

The Role Of Uzbek Tourism Culture And Its Historical And Cultural Transformation Processes In Economic Development

Bakhtiyor Hoshimovich Mirzarahimov¹, Ulugbek Abdugapparovich Narmanov²,
Nilufar Sagdullaevna Dekhkanova³, Olim Hamidovich Ortikov⁴, Khusniddin
Fakhriddinovich Uktamov⁵

¹Lecturer (PhD), Department of Philosophy, Fergana State University

²National University of Uzbekistan named after Mirzo Ulugbek Independent researcher

³Senior Lecturer, Department of Agribusiness and Investment Activities Tashkent State
Agrarian University,

⁴Senior Lecturer of the Department of Psychology and Humanities, Jizzakh branch of the
National University of Uzbekistan

⁵Assistant at "Economic security" Department, Tashkent State University of Economics
Tashkent city, Republic of Uzbekistan

E-mail: ¹alfargoniy.uz@gmail.com, ²rivaldo1986@yandex.com, ³dexkanova17@mail.ru,
⁵husniddin1309@gmail.com

Annotation: This article discusses the role of Uzbek tourism culture and its historical and cultural transformation in the development of the economy. It also analyzes the important tasks facing philosophical research in terms of tourism analysis and socio-philosophical analysis of the problems that hinder the development of the industry. In addition, the research examined the relationship of the concept of tourism culture in the process of historical development, the assessments of thinkers and scientists. In addition, conclusions and recommendations on the role of Uzbek tourism culture and its historical and cultural transformation in the development of the economy were developed.

Keywords: tourism culture, cultural transformation, tourism, socio-philosophical, the motto "Tourism and Development", the Convention on the Ethics of Tourism.

1. INTRODUCTION

Today, the improvement of the international information, communication and transport system is steadily developing the tourism industry and increasing its importance at the international level. Uzbekistan is also undergoing many reforms to turn the tourism economy into a strategic sector of the state. In this regard, the study of tourism culture and the study of its socio-philosophical aspects is an important factor in the formation of global tourism culture [1].

In the process of global tourism development, on September 27, 2014 in Guadalajara, Mexico, World Tourism Day was celebrated under the motto "Tourism and Development". The ceremony was to reflect on the true purpose of tourism and its cultural impact on a global scale, conveying these ideas to people all over the world. Therefore, there is a growing need to study tourism not only as an economic but also as a cultural phenomenon.

The Convention on the Ethics of Tourism, first adopted by the United Nations World Tourism Organization (UNWTO) in 2017, states that "the goal of tourism development is to contribute to economic development, international solidarity, peace and respect for human rights and freedoms without restriction" [2]. This Convention sets out the following responsibilities for guest and host countries:

- The main task of tourism is to understand and promote the moral values inherent in humanity through tolerance and respect for religious, philosophical and moral beliefs;
- tourism activities should be carried out in accordance with the interests and traditions of the host regions and countries and their laws;
- Host countries should get to know and respect the tourists who visit them, know about their lifestyle, tastes and reception;
- protection of tourists and visitors and their belongings, any attacks, thefts or threats against tourism or tourism workers, as well as the intentional destruction of tourist facilities or cultural and natural heritage should be severely punished in accordance with the national legislation of the host region;
- Tourists and visitors should not smuggle illegal drugs, weapons and prohibited items into the territory of the visiting country during tourism activities;
- Respect for the equality of men and women in tourism, ensuring the rights of the local population, especially the most vulnerable, especially children, the elderly and the disabled;
- Travel for religious, health, cultural, educational and linguistic exchanges is a type of tourism that deserves to be encouraged;
- The need to support the introduction of science in educational programs about the value of tourism exchange, its economic, social and cultural, as well as their political risks;
- The need to further increase the beneficial impact of the influx of tourists and visitors as a result of holidays and school holidays on the tourism industry and the local economy;
- The need to enrich and enhance the status of natural tourism and ecotourism, provided that it respects the natural heritage and the local population;
- Tourism policy and activities should be carried out with respect to the artistic, archaeological and cultural heritage, the preservation and renovation of archeological and historical sites, which are widely visited by tourists, activities in religious buildings should be conducted with respect for public law without interfering with worship;
- Special attention should be paid to the specific problems of coastal and island areas, mountainous areas. Because in most cases tourism can slow their development;
- The legislation stipulates that tourism professionals should contribute to the cultural and spiritual satisfaction of tourists and create conditions for them to pray during the trip.

The study aims to study the socio-philosophical aspects of tourism culture in Uzbekistan, taking into account the above, and based on this purpose, it is expedient to conduct a socio-philosophical analysis of the category of tourism culture, its definition in dictionaries.

The formation of its categorical concepts on the basis of the content, definition, historical and modern classifications of the concepts of tourism and culture has a positive impact on the development of theoretical and methodological bases in this area. The category of tourism is studied in many branches of science, and many definitions of it are formed based on the nature of these fields [3].

2. ANALYSIS OF THE RELEVANT LITERATURE

In her research work on the scientific and theoretical basis of the categories of tourism, M. Alimova said that "tourism - these elements are interconnected through a system of

polyarchical connections and relationships, characterized by the participation of direct visitors in achieving the end result, formed on the basis of multifaceted functional structure is an open complex socio-economic system with high sensitivity." It can be seen in the given definitions that tourism has been studied as an objective activity [4]. In our opinion, it is necessary to take into account the unique cultural features of the formation and development of this industry in our country. These features of tourism and its specificity as a form of cultural activity arise for a number of reasons, the most important of which is explained by the development trends of socio-cultural reality. Therefore, the analysis of tourism from the point of view and the socio-philosophical analysis of the problems that hinder the development of the industry is becoming one of the important tasks facing philosophical research.

Another definition was developed by the Russian sociologist P. Sorokin and has a socio-philosophical meaning. According to him, "tourism is mainly in the field of well-being, health, physical fitness, aesthetic needs." In this opinion it is possible to know the view of the scientist on the history of Western civilization, the worldview of the individual, the culture, the priority of the system of axiological consciousness. Hence, the culture of tourism also means the satisfaction of human aesthetic needs in a beautiful and cultural form [5].

The British sociologist Z. Bauman, who studied the socio-philosophical content of tourism, emphasizes that the use of tourism as a new form of intellectual and creative activity in modern society is an important factor in the development of scientific and practical knowledge. According to the scientist, if we evaluate the culture of tourism as an activity that includes the activation of intellectual and creative activity of the traveler, it manifests itself as a factor in the development of social, political, epistemological, axiological, aesthetic, cultural activities. Its contribution to the acceleration of globalization, the impact of human activity on real information retrieval, as well as the characteristics of improving the quality of an active lifestyle create the need to analyze it as an object of socio-philosophical research. Another British sociologist, J. Urrie, interpreted tourism as a social program, a modern way of knowing the world. According to another British researcher, A.Ya. Flier, "tourism is a way of intellectual recreation that corrects a person and his body image" [6]. IT Kasavin calls tourism "a new ontology of knowledge" and argues that human travel is an opportunity to learn [7].

In our opinion, the theoretical and methodological study of tourism culture shows that it is a phenomenon of socio-cultural significance, consisting of the combination of two independent concepts, "tourism" and "culture". While culture is a product of human activity, tourism is an intellectual and emotional activity that ensures the understanding of material and spiritual riches by the representatives of other peoples. The concept of "tourism culture" in itself implies the interdependence of these two concepts, that is, a certain level of culture in which people organize trips, recreation and tourism in different places.

Based on the above definitions and the approaches of scientists, it is clear that tourism is a concept related to the concepts of tourist literacy, tourist potential, tourist activity. Tourism can also be explained by travel, adventure, treatment, sports, commercial travel, pilgrimage, when a person leaves his place of residence for a certain period of time. The fact that a person leaves the area in which he lives as a community further strengthens social relations [8]. Socio-philosophical categories of research work are the concepts of tourist literacy, tourist potential, tourist activity related to the culture of tourism, which regulate tourism. The axiological nature of tourism determines its cultural and socio-philosophical content. The cultural and hedonistic, eudemonistic nature of this activity has a positive effect on the physical, aesthetic, intellectual sphere of man. This makes tourism a factor in determining a person's social status in society, while adhering to national values. Today, the processes of cultural exchange of peoples around the world are spreading through new forms of activity, education, tourism, show business,

popular culture, which are recognized as values. The acceleration of such processes in society is an important factor in determining the causes of the development of industrial society. The increase in "tourist literacy" in a person during the period of cultural exchange serves to maintain his firm position during travel [9]. It also ensures the regulation of progressive processes by the state and the preservation and regulation of values through the high level of tourist literacy of the population. During the trip, a person gets acquainted with the culture of different peoples, enjoys the beauty of nature, so tourist literacy allows a person to apply the knowledge and skills acquired in geography, biology, medicine, history, geology, economics, literature, religion, spirituality and other sciences. Tourism research emphasizes the role of pilgrimage tourism in the spiritual and aesthetic education of man. Pilgrimage is a person's journey to various holy places that is performed along with the performance of religious rites. It is a visit to a religious or secular sanctuary based on worship while away from one's permanent place of residence. Pilgrimage helps a person to reach spiritual and physical maturity through aesthetic feeling. People get acquainted with sacred places and things, receive spiritual nourishment from them, witness various events. Such processes broaden the worldview of pilgrims and contribute to perfection [10].

In the framework of this research, it is expedient to study the relationship of the concept of tourism culture in the process of historical development, the assessments of thinkers and scientists. In particular, the information of the Eastern thinker Abu Ali ibn Sina in his book "Laws of Medicine" about travel and the treatments used during the journey is noteworthy. For example, advice on how to avoid the heat, especially those who travel and travel in the heat, the treatment of a person who travels in the cold and the person who is hit by a cold, how to keep the color on the trip (bet), how to protect the traveler from various water damage. The thinker expresses the following opinion about a person who travels in the heat: "People who travel in the heat sometimes need barley powder, fruit juice before traveling, so it is necessary to carry these things [11]. The traveler left valuable information that he should protect his chest from the sun and apply herbs such as ispagul seed juice and semizoot to his chest." The ideas expressed by the scholar have not lost their relevance today. Today it serves as a guide in the development of tourism culture.

In the cultural field formed on the basis of Islam, the approach to the culture of tourism has been expressed in a slightly different way. In Muslim nations, during tourist trips, they often see themselves as strangers rather than as tourists. Achieving new life experiences changes a person's outlook on life, thinking. The change in the human worldview creates various cultural and intellectual processes in the process of travel. In the literature on medieval Muslim culture, theories that meet the modern requirements of tourism are written on the basis of Islamic religious traditions. In this regard, Abu Hamid al-Ghazali states the following. "The first journey is to travel in search of knowledge. This time is obligatory. Thus, learning knowledge is fard and sunnah. So there are three ways to travel in search of knowledge. The previous method is to study science [12]. According to the report, if a person leaves his home to study science, he will continue to seek knowledge until he wakes up. It is narrated that the angels spread their wings in the path of knowledge. It is clear from this view that travel, an activity now known as tourism, is obligatory in the Islamic world, and that one should aim to acquire knowledge through travel. Another medieval scholar, Hussein Waz Kashifi, wrote to us about the social rules and ethics of travel, which meet today's requirements.

3. RESEARCH METHODOLOGY

Research institutes and centers around the world are studying the impact of tourism and tourism culture on socio-economic life, as well as the fact that the growing flow of tourists across countries is not only an economic phenomenon, but also a factor of social development. At present, the socio-philosophical study of socio-cultural and global relations in the field of tourism culture, scientific research on the positive and negative impact of tourism culture on the quality of tourism is becoming a requirement of the time. This increases the need for research in the field of socio-cultural analysis of tourism, the development of tourism culture.

We also have sufficient resources in various areas of tourism in our country and we need to take them into account in the development of tourism [13]:

Archaeological tourism is a type of tourism based on the study and research of the remains of historical cities and countries, and is the object of excursions for students of history and archeology. Archaeological sites can be boring for the rural population and those who are not interested in archeology. In this regard, it is advisable to build restaurants around the archeological sites and to organize catalogs of archeological sites. It should be noted that the shooting of historical films in archeological tourist sites makes a significant contribution to the development of archeological tourism.

Recreational tourism - (in the sense of rereacia - recovery) for recreational purposes, as tourism includes physical rehabilitation and health recovery. The use of public-private partnership in the organization of recreational tourism in our country is highly effective. Recreation services in the Balkan Peninsula and the Mediterranean region of Eastern Europe are effectively organized on the basis of public-private partnership. Examples include Kislovodsk, Zheleznovodsk, Pyatigorsk, Vishi, Vittel and Aix-le-Ven (France), Bad Nauheim, Wiesbaden and Baden-Baden (Germany), Karlava Vari (Czech Republic), Spa (Belgium), Bat in the Caucasus in Russia. and Buxton (UK), Bursa (Turkey) [14].

Scientific tourism. Scientific research is one of the types of tourism aimed at increasing the capacity of personnel for the purpose of education. The attention paid to the development of the higher education system in recent years shows that tourism is developing in harmony with education. This has further developed the tourism industry by sending students, masters, doctoral students, researchers engaged in research activities. The contribution of scientific tourism to the development of the country is aimed at increasing human resources. We consider it expedient to increase the number of conference halls in higher education institutions in order to intensify such activities.

4. ANALYSIS AND RESULTS

One of the most important historical foundations of Uzbek tourist culture is travel. It has so many peculiarities that it is impossible to achieve tourist etiquette without understanding it.

It should be noted that the phenomenon of travel is manifested in its holiness. The Russian word "sacral" is derived from the Latin word "sacrum", which in Uzbek means "sacred", "sacred thing", "sacred ceremony", "mystery", "sacred". It means, in a broad sense, "the worship of ideals of the highest value or the highest examples.

There are moral and rational aspects of holiness. "If we separate the rational and the moral from the sacred, the rest is superfluous," says the German scholar Rudolf Otto, "and forms the basis of divinity." Holiness can also be considered an integral part of any culture.

According to AV Medvedev, "a culture that expresses a social essence, not a natural being, seems sacred, and holiness is an intrinsic feature of culture, its eternal quality" [15].

We propose to distinguish the two forms of pilgrimage on the principle of the symbol of holiness, based on the diversity of the concept of "sacred" from the "religious" and "divine" concepts and the idea that holiness is directly related to the inner mental "center" of man and universal culture [16]:

1. Religious pilgrimage based on national values.
2. A secular pilgrimage based on universal values.

Religious pilgrimage, in turn, is divided into Islamic, Buddhist, Christianity, Judaism religious beliefs. If religious pilgrimage means worship of religious sacred objects and places, secular pilgrimage is expressed in the worship and appreciation of natural and vital objects (fire, water, earth, air are considered sacred in Zoroastrian teachings) as well as sacred places.

Secular pilgrimage is a type of travel that is closely related to human upbringing and education. Trips for young people under the motto "Travel around Uzbekistan", visiting the statue of "Mother of Sorrows" on the holiday "Memory and Honor", laying flowers, visiting the "Martyrs' Memorial Complex" in Tashkent, the victims of the repression in Tashkent, Amir Visiting the tombs of our grandfather Timur; In our opinion, the visit of young people to the "Old and Eternal Bukhara Cultural Center", which was built on more than a hundred hectares in Bukhara under the leadership of the President and officially opened on August 30, 2010, is one of the examples of secular pilgrimage in Uzbekistan [17].

"In the Catholic world, just as there are' major 'pilgrimages that command travel to the Holy Land and' small 'types of pilgrimages associated with visiting all Catholic shrines, we believe that in the Muslim world, too, the majesty of travel can be divided into three types:

The first is the type of "Great Pilgrimage" that invites you to perform the Hajj as the fifth pillar of Islam. The word 'hajj' means 'intention' in Arabic. According to the rules of Shari'ah, the pilgrimage is to reach the Ka'bah at the same time as performing the necessary actions.

The highest level of pilgrimage is Hajj, according to which every Muslim is obliged to visit Mecca and Medina during the month of Eid al-Adha for the rest of his life. There are 4 conditions for performing Hajj [18]:

- a) to be a Muslim;
- b) freedom (not to be a slave);
- c) coming of age;
- g) availability of material and physical means for pilgrimage.

The second type of pilgrimage is based on visiting the seven "Sharifs" of Islam, the prophets and prophets (Khoja Daniel, David and Ayub) in Uzbekistan, and the shrines of Hazrat Hizr. The word "Sharif" in Islam includes seven great and sacred things. 19].

These are:

1. The Holy Word (the Holy Qur'an);
2. Hadith Sharif (Hadiths);
3. Makkah Sharif (Medina and Mecca);
4. Baghdad Sharif (Iraq);
5. Shami Sharif (Syria, Damascus);
6. Mazar-i-Sharif (city of Afghanistan);
7. Bukhara Sharif.

Since Umrah is a pilgrimage without a pilgrimage, we recommend that it be included in the middle type of pilgrimage. Because although it is related to the Muslims 'journey to

Mecca and Medina, the Umrah journey can be performed at any time of the year except the month of Qurban. Uzbekistan has good opportunities for medium pilgrimage.

This type of visit can be organized in the following international tourist destinations:

1. "Tashkent is the shrine of the Ottoman Qur'an."
2. Pilgrimage to the "Homeland of Imam al-Bukhari, Sultan of Hadith."
3. Pilgrimage of the Prophets and Prophets of Samarkand.
4. Bukhara Sharif Shrine.
5. "Pilgrimage of Sufism in Uzbekistan".
6. Seven Pir Shrine.
7. "Little Hajj" shrine.

Thirdly, the form and scope of the "Small Pilgrimage" can be divided into three types:

1. A visit to the local area.
2. Visit within the territory.
3. International visit.

Here it is appropriate to determine the interrelationship of the terms 'journey', 'journey' and 'visit'. "Journey" is a broader term than the terms travel and pilgrimage. It is divided into types of travel on service work, travel travel and travel in the inner world of man. Service travel is not a type of travel and pilgrimage activity, it is simply a practice related to a person's professional activities. The travel tour is one of three parts of the journey.

Travel is a broader term than pilgrimage. The concept of pilgrimage is another type of travel. Internal visitation does not apply to travel, only external visitation is an integral part of it.

The following differences from the visit can be noted:

- If the trip includes all types of travel and sightseeing, the pilgrimage includes only the type of travel that is accompanied by religious activities.
- If the object of the trip is all the addresses, the object of the visit includes only monuments, tombs or places of value.
- The subject of the trip is all people, the subject of the pilgrimage is people of religious and secular faith.
- Travel includes activities such as entertainment, entertainment, recreation, and pilgrimage is a movement that is free from such entertainment.

Thus, what distinguishes pilgrimage from other types of travel is the existence of meaningful and formal aspects of its sacred origin. In this, holiness is at the heart of the pilgrimage. To understand the phenomenon of pilgrimage, it is necessary to determine whether the term "holy place" is interrelated with the term "holy place" which is the object that motivates one to travel. "Holy places" serve as a primary link in pilgrimage tourism. All the components of pilgrimage tourism gather around them. With the active involvement of world brands in this area, it is necessary to pay special attention to the development of pilgrimage tourism, ecological, educational, ethnographic, gastronomic tourism and other sectors of the industry. In order to accelerate the development of pilgrimage tourism in Uzbekistan, based on the inventory of existing "holy places" and qualitative assessment of the criteria, to turn them into pilgrimage sites where domestic pilgrims can go and perform rituals and circumcisions, and then positively marketing in these sacred places. It would be expedient to create a new structure of tourism business in Uzbekistan - "attractive shrines" or pilgrimage tourist areas (pilgrimage destinations), which will be able to create opportunities for further increase in the flow of visitors.

The philosopher M. Mayatsky describes the consequences of tourism in Europe as follows: it is also possible to observe one of these cases. The church, which is visited by an

unusual and unfamiliar crowd, will also remain a church for the locals. Managers of hotels and villas are forced to take into account the requirements of visitors. Previously, there were no houses of the "Mediterranean" or "Alpine" type, but they also began to appear because of the tourist's desire. It should be noted that these views of the scientist are noteworthy because they are the result of his work as both an observer-researcher and a tourist-client.

The formation of the tourist space as a modern reality allows us to think about the phenomenon of "tourist reflection", which means "the formation of sciences, procedures and criteria that allow global tourism to direct, evaluate and develop its tourism potential anywhere." The systematization of research in the field of tourism culture, the increase in the number of tourism forecasting and consulting companies at the regional, national and global levels is a typical manifestation of tourism activities. Settlement in a social space initiates new forms of behavior, processes of self-identification in one's own territory and in another socio-cultural space. International tourism travel allows a person to understand the boundaries of their personal territory and feel part of the global social space, while tourism reflects a person's attitude towards his or her social life environment.

The view of the researcher VL Kagansky gives an idea about the processes of aesthetics of the cultural space of our time: "Aesthetism is, strangely enough, indifference to the cultural landscape, because it denies its inner significance. However, with postmodernism and the polystyrene of creativity, aesthetics as an approach means the proliferation of aesthetically labeled situations and can turn entire landscapes into a valuable visualization subject in the context of logical idealization." It should be noted that the social practice of tourism culture is to visualize the cultural devastation of existing tourism through value, to re-value it.

Today, tourism culture and ethics are developed in accordance with Western standards. This means that the Uzbek people interact with important components of tourism culture on the basis of its dialectical features. This is primarily due to the fact that the formation of the information society has led to an increase in cultural identity, a situation that has been confirmed in the process of westernization, leading to economic and cultural expansion in America (and in the example of developing countries, America-Europe).

Speaking about the negative impact of the introduction of Western standards on national tourism culture, researcher V. Kutirev said, "It would be absolutely useless to wear the same thing everywhere, drink, sing, visit Disneyland and McDonalds, and travel if cities didn't have old neighborhoods and museums. "Man would inevitably be surrounded by intricately similar machines, designed buildings."

The phenomenon of McDonald's is a unique feature of globalization that affects not only the restaurant business, but also all areas of education, work, health, travel, leisure, politics, family and society in general. Macdonalysis shows that it is everywhere, that is, in social institutions and in different geographical regions of the planet. It should be noted that these views of the author are expressed in terms of the specifics of a developed European society, the lifestyle, culture and mentality of the population.

The process of globalization leads to cultural and spiritual transformation of the individual, loss of values, inconsistency of values, or the creation of artificial identity. Only if such aspects are taken into account, tourism, among other areas, can be developed in a way that is specific to society and its way of life.

5. CONCLUSION

We have considered the following proposals to increase the role of Uzbek tourism culture and its historical and cultural transformation in the development of the economy:

First, the Uzbek tourism culture is a holistic system that includes travel, travel, pilgrimage etiquette and skills formed on the basis of national, mental, climatic, religious, economic factors formed over the centuries.

Secondly, the Uzbek tourism culture is a process of enrichment, taking into account the modern features of tourism in the process of our nation's independence and becoming an active participant in the global world.

Third, the culture of tourism allows us to see, explore, and enjoy services aimed at meeting other human needs.

Fourth, the services provided based on the tourism culture serve to ensure their quantity and quality based on the needs of the population.

Fifth, the culture of tourism creates appropriate conditions for the free consumption of services based on the needs of the population. It shows people where they want to see, provides recreation, and organizes other entertainment activities.

Sixth, the practice of tourism culture requires and serves to a certain extent to ensure the rule of peace, tranquility and justice in the country where the population lives, while providing the population with adequate material and spiritual benefits.

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