the future, and must be ready to be renewed in the system of aesthetic culture. Every nation in the world will have its own past, cultural heritage and spiritual values, national heroes, customs, rituals and traditions recognized by other nations.

In Uzbekistan, there is a constant research in the spiritual and ideological processes of the formation of modern philosophical thinking of young people... Spiritual reforms of society were based on life events in the minds of our growing children. In this regard, as well as in the areas of national development in each field, in accordance with the Action Strategy, raising the spiritual culture of young people, the decision of the aesthetic ideal in society was chosen as an important aesthetic object. In the development of thinking, “the aesthetic ideal arises from the aesthetic experience of man, individual and society. People perceives the world aesthetically through this experience. Thus, the aesthetic ideal acts as a criterion for determining beauty, grandeur, miraculousness and other aesthetic properties ”[1]. In this process, attention was paid to the philosophical worldview and ideological immunity of our ancestors, which had been tested for centuries. The study of the aesthetic culture of young people opened the way for the development of spiritual and worldview processes in our country based on innovative ideas. This called for the human factor influencing the development of social development to influence things and events in reality on the basis of pleasure relationships. It has become a topical issue for people to live with feelings of goodness, beauty, perfection in their aspirations to the outside world, to rely on positive ideas in finding the ideal that humanity is looking for. Because some of the ideological pressures among young people in the world, the ugly traditions between nations, the selfish worldview directed against national values require an in-depth study of aesthetic culture.

The development of the aesthetic culture of young people is directly related to values and spiritual heritage. Their creative ability, the creation of modern innovative artistic and aesthetic values, the ability to decide on a healthy lifestyle in society, the ability to enjoy production relations play an important role in this. Aesthetic values are created on the basis of human assimilation of reality, from which active ideals of self-satisfaction are formed. “In its place, the beauty of the world of things and objects that surround a person ensures the harmony of human life and nurtures it aesthetically. It is possible to get an aesthetic idea of the society in which a person lives by the place of residence, appearance, clothing. On the contrary, the chaos and waterfalls in life are a sign of the low level of aesthetic culture. ”[5] It seems that not everyone perceives the world of beauty in reality in the same way, they have different worldviews and aesthetic ideals based on their inner feelings. For some, the world of positive ideas brings out the factors of aesthetic culture, while for others, the world of negative aesthetic thinking is recognized as a beautiful way of life. As we strive to raise the aesthetic culture of young people in society, we must all cultivate in their minds from an early age a high sense of human delicacy, a relatively positive aesthetic sense of things and events in existence. This, in turn, leads young people to a passion for the spiritual heritage of the past, an optimistic approach to the values created by our ancestors. As a result of enriching the aesthetic environment created by human labor, national and universal values are created. At the same time, people try to develop the values formed over the centuries in a modern way, to reveal the unique aspects of human intellectual potential.

In the process of society’s development, aesthetic culture manifests itself as a multifaceted phenomenon. On the basis of the theoretical and methodological approach to the aesthetic culture of young people, specific features are formed. Firstly, the aesthetic culture of young people enter into all field of social life and serves to deepen the understanding of the essence of the phenomenon. Even the natural characteristics of young people become culturally compatible and it becomes difficult to separate them from each other. Secondly, aesthetic culture plays a multifunctional role in society. This includes educating young people in the spirit of modern national values, forming a pleasurable relationship between nature and society in the world of beauty, giving pleasure to man, passing on the experience of historical development as a spiritual heritage to future generations. For example, aesthetics is a philosophy of beauty and art, ethics is a philosophy of morality, axiology is a philosophy of

values, and gorseology is a philosophy of knowledge. Thirdly, aesthetic culture shapes young people's attitudes of pleasure in being, nature, and society. Fourthly, aesthetic culture is inextricably linked with the valeoesthetic upbringing of young people and represents the methodological essence of life. Forms a philosophical outlook in the practical application of theoretical aspects of human activity. Fifth, aesthetic culture is appeared in society as an integral phenomenon in the form of values. Sixth, aesthetic culture in harmony with philosophy creates dialectical processes in the world of sophistication. On this basis, it shows the existence and perfection of things and events in life. The adaptation of young people to society is directly influenced by the existing values in social life and enriches them in the process of assimilation of innovative ideas. Update is an event associated with a unit of values. If values were not renewed and enriched, they would soon become obsolete and become an obstacle to development.

Changes in the development of society, during the period of radical reforms there will be significant changes in the value system, while the influence of values on the processes taking place in society will increase.[7] Because values are the results of a person's daily life and events in nature and society. That is why people, especially, young generations have defended their aesthetic culture on the basis of values and try to main the ideal for themselves. Any values also become more and more innovative over time and, as a result, enter social life as modern values. Our young people today must appreciate the life they live, develop a valeoesthetic culture while respecting it. This should begin with love for the Motherland, love and respect for it. If we pay attention to the history of society, we will see that in the process of the emergence, development and decline of certain national values, new ones appear in their place. In the process of forming the aesthetic culture of young people, national values are also appeared in their aesthetic understanding. The new values are expressed in the spirit of history and modern times, reflecting national characteristics. In this:

- The aesthetic culture of young people is formed in a social space that provides natural, historical and social unity, clear in various and colorful forms, has a national impact on the human mind, lifestyle, spiritual life;
- An important feature of aesthetic culture is that it is reflected in the various interethnic relations in society, forms in young people a need for pleasure in the future and serves as a basis for their interests, goals, activities and aspirations;
- Innovative ideas in material, spiritual, social, economic, ideological, religious, legal and other spheres are relevant for the modernization of aesthetic culture;
- In the process of social development, a symbiosis of national values emerges, resulting in a modern transition from generation to generation.

When we study the formation of national values of our people in relation to the aesthetic world of young people, we see that not only Uzbek national values, but also universal values are widely developing in our country. Therefore, the process of creating modern national values is directly based on the realities of social life, the emergence of innovative ideas, enrichment of a pleasant attitude towards the world of sophistication. Leads to a practical, theoretical and ideological vision of inculcating national values in the minds of every younger generation in the form of national and religious values.

Political knowledge, legal culture, moral ideals and spiritual factors in society are important in the formation of aesthetic culture. At the same time, the mobility and aspirations of young people are renewed on the basis of certain knowledge and affect their innovative development through production, literature, art, culture, spirituality. They play an important role in the formation of the spiritual and ideological foundations of aesthetic culture, a better understanding of the ideas of enlightenment. The spiritual foundations of culture are examples of artistic and aesthetic thinking that have been passed down from ancestors to generations over

the centuries, serving life, aesthetic activities and the ideological world of inconvenience since ancient times. In the past, artistic creativity, deep intellect, unique philosophical outlook and philosophy of the life of our ancestors and wise mothers passed historical tests and passed from ancestors to future generations as ideology, spirituality, enlightenment and moral and aesthetic ideals of the people. The spiritual foundations of a high aesthetic culture are that "not only the magnificent monuments created by our skilled ancestors over a long history have survived to this day, but they were also created by amazingly talented artists." [11]. This means that we all need to develop the local way of life, national traditions among the population based on a new philosophical worldview and aesthetic ideals through the press, television, art and cultural institutions. After become independent country, our spiritual heritage was revived, and Uzbek values, customs, values and traditions began to develop in the national spirit on the basis of the national idea. "Every nation in the world has its own traditions, customs and national values. Emerging on a certain land, formed and polished for hundreds of years, the spiritual criteria are the priceless wealth of this nation, this people. In the process of globalization, which is rapidly entering the lives of our people, technology and technology, it is important to have a deeper understanding of the nature of such wealth" [12]. It serves as the basis for the cultural, moral, spiritual and ideological maturity and physical improvement of the younger generation. The spiritual foundations of aesthetic culture as a product of the nation's creativity are polished over time and gradually absorbed in an innovative way into the aesthetic consciousness of young people. The created spiritual heritage independently finds its place in public life in a historical-philosophical, artistic-aesthetic, ideological way and becomes the values of people in society. At the same time, there is no powerful spiritual foundation than traditions, customs and moral ideals, which are the rich and unique moral-spiritual, spiritual-aesthetic heritage of our spirituality. The spiritual foundations of aesthetic culture are what we see below:

- -in the youth in the feelings of love for the Motherland, devotion to the country, in patriotic sentiments;
- in following the rules of etiquette in the family;
- -n bringing up children in good manners, in teaching them advices of their ancestors;
- respect for national values, to keep clean environment;
- to show respecting the elder people and honoring the younger;
- in the preservation of high culture, sample of folklore, fine and applied arts;
- in the save of rich historical heritage, cultural monuments, the teaching of ancient manuscripts;

People understand the beauty of being through his spiritual world, feels it, and expresses high feelings in themselves. The spiritual foundations of aesthetic culture are not limited to the aesthetic perception of beautiful sceneries in reality, but in the process allow a person to power his ability to think, analyze what he sees and hears on the basis of contemplation.

### 3. METHODS AND RESULTS

The process of philosophical study of the concept of "aesthetic culture" has caused scientific controversy and received different definitions. According to the esthetician M. Abdullaev, "aesthetic culture can be defined as historically formed and constantly developing forms of realization of the aesthetic needs and abilities of a person as a social subject in the material, social, political and spiritual spheres" [2]. At the same time, they approach aesthetic culture mainly from the point of view of a set of values. It is shown that the adaptation of society to reality as a set of various social situations based on the interdependence of the process of new creation is associated with developing events.

The concept of aesthetic culture has been specific defined by many researchers. In this definition, "aesthetic culture is an expression of the fact that in the process of certain socio-historical development, people have an emotional and pleasurable attitude to things and events

in reality and value them as spiritual and aesthetic values. Aesthetic culture is also a socio-historical phenomenon that includes the material and spiritual level of man and society, socio-political factors, personal, national and universal values ”[4].

All citizens living in Uzbekistan, regardless of nationality, respect the national values of this country and serve development without forgetting the values of their own nation. “In the territory of today's Uzbekistan, located at the crossroads of the Great Silk Road, exclusive civilizations have emerged at different times. This country is famous all over the world as a center of science and culture, where cities with amazing beauty have been built, where great writers and scholars have lived and worked. Great scientific discoveries, literature and art, unforgettable monuments of folklore were created in this place. This unique national, historical and cultural heritage is rightly a treasure of all humanity, and at the same time testifies to the great contribution of our people to world civilization.”[8] Young people who respect and honor the national values of their people will appreciate the spirituality and culture of other nations as well. These values reflect the spiritual world, aesthetic worldview, philosophical heritage, religious beliefs and moral ideals of each nation, focusing on its past, present and future. The philosopher-scientist M.Nurmatova emphasizes the connection of aesthetic values with socio-historical processes in the objective world. According to her, “aesthetic values are more objective. Firstly, aesthetic values in themselves reflect the common features inherent in things in reality. Secondly, aesthetic values are formed on the basis of events (feelings such as pride, honor, dignity, etc.) that are of special importance to human and society ”[9].

This means that on the basis of an aesthetic approach to reality, human values are refined and given a modern look. Respect for the values of all nations and peoples on the basis of such an aesthetic worldview, the definition of a sense of tolerance and devotion to them should also be in a dialectical connection.

It will be possible to understand the interrelationship between aesthetic culture and spirituality on the basis of pleasure relations, to study the reality of social life. Consequently, aesthetic activity plays a key role in the gradual development of spirituality. As in each field, in aesthetic culture, as a result of needs, human interest in beauty, inspiration from natural landscapes, enjoyment of the blessings of the natural environment, there is enthusiasm in the spiritual world. Therefore, “the main sign of aesthetic need is that it covers all aspects of human activity, is manifested through them, gives it a spiritual spirit. In a narrow sense, the aesthetic need is the need for aesthetic perception and assessment of all values of reality, the striving for perfection in the sphere of human activity ”[13]. Consequently, aesthetic needs lead to the development of culture in society, the enrichment of spiritual culture without moving away from reality. The wide use of the spiritual and ideological foundations of culture in society is dialectically related to historical conditions and the aesthetic processes of the spiritual-moral environment. An important aspect of this connection is that the stronger the influence of spiritual factors on the aesthetic thinking of young people in society, the more the penetration of ideas alien to the aesthetic ideals of reality is prevented. Because the well-established spiritual and ideological foundations reduce the negative impact of destructive ideas and ideologies on the consciousness of young people, the development of an innovative environment in society. “So, knowledge, faith, enlightenment and high moral ideals serve as a strong shield for the minds and hearts of our youth in the fight against destructive ideas. It also helps to eradicate vices such as selfishness, indifference, kinship, bribery, corruption, greed and envy. ”[14] The ideological foundations of aesthetic culture were formed in the course of historical development on the basis of the spiritual and aesthetic needs of different ethnic groups, and as a result of human mental activity passed down from generation to generation on the basis of dialectical connection with nature and society. In particular, they are a unique cultural heritage that for centuries embodies the thoughts, dreams, experiences, achievements

and other values of our ancestors. These factors of the spiritual and ideological foundations of the development of society have opened a wide way to study the centuries-old rich historical, cultural, scientific, religious and philosophical heritage of the Uzbek people, to use them for the common good of society. The antiquity of these processes, the depth and variety of content, show that our ideological possibilities today are limitless. We can see, from the Avesto created by our people to the religion of Islam, Al-Khwarizmi, Farobi, Beruni, Ibn Sino, Navoi, Babur, Ulugbek, A.Donish, Fitrat, Cholpon, Behbudi, Avloni, Kadyri and the rich spiritual heritage left by them. It is important to reveal the meaning of the spiritual and ideological heritage of great thinkers in the upbringing of a harmoniously developed generation”[15].

The multi-thousand-year-old spiritual and ideological heritage of the Uzbek people has been growing in recent years, strengthening the sense of pride in the motherland. We can see in the following factors: firstly, the recognition of the spiritual heritage of our scientists in all spheres of science and culture, which grew up in our country, as a treasure trove of secular knowledge by the whole world; secondly, the formation of the legal and ideological foundations of the ancient statehood on the territory of Uzbekistan. In particular, religious and legal knowledge in BC, Islamic enlightenment in our era, the role of jurisprudence in the Islamic world; and thirdly, the uniqueness of more than ten thousand cultural, historical, scientific heritage and monuments on the territory of Uzbekistan, which constitute the ideological basis of aesthetic culture.

They served to strengthen the ideology based on philosophical thinking, personifying the spiritual world of our people, to reduce the negative impact of social events in society. The aesthetic culture of young people developing in Uzbekistan, with the national mentality of our people, also reflects the ideological processes. In this process, socio-cultural, spiritual-ideological and moral-aesthetic foundations serve to enhance the human qualities of people in society. The aesthetic culture of young people enhances the influence of innovative ideas on ideology based on national and universal characteristics. As a result, the spiritual and ideological processes in the mentality of young people are changing, renewing and integrating. This, has the following spiritual and ideological features:

- -firstly, the economic, social, religious, moral, philosophical and spiritual features formed in the course of the historical development of the people are related to the commonality of tradition and human qualities in the system of aesthetic culture;
- -secondly, the national pride formed in the national consciousness and thinking of the youth is armed with the historical foundations of ideology;
- -thirdly, the strength of ideological immunity of young people to spiritual and ideological processes, has a deep historical and legal basis.

#### 4. CONCLUSION

Shortly says, it is necessary to develop the attitude of young people in society to spiritual and ideological processes in the following areas: first, to strengthen in the minds of young people a sense of trust in national ideology; secondly, the effective use of secular and religious knowledge to meet the needs of young people in aesthetic culture; thirdly, to strengthen the sense of patriotism and devotion to the future among young people, to enhance their active civic position in society; fourthly, on the basis of the national idea, it is advisable to achieve high spirituality and enlightenment.

The study of national and ethnocultural aspects of aesthetic culture in society from the point of view of the period also makes new demands in connection with the maturity of young people. It is more important than ever to strengthen the internal and external aesthetic culture of young people, to achieve its integration with morality. They are required not only an aesthetically pleasing appearance, but also moral purity inwardly, rich in the spiritual world, generosity, loyalty and a high culture of morals. Indeed, young people, devoid of intelligence, human

morality and qualities, can never be the embodiment of high values. To prevent such cases, we must always promote our high ethno-cultural heritage in micro-districts and educational institutions. In this process, the specific ethnocultural processes of the Uzbek people are formed in a dialectical connection with national thinking, on the basis of the interaction of different ethnic groups, and it is impossible to separate them simultaneously. Since peoples and nations create their own ethnic cultures, such development, in turn, affects the existing ethnic culture in the process of their renewal and leads to the emergence of national and ethnocultural unity. National and ethnocultural aspects of aesthetic culture in society are updated with the joint development of different cultures by different ethnic groups. The following processes are reflected in:

- the unity of different nations and peoples living in society in pursuit of a common goal, on this basis the enrichment of the moral and aesthetic ideals of the people, youth with the historical and cultural heritage of the past, the development of national values in accordance with the times;
- based on the free use of national and ethnocultural factors based on respect for the customs, traditions, culture and values of other nations and peoples, as well as the equality of all members of society, despite the fact that the population of the region is an ethnic majority;
- In the development of an aesthetic worldview aimed at the formation of a healthy lifestyle in society, special attention is paid to the culture of tolerance of young people and the development of high universal feelings towards the country where they were born and raised.

The ethnoculture of each nation developed on the basis of objective and subjective conditions in accordance with its national spirituality and enlightenment. Today's ethnocultural development of Uzbekistan is also associated with the presence of sufficient conditions and opportunities for the comprehensive application in the world of historically and philosophically created masterpieces of high spirituality. Today's moral character and aesthetic culture of the youth of Uzbekistan play an important role in the fight against spiritual threats. Улардаги эстетик идрок, ҳис-туйғу, кечинма, завқланиш, дид каби тушунчалар, айни чоғда, ижтимоий ҳаётнинг фалсафий-ахлоқий томонларини, моҳиятини, маъно-мазмунини ҳам ифодалайди. Ёшларнинг эстетик тафаккури қотиб қолган ва мавҳум маънавий мерос билан чегараланган эмас. All changes taking place in public life, all reforms and their results also make changes in the moral character, aesthetic consciousness and imagination of young people.

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