SPIRITUAL VALUES FORMATION OF PROFESSIONAL CULTURE OF LEADING PERSONNEL: SOLUTIONS AND PROBLEMS

Ikramjon Batirovich Masharipov

Associate Professor of Tashkent State University of Economics

candidate of political sciences

E-mail: ikrommasharipov1967@gmail.com

Annotation. In this article, the role of spiritual values in the development of the professional culture of leaders, the aspect that expresses the human essence, the special form and existence of existence, an important factor in their political activity, the formation, development, and refinement of human thinking as a result of creative work is also important in the political activity of leaders as a social phenomenon. it is revealed that the improvement of the material living conditions of a person is inextricably linked with his spiritual worldview by giving priority to spiritual wealth over material wealth. A nation can never achieve economic and socio-political development with spiritual poverty. Spirituality has a place in any development. The higher the spirituality, the higher the effectiveness and productivity of the work. Human potential is the most active, most creative factor, which, together with professional culture, provides fundamental changes. Analytical comments of the author are formed based on the fact that through spirituality, people and the nation clearly understand the meaning and essence of the work being done, they can turn their work into a factor of joy and development, and their other political activities

Keywords. Spirituality, culture, leading personnel, professional culture, morality, country, people, society, culture, spiritual-intellectual, emotional image, individuality, social interests, need, taste, emotion, feeling, inclination, social communication.

Introduction

Today, spirituality is an important factor in the political activity of leading personnel as an aspect of human essence, a special form of existence and existence. Spirituality is not a gift of fate. In order for spirituality to be perfected in a person's heart, he must work with heart and conscience, mind and hand. This treasure gives a person stability in life, it is not an exaggeration to say that his views do not allow him to make a living on the path of gaining wealth, and these conceptual ideas are of primary importance in the political activity of the leader[1]. Based on this reasoning, it can be said that, first of all, spirituality is a product of human thinking, and as a social phenomenon that is formed, developed and refined as a result of his creative work, it is also important in the political activity of leaders; secondly, prioritizing spiritual wealth over material wealth, the improvement of a person's material living conditions is shown as a factor that is inextricably linked with his spiritual worldview. Spirituality is the source of all progress. Because the higher the spirituality, the higher the efficiency and productivity of the work. Human potential is the most active, most creative factor, which, together with professional culture, provides fundamental changes. Through spirituality, a person and the nation clearly understand the meaning and essence of the work being done, and succeed in turning their work into a factor of joy and progress"[2].

In the scientific literature, the expressions "spirituality", "professional culture" and "ethics" are often interpreted as mutually exclusive concepts. In short, the essence of spirituality is clearly manifested in professional culture and ethics. In fact, it is the core of morality. Human morality

[1] Masharipov, I. B. (2018). Transforming Civil Society in Transition Period and Its Certain Issues. Eastern European Scientific Journal, (6).

[2] Машарипов, И. Маънавий омилларнинг раҳбар кадрлар касбий маданиятини шакллантиришдаги ўрни. Сиёсий фанлар номзоди илмий даражасини олиш учун ёзилган диссертация. Тошкент-2009,-Б, 17.

is not just greetings and politeness. Morality means, first of all, human and sense of justice, faith, honesty. On the one hand, it acts as a set of stable norms and rules that regulate the historically formed behavior, social and personal relations of people, and on the other hand, it acts as one of the unique manifestations of spiritual culture. Consequently, the manifestation of spirituality and professional culture in political processes is explained by certain moral standards and values. Consequently, the manifestation of spirituality and professional culture in political processes is explained by certain moral standards and values. In particular, "The relationship between spirituality and politics is manifested in the phenomena that are part of spirituality, including the interaction of morality, which is one of its main components, with politics." That is, politicized spirituality is manifested as the moral aspects of a person's professional culture, and serves to determine his sense of responsibility in the political process. Morality as a category of justice is a moral criterion that ensures and determines the conformity of the political, social, and spiritual realities of the society to the human lifestyle, more precisely, to the existing national traditions, and it is an important factor that provides the form of a sense of responsibility for the fate of the country, people, and society.

Moral behavior occurs under the full responsibility of the individual. In this sense, spirituality can be considered as a system of practical actions, traditions and customs. Some experts understand spirituality as an individual's personal responsibility for his inner "virtues", his actions and his attitude towards them. Morality is manifested in interrelationship with the politicized social consciousness, and spirituality with the inner spiritual essence of the individual. Spiritual values include all values related to the free will and discretion of each person. The content of moral values is often reflected in political culture. They can be different according to the goals and objectives of the society and the changes taking place in it. Morality ensures the socio-political stability and existence of human society. Spiritual values are specific characteristics of individual spiritual factors. Since a person is a biological and at the same time a social being, the foundations of spirituality, professional culture and ethics come from both his physical and social nature. Centuries-old moral traditions derive the moral goals and qualities of a person from biological and spiritual characteristics; It was believed that the roots of morality should be found in human characteristics[3].

Moral signs are manifested in all forms and manifestations of spirituality, and are described as one of the methods of human knowledge and understanding of existence, not only regulation of human relations.

Literature analysis

In scientific literature, spirituality is sometimes equated with the ideal aspects of a person. However, there is a difference between them. Spirituality is essentially ideal, but not all ideal aspects are manifested in spirituality (for example, in logic and mathematics, purely quantitative aspects of the studied phenomenon, not qualitative indicators, become the object of research through methods of abstraction and idealization). Idealism is a communication channel through which spirituality penetrates first into consciousness and then into society. Thus, spirituality is intrinsically unique and unique. It is the only possible and unique process that occurs in experience and is the most correct way to realize the attitude to values. "Spirituality is formed and developed in human relationships, during his life experiences. Every person forms and develops his spirituality from the moment he realizes himself as a person until the end of his life. Man's need to develop his spirituality is a never-ending process. It is formed, develops during the entire conscious activity of a person, and in turn, he himself develops. In this sense, spirituality does not only exist, but also includes the potential and aspirations of a person to be able to perform conscious activities in the development and improvement of existing ones. Therefore, spirituality is a comprehensive concept, which can be interpreted as a

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[3] Masharipov, M. B. (2021). Non-govermental non-profit organizations are the main institution of civil society. In Наука сегодня: проблемы и пути решения (pp. 100-101).

factor that manifests itself in the actual expression of spiritual and moral aspects reflected in thinking during the conscious activity of a person.

Spirituality is essentially an important aspect of rational awareness, therefore awareness occupies an important place in indicators of spirituality. It can be concluded that spirituality has a certain value for a person as an element of his inner world, a product of subjective experience. Also, spirituality is a social value manifested through the mechanisms of ability realization. Being a socio-biological being, the behavior of a person is determined by his natural and social needs. One of the important needs of every member of society is to find his place in society. However, according to the means used to achieve this goal, it is possible to distinguish one person, his inclinations and goals, and the characteristics of his inner world from another. At this point, the issue arises as to what extent a person, as a subject of activities and relations, follows the moral norms and values accepted in political processes in the realization of his abilities and opportunities[4].

The values that determine the socio-political motivation of human activity are of special importance in reaching "acme" in personal development. A person's desire for spiritual "acme" can be described as "rising towards infinity" in the words of G. Hegel. At the core of this view is the question of attitude to political values.

The ability to externalize his spiritual experience is strengthened in the process of continuous spiritual growth at each stage of the leader's development. This gives him the opportunity to achieve the best result and show his identity as a mature leader, an active subject of management practice and a well-rounded person.

A leader's ability to find and implement a rational solution to complex tasks related to moral assessment in everyday life, relying on accumulated spiritual experience, is a general condition for moving towards spiritual and political "acme". The uniqueness of the leader's spiritual "acme" is determined by the set of political values that determine the motivation of his professional and life activities. Independence as a political value served as an important factor in the development of the spiritual "acme" of the leading personnel. In our opinion, the leading personnel working in the modern management networks are adapting to learn the direction of technical development, which has become a wide-winged, traditional way of striving for development for today's world. So, the influence of socio-political and cultural factors is very important in the development of spiritual "acme"[5].

It is known that spiritual-political "acme" is characterized by the uniqueness and uniqueness of each leader's spiritual experience. The spiritual wealth of a leader acquires a relatively independent and active character. The unique uniqueness of the leading professional activity system determines the characteristics of his spiritual world, the uniqueness of his spiritual image, and forms his creative uniqueness. The spiritual capabilities of a leader are relatively wide: it includes worldview, political maturity, belief in ideals and values, education, political-spiritual self-awareness, high aesthetic taste, high internal and external culture. All these elements are inextricably linked, and their unity forms a spiritually perfect leader.

Each leader shows a certain individuality as a representative of spiritual qualities. The formation of the leader's personality always acts as a process of embodiment of social-typical and individual characteristics. Individuality is expressed in such buds, which, if they are developed, determine the unique spiritual-intellectual, emotional image of the leader. It means that individuality

[4] Batirovich, M. I. (2024). FACTORS OF DEVELOPMENT PROCESSES OF SOCIO-POLITICAL BASES OF NGOS IN NEW UZBEKISTAN. INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 7.429, 13(01), 16-21.

[5] Masharipov, I. B. (2023). Relevance of civil society in the modern world, attitude and solutions. International Journal of Inclusive and Sustainable Education, 2(7), 53.

is characterized by its own world of social interests, needs, tastes, emotions, feelings, intellectual inclinations, individualized forms of social communication[6].

There is an organic connection between the inner world of the leader and the external environment in which he lives and works, and they interact with each other. According to the principle of determinism, external factors determine the nature of the object, the result of influencing it, not strictly and intermittently, but by reflecting in internal factors. Based on this interpretation, it can be concluded that the process of achieving spiritual maturity of the leader is determined by two-fold - external and internal factors, in which internal factors, the release of internal driving forces, and the identification of implicit opportunities play an important role. A leader is obliged to resolve conflicts between external social factors and internal inclinations, needs, abilities and characteristics[7].

We rely on methodological principles, such as the values of the leader's own development, his moral health, optimism, and the priority of work ability, not abstract values that are consistent with the principle of humanity and are achieved outside of life. Groups and individuals, as well as leaders' attitude to values, people's way of life or behavioral factors occupy an important place in the research of political sociologists and social psychologists[8].

Emphasis on spiritual values in the professional culture of leading personnel enriches the topic of spirituality in political processes with new content. Relying on politico-spiritual values as the core of spirituality, in our opinion, makes it possible to make the inner world of the individual the center of attention. After all, the structure of values has its own characteristics.

First, the different definitions given to the concept of "value" complement each other. The overall structure of any value is manifested to a certain extent, in a certain way, depending on the situation.

Secondly, values, in particular, spiritual values that acquire a political essence, cannot be explained within the framework of the concept of subject-object relations. Political-spiritual values such as "independence", "peace", "freedom", "democracy", "justice", "national interest" have an intersubjective nature and express certain types of interpersonal relations. However, the attitude of the subject to the object, in terms of the importance of the object to the satisfaction of the subject's needs, determines the nature of the attitude or evaluation, not the value.

In contrast to attitude or assessment, value expresses general types of interaction between subjects at any level (from individual to society). Such relations between subjects are caused by certain events, evidence, events, ideas. The process of evaluating these realities acquires a positive or negative significance, thus becoming representatives of relevant economic, political, legal, moral, religious, aesthetic and other values.

The significance of the signifier-object is the foundation of value as essential and permissible, means and end, existing and ideal. The contradictions of values (goodness - evilness, beauty - ugliness) arise from the two-sided nature of such a basis. Therefore, value cannot be tied to either importance or norm. It is "not only a necessary and permissible, but also an expected goal, it becomes an ideal, thus participating in the negative regulatory influence on intersubjective relations, and through them on social practice." Thus, intersubjective relations are determined by the object representing the value, its (positive or negative) significance, the normal and ideal state that are related to each other and require each other.

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[6] Masharipov, I. B. (2023). Governing bodies in the development of civil society: problems and solutions. EUROPEAN JOURNAL OF BUSINESS STARTUPS AND OPEN SOCIETY, 3(6), 1-7.

[7] Рахимов. С., Машарипов, И. (2005). Миллий истиклол ғояси. Т., ―Иқтисод–молия.

[8] Masharipov, I. B. (2024). Development Factors of Non-Governmental Organizations as Institutions of Civil Society. European Journal of Learning on History and Social Sciences, 1(2), 105-111.

It is difficult to determine the level of values due to the subjectivity of opinions and the large number of individual points of view. Nevertheless, in the hierarchy of values, the objective or universal higher values of a political nature, which are of great importance for people and are recognized as essential conditions for a full-fledged existence in practice, are occupied.

The highest values that guide people's actions cannot be proven, disproved, and measured by anything other than themselves within a particular culture. They are self-sufficient, because according to their content, they arise from the innermost and at the same time the most important features of socio-cultural integrity. This direct connection of the highest values with the laws of social life allows not to regulate the activity at the level of some of its links, elements, but to increase the sense of responsibility, to influence the individual through a set of external means (stimulation, coercion, public opinion, traditions) and from within. The high values accepted by the individual inextricably link his unity of life with the unity of society and history.

Value system Any value of the subject can act as a guiding goal. The effect of perceptions of values on goals is two-fold. On the one hand, perceptions of the importance of various aspects of activity determine the subject's choice of social, that is, motives that allow him to describe a behavior understandable for himself and the social environment in this situation. On the other hand, perceptions of values act as criteria for selecting motives that help the subject to imagine his behavior in accordance with social standards and ideals. However, the guiding value of a situation is always compared to a higher value that transcends the situation not at the level of individual situations, but at the level of life as a whole.

Values do not have to be in a state of clear and rigid subordination. In everyday life, many values are leading in the mind of a leader. These are the values related to professional activity, the values of interpersonal and interpersonal relations, the value of self-awareness, the value of being an example to others, the values of leadership, etc.

Universal values embody the entire cultural-historical experience concentrated in the material foundations of culture, socio-political, and spiritual aspects, as well as eternal, universal values in people's existence and consciousness.

Scientists note several aspects of universal values. Among them, ontological, epistemological and socio-political values are important for us.

Ontological values include Motherland, work, and family. Epistemological values include knowledge, the ability to discover new things, and the search for truth. Socio-political values include a person's attitude to his Motherland, responsibility to the society for his behavior, strict rejection of the use of force, striving to achieve harmony of individual and national goals and interests.

High values are not only a system of attitudes towards values, but also a system-forming factor in relation to the worldview of a leader. Worldview acts as a holistic world order through human subjectivity. High values "universal order" form its core, system-organizing factor.

A leader's attitude to values acts as a source of his spiritual strength. They are an actual form of spirituality. In the value system, need is inherent in human existence. In essence, there is no more powerful source of energy than this in man. At present, it is important that the question of what kind of ideals the leader chooses, what values he follows the team, is expressed in the national idea, which is considered a national value.

Summary

According to the characteristics mentioned above, universal values become core values that make a person strong in the structure of a social subject (person, community leader, social group, nation).

Attitude to values is usually considered as a set of bases for the subject to evaluate the surrounding environment and to take aim in it, as well as a way of distinguishing objects according to their level of importance. Through political values and attitude to them, a person determines his

own essence, in which his attitude to the world and political processes is formed and manifested. This attitude affects the nature of human behavior and activity, as well as the ways of realizing one's abilities. A system of values acts as a kind of personal template; it is the basis of interpersonal relationships that affect the relationship of a person with the social environment and his attitude towards himself. In this sense, spirituality occupies an important place in the culture of the leadership profession. "He is an incomparable force that encourages a person (the leader) to purify himself spiritually, grow up in his heart, strengthens his inner world, strengthens his will, completes his faith, awakens his conscience, and is the criterion of all his views."

Spiritual value, unlike any other value (wealth, power), is not subject to quantitative factors, is not divided into parts, does not decrease with the increase in the number of consumers and users, but improves both in terms of quality and quantity.

Political values embody norms, tools and human qualities that enable people to achieve certain goals. Independence, tendency to freedom, attentiveness are among such qualities. In general, objective values that acquire a political essence are stable and have a higher status than terminal values.

In addition, the traditional values that direct the maintenance and development of the age-old goals and standards of life and the modern values that direct innovation and development in achieving the goals differ from the universal values characteristic of both traditional and modern societies.

The development of spirituality is a free creative process. In this case, a person should stand above this state of existence and strive for higher values. Spirituality is such a state of a person that it is not related to the acquisition of material goods. After all, adherence to high values can only be blissful.

First of all, a person's sincerity and truthfulness ensures his clear vision and understanding of existence, and shows the openness of his attitude and goals towards the people around him. Conscience acts as the internal basis of a person's self-determination. It defines the standard and quality of realization of one's ability without harming oneself and others.

Another sign of spirituality is responsibility. It is considered a product of acceptance of moral principles and rules and is characterized by conscious adherence to them. Responsibility is a person's ability to determine an event, from the process of its occurrence to completely changing one's life. There are specific types of obligations that are manifested as self-restraint and freedom of choice, the ability to realize and protect the right to it. A person should be responsible not only for his actions, deeds and their results, but also for the realization of his abilities. Therefore, the responsibility of promoting and following political values while maintaining the balance between the members of the community and its leader, acquiring a stable essence of the values, plays an important role in the stable development of the society, in ensuring the promising aspects of the political processes.

The moral image of the leading personnel can be characterized by the following features:

• full understanding of the goals and tasks of society's development, commitment to good ideas based on the unity of personal, collective and social interests;

• a high sense of social duty at the core of cultural and moral behavior and general activity of the leader;

• worldview, which is the core of a person's spiritual image, it strengthens all elements of the leader's spiritual world, gives clarity and meaning to his actions. Based on the attitude to political values, a person's beliefs about a certain system are formed. Beliefs describe a person's level of acceptance of certain values and form the basis of his worldview. The mutual harmony of worldview and spiritual culture serves as a method of spiritual-practical assimilation of the world. In general, the attitude to values, on the one hand, allows a person to occupy a certain position, form his own point

of view, evaluate something, and on the other hand, regulates the activities and behavior aimed at achieving the goals set by a person.

It is determined that the level of manifestation of leading values is determined by the general goals and objectives of the individual. Objective values express the content of the most important goals and ideals of human life, such as human life, family, interpersonal relations, position in the community, freedom, and work.

• increases general and professional knowledge in the field of management and develops a sense of creativity;

• develops such qualities as feeling a sense of responsibility in the team he leads and in front of society, intolerance to injustice, concern for maintaining public order;

• creates a spiritual and creative approach to work;

• shows a high level of social responsibility in the implementation of professional goals and tasks.

In general, it can be concluded that values form the basis of personal spirituality, including leadership. In this, spirituality should mean internal benevolence. Benevolence transforms every action into an act of spiritual self-realization. The realization of the self as the main factor of one's life imposes a special responsibility on the individual. The spiritual culture of a leader develops on the basis of this sense of responsibility, on the basis of understanding his mission and the meaning of his life. In conclusion, spirituality occupies an important place in the professional culture of the leading personnel.

This aspect is the guarantee of success in all spheres, strengthening mutual trust and unity in the team. Secondly, spirituality, as a factor determining the level of morality of a person, has an extremely important place in the activity of a leader. He eliminates the negative situations in the leader's behavior and urges him to serve with all his might for the development of the country and the benefit of the whole nation.

Thirdly, spirituality is the main factor that determines the image of a person, and the leadership activity of the leading personnel cannot be imagined without it. Because the leader should be an example to the team with his moral qualities, should form its moral and spiritual environment.

Fourthly, the role of the community in the formation of a person as a person is incomparable. In the conditions of today's democratic development, only a leader who can be an example to the community with his spirituality can be truly a leader. After all, for the leader to start the team on the right path, not only organizational skills, but also moral qualities are important.

Fifthly, "Spirituality is more important to a person than air and water... Husband, family, parents, children, relatives, neighbors, loyalty to people in an independent state system, respect for people, trust, memory, conscience, freedom" , only a leader who has made his life and activity a program can effectively manage his team, serve his country and people seriously, and literally rise to the level of a leader.

Spiritual self-awareness, as a process of the subject's understanding of his inner world, is largely determined by the level of development of the subject's ability to think.

In scientific treatment, there is an idea of the reflexive identity of the individual, which takes place between the axiological identity and the motivational identity, and ensures the creation and assimilation of values. This approach makes it possible to transfer the concept of "spirituality" from philosophical concepts to psychological and political concepts, and politicized spirituality appears more in the form of ethics and acquires essence as a category of political science.

Although research shows that there is no direct relationship between reflexivity and the effectiveness of the leader's professional culture, reflexivity plays an important role in the implementation of any management function of the leading personnel.

Leaders with average ability to self-analyze and perceive their inner world are good leaders. Leaders with a low "reflexivity index" have a relatively low ability to perform basic management functions. However, even leaders with a strong "tendency to reason" who carefully analyze the events that are happening sometimes cannot do the work that requires the preparation of a lot of information. In addition, it has been proven that the level of ability to reflect is related to distrust, doubting everything, feeling a sense of guilt.

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