

ERICH FROMM AND HIS CONCEPTION OF THE FREEMAN

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Abstract:

In the article is exposed E. Fromm's and F. Nietzsche understanding of the problem of human's alienation in society and are provided the ways to overcome it. Philosophers considered types of freedom and mechanisms o escape from freedom.

Keywords: man, the accomplishment of man, the individual, society, negative freedom, positive freedom, spontaneous activity, love.

Introduction

The problem of the essence of man is at the center of the philosophical doctrine of man. Man is a multidimensional being, note: B. Galimov, V. Kemerov, A. V. Lukyanov, G. Marcuse P. Sorokin, A. Peccei and others. A significant contribution to understanding the problem of the unity of humanity on the path of civilization and the meaning of "freedom" ", developments noted by: Plato, Aristotle, T. Hobbes, D. Locke, I. Kant, J. Fichte, J. J. Rousseau, G. Hegel, F. Nietzsche, K. Marx, F. Engels, E. Fromm and others. A person's life activity takes place in various spheres of his social and individual existence: political, economic, spiritual, moral, aesthetic, intimate, etc. The fundamental quality of the human personality is freedom.

In life, "freedom" as a category reveals various facets, manifests itself as freedom of speech, freedom of creativity, personal freedom, freedom of choice, freedom of religion, etc. In other words, the versatility and variability of social relations determine the variety of manifestations of freedom, its various types.

For an individual, the possession of freedom is the main condition for its functioning and development. It is thanks to personal freedom that a person acquires the ability not only to adapt to the surrounding reality, but also to transform it in accordance with his goals. However, there is no absolute personal freedom and cannot exist in any society. The conditions of a person's natural and social existence are associated with a certain framework of behavior and morality. "Morality both limits free will and defines and forms positive freedom as the ability to self-affirm truth, goodness, beauty and in spite of circumstances. In this way, positive freedom differs from freedom of arbitrariness as permissiveness" [4, p. 30]. Personality can only acquire Human existence, which is the existence of the individual as an integral being in all the diversity of forms, types and properties of its manifestation. The problem of human existence is no less important than the problem of human essence. It found its most complete expression in the philosophy of existence or existentialism. Human existence is interpreted here as human existence, correlated with transgression, the emergence of a person beyond the individual - real,



this-worldly world. The finitude of human existence is given and is revealed already in the fact that his existence is considered from the angle of finitude, mortality. Hence existence is always an individual existence. This is an existence in which, although they live together, they die alone. Therefore, in existentialism, the individual and society are viewed as opposing entities in constant and irreconcilable conflict. An individual is a personality, society is an impersonality, so the social essence of a person is considered here as a subject of historical activity and communication.

Man has Freedom and is therefore responsible for his actions. But the conditions in which his freedom is realized are subject to the laws of external and his own nature. Achieving real freedom in the process of historical development is achieved through awareness and practical mastery of both the external and internal world through the emancipation of man, liberation from all types of spiritual oppression. Thus, a person is not a thing among things merely included in the system of natural and social determinations; he is a being capable, according to I. Kant, of starting a causal series. Able to carry out what is called determination from freedom. As a subject, man is the creator of the world and himself, but not arbitrarily, but in certain, pre-given, objective circumstances and conditions developed by history and nature.

In the context of globalization, one of the important problems is human freedom. Indeed, in the context of globalization, the understanding of the level and quality of human life is changing in countries that are actively involved in the process of globalization, and in countries that have not found themselves in this process or have deliberately isolated themselves. Today there is an urgent question about understanding and ensuring human freedom as the self-realization of the individual. Freedom - according to E. Fromm, isolated him. This isolation determines the choice: to get rid of freedom with the help of a new dependence or to grow to the full realization of positive freedom based on the individuality and repetition of each. "Fear of freedom, the desire to "escape" from it become the main characteristics of the modern personality. Modern man finds himself in a position in which he lacks not only goals, but also social needs, the means to satisfy which already exist."

Freedom is one of the philosophical categories that characterize a person as multidimensional, which is determined by the individual's ability to think and act in accordance with his ideas and desires, and not as a result of internal and external coercion. Arbitrary restriction of individual freedom, strict regulation of his consciousness and behavior, reducing a person to the role of a simple "cog" in social and technological systems causes damage to both the individual and society. Ancient civilizations had traditional values, including higher ones. But gradually by the twentieth century, a high degree of abstraction of the values of life that determine its meaning was achieved:

It is known that a Man at the moment of birth is, in general, a "Tabula rasa", on which one can write anything. Gradually, he can declare himself in the future to be anyone, up to a "superman" according to F. Nietzsche [14]. F. Nietzsche opposed the dominance of reason over life. The central concept of his teaching is the concept of "life", understood both as a biological phenomenon and as a social, and as a subjective experience. The basis of any life is the "will to power", which for a person is the determining stimulus for his activity and the principle



(instinctive) to which the entire course of the world process is subordinated. "The will to power" is based on "free will" and is equivalent here to "freedom of choice," "decision," etc. Freedom, like morality in general, has one unique feature, which, however, is very characteristic of the cultural space. E. Fromm notes that a person simultaneously realizes in his life both the empirical - phenomenal, and the supersensible - noumenal. A person manifests a "striving for good"; "brotherhood and love", "faith and deep religiosity" [12]. The highest form of "free will" ("positive freedom") consists of moral autonomy, the self-legislation of reason. Nietzsche's philosophy is associated with the problem of freedom, defining it as the problem of human self-transcendence - overcoming oneself as a factual given, breaking into the sphere of the possible. "The extent to which science came to dominate indicates the extent to which the nineteenth century had freed itself from the power of ideals. The well-known "lack of needs" that characterizes our will, for the first time made it possible to develop scientific curiosity and rigor - this is primarily our type of virtue..." [6]. F. Nietzsche was also the first to contrast the negative characteristic of "freedom from" with the positive characteristic of "freedom for" [14]. He considered himself a student of A. Schopenhauer and shared his irrationalistic views on the world, which he understood as eternal formation, an eternal flow, where everything returns to "normal." A. Schopenhauer returns to Spinoza's interpretation of free will as an illusion of the human mind: the attribute of freedom is applied not to phenomenal action, but to noumenal being (will as a thing in itself) and practically comes down to fidelity to one's intelligible character. A. Schopenhauer also highly valued the will to power. Will is "absolutely free desire" [13]. Human freedom, which is inherent in the potential for will, lies in his ability to determine the direction of his consciousness. A person often does not strive to sacrifice his free will, but, on the contrary, renounces everything brought into consciousness by the method of doubt, directing his will to knowledge. Spirituality in this sense is about fulfillment.

What distinguishes him from Schopenhauer is that he does not consider time to be a form introduced by the subject, but considers it as a characteristic of the will itself. Accordingly, the beginning of individuation is rooted not in the forms of contemplation, as it was with Schopenhauer, but in the will to power itself. Like Schopenhauer, Nietzsche proceeded from the fact that the basis of the world is an unconscious will, which gives rise to all things. Based on this, the unconscious in Nietzsche's philosophy is placed at the basis of both cognitive processes and all human activity. To explain all manifestations of human life, he introduces the concept of "will to power," treating it as a naturally given, unconscious instinct of every human being. Consciousness is secondary and disappears altogether, giving way to automatism. The philosophy of A. Schopenhauer and F. Nietzsche had a great influence on the formation of psychoanalysis. F. Nietzsche, tried to propose a "revaluation of values" from the point of view of the "will to power" as the most important value [5, p.3]. If we use the deep thought of F. Nietzsche, the very formulation of the question of what the world and man really are like. A person's ideas about himself and the world are based on a fundamental temporal structure and goals of domination, use, and satisfaction of desires. Emphasizing the importance of the emotional, instinctive and unconscious in human life, F. Nietzsche noted that one should not



isolate a person from his objective connections, turning the irrational-vital formation of being into the basis of his existence, as a result of which life, understood or biologically, is put at the forefront. vital forces and impulses striving for liberation. In place of the textbook concept of “being” as the basis and essence of everything that exists, F. Nietzsche puts forward the term “life”, with its eternal movement and formation. “The will to power,” according to F. Nietzsche, is not only the basic, but also the only principle of everything that happens, the one thing that underlies everything that is diverse” [6]. The author writes: “Henrik Ibsen became clearly understandable to me. With all his healthy idealism and “will to truth,” he did not dare to throw off the shackles of that moral illusionism that says “freedom” and does not want to admit to himself what freedom is: the second stage in the metamorphosis of the “will to power” from the outside those who are deprived of it. At the first stage, they demand justice from those in whose hands the power is held. On the second they say “freedom”, i.e. e. they want to “get rid of” those in whose hands the power is. The third one says “equal rights”, i.e. That is, they want, while they themselves have not yet gained an advantage, to prevent others from growing in power” [6]. “The will to power” is, first of all, a criterion of the significance of any phenomenon of social life. It is in this role that it appears in Nietzsche’s concept of knowledge, history, morality, and interpretation of the destinies of humanity. Law, embodying the general, coordinated will of participants in social relations, promotes the development of private interests, is an exponent and determinant (scale) of individual freedom in society, and is aimed at eliminating arbitrariness (“freedom from”), which destroys freedom (“freedom for”).

The 20th century is characterized by the awareness of a new type of determinism - the determination of consciousness and behavior by objective conditions of existence, social and cultural environment, “social being” by K. Marx and “social unconscious” by E. Fromm.

E. Fromm is a philosophical researcher, a neo-Freudian who raised questions about the meaning of human existence and its moral and ethical standards. Having criticized a number of provisions of classical psychoanalysis in the interpretation of mental processes, but leaving its most important concepts (irrational motives of human activity, initially inherent in each individual, etc.), representatives of neo-Freudianism studied interpersonal relationships. In an effort to answer questions about human existence, how a person should live and what a person should do. The starting point of neo-Freudianism was the so-called principle of the priority of the social (E. Fromm). The sources of determinism (conditionality) are not the biological nature of man, but the nature of personality, which is formed through a system of interpersonal relationships.

Rejecting the biologizing concept of man with its doctrine of libido and sublimation, neo-Freudianism adheres to the principle that “the actually human begins where its nature ends.” The human psyche is considered only as a mechanism for adapting the individual to the social environment, and any violation of social identity is perceived as a pathology. There is nothing in the psyche except relationships to other people and objects. Neo-Freudianism sociologizes the psyche and psychologizes the social.

This allowed E. Fromm to notice radical changes in society, which are possible, but only with the help of the psychological formation of a personality focused on being, and not on having.



After all, freedom is felt by the individual primarily as a personal feeling, as a subjective phenomenon consisting in the ability to independently make a choice. At the next stages, freedom of choice turns into freedom of decision, and then into freedom of action, freedom of creativity and self-expression. The basic concept of E. Fromm, a representative of the American line of the Frankfurt School, philosopher, psychoanalyst, is set out in the works "Escape from Freedom", "Healthy Society", "Modern Man and His Future", "To Have or to Be", etc.

In his research, E. Fromm, like F. Nietzsche, diagnoses the nature and social essence of man, the state of modern industrial society, and forms the ideal of a "healthy" society and normal human life. However, in contrast to the classical teachings of psychoanalysis, E. Fromm seeks to consider philosophical and ethical issues without making a demarcation between the "natural" and "spiritual" spheres of human existence. Turning to the tradition of humanistic ethicists of the past, in particular to the work of Spinoza and Aristotle, as well as to the creative heritage of K. Marx, E. Fromm emphasizes the need to consider a person in his integrity, believing that the sources of ethical regulation are the internal nature of the individual himself. Freedom is a person's ability to act in accordance with his desires, interests and goals based on knowledge of objective reality. Freedom - in the most general sense, the ability to choose options for events. A lack of choice is tantamount to a lack of freedom. After all, freedom is one of the manifestations of chance, controlled by free will (premeditation of the will, conscious freedom) or stochastic law (unpredictability of event leakage, unconscious freedom). All processes, both physical and spiritual, in the interpretation of F. Nietzsche, are part of the world process, and one of the manifestations of freedom - the will to power. "A complete change in meaning: there is so little will that the word itself becomes free and can be used to provide something else. Further theories: the doctrine of objectivity, of "dispassionate" contemplation as the only path to truth, also to beauty (belief in "genius" in order to have the right to obey); mechanicalness, the depersonalizing inertia of the mechanical process; imaginary "naturalism" is the exclusion of the gaining, the promising" [6]. Man's mastery of the natural world is carried out both in the rational form of knowledge, scientific hypotheses, and in other forms of comprehension of nature and man, which represent a specific type in comparison with rational knowledge. This is philosophy, religion, literature, art and other types of human spirituality. It should be borne in mind that the subjective ideal does not arise from itself, but is directly related to the comprehension of the objective ideal inherent in nature... F. Nietzsche proclaims a new slogan: "Life is the will to power" [7]. Like all philosophers of life, F. Nietzsche is an irrationalist, due to the fact that reason is alien to life, it deforms and kills it, distorts the testimony of the senses, which "never lie." Only in instinct is the principle of everything that exists directly expressed - the will to power. He believed that the physical principle in man is much higher than the spiritual, for the latter, in his opinion, is only a superstructure over the true foundation - the life of the body, as the direct embodiment of natural will. Thus, in the historical context of European culture, the dominant aspect is the aspect of freedom, articulated in the postclassical philosophical tradition as free will.

The world, ruled by a blind, senseless, instinctive will to power, develops without direction, without purpose, without laws, representing chaos, a blind play of forces. It cannot be known



and explained with the help of reason, therefore scientific truth about the world is impossible. Man creates theories that are for him a biologically useful form of delusion, helping him to endure life in a meaningless world by asserting his will to power. Being a supporter of social inequality, Nietzsche believed that the power of the strong over the weak must be realized at any cost using any, even immoral, means. Speaking against Christian values that preach compassion and love for others, Nietzsche proposed replacing them with the undivided power of the strong, the morality of masters, the moral ideal of which is the image of the “superman.” The main value of Nietzsche’s ideal is “the will to power at any cost.”

Free will is a development of the concept of Freedom in the context of the philosophy of power, which defines the latter precisely as the possibility of external goal-setting of the activity of another subject. F. Nietzsche considers the entire history of morality to be the history of errors regarding the Freedom of the Will - a fiction, “the error of everything organic.” The self-realization of the will to power presupposes its purification from the moral ideas of freedom and responsibility. If the inner world of an individual and his freedom are mediated by sociocultural factors and subject-transforming activities, the provisions on the mediation (determinism) of human behavior are directly related to the recognition of his free will.

Thus, types of freedom can be divided into three categories: - human freedom of will - conscious freedom of choice in life, private life decisions, choice of life priorities, organization of one’s life, etc. Public freedom of a citizen - human rights in society and the state, regulated laws.; Spiritual freedom of the individual - the Christian understanding of the freedom of the spirit from the slavery of sin, anger, impatience, condemnation, greed, envy, excessive desires of the flesh, etc.

Analyzing the psyche and strength of the human spirit, E. Fromm saw his task in implementing the reformation of S. Freud’s psychoanalysis and its subsequent synthesis with the philosophy of Marxism. The resulting “synthesis” ensured the creation, within the framework of neo-Freudianism, of a unique concept of an alienated person living in constant fear. Fear is the breeding ground for “universal neurosis.” This is the price a person pays for freedom from natural connections with nature and other people. In conditions of personification of social relations, depersonification of personality occurs. An alienated person loses contact with the world. The hostility of the world breeds fear. Noting that the response to fear is the formation of defense mechanisms: the transformation of neurotic fear into rational fear of external danger; suppression of fear with tranquilizers, alcohol, drugs; seeking love and approval at any cost; the pursuit of power, prestige and possessions; submission or flight from society. These irrational forms of defensive reaction do not solve the problem of “universal neurosis”, but only aggravate the state of the alienated person. Loneliness sets in as a kind of empty and dead existence. At the present stage of development of society, focusing on the success of actions becomes a priority, more and more powerful and advanced means are being created to achieve goals. Man cannot cope with the world, which is the creation of his hands, and falls under the power of the irrational manifestations of existence. Learning the laws of the world, expanding its boundaries for oneself, a person loses the integrity of perception “... modern man is ready to



take any risk in order to achieve any goal, but he is extremely afraid of the risk and responsibility of setting this goal for himself.”

“Escape from Freedom” (1941) is Fromm’s work devoted to the analysis of “humanistic psychoanalysis”. The author believes that only psychoanalysis will help an individual gain the opportunity to understand the essence of the irresistible desire to escape from negative freedom and to understand his desire for positive freedom, to change the dominant of his behavior “to have” to “to be”. Man does not need a social revolution, but a revolution of consciousness, during which he will overcome alienation and gain humanity. E Fromm argues that in addition to physiologically determined needs (“self-preservation needs”), a person has a number of moral needs: establishing a connection with the outside world and getting rid of loneliness; cooperation with other people for the purpose of survival and the presence of self-awareness - awareness of oneself as an individual being, separated from nature and other people.

The philosopher remained faithful to the anthropological theme throughout his life. Revealing the key points of this topic - “the nature and essence of man, the nature of human subjectivity, the formation of man.”

The ability to formulate goals and use means to realize them reflects the degree of human freedom. The more positive goals and constructive means, the richer a person’s activities, the more diverse his interactions with other people, the more conscious the desire for personal independence and true solidarity. The author was concerned not so much with the tragedy of human existence as with the freedom of human creativity, his ability to design and self-design. After all, the degree of freedom corresponds to the level of development of activity, and the premature release of people gives rise to a feeling of abandonment and loneliness. At the same time, E. Fromm puts forward the idea of creating small communities in which people should have their own culture, lifestyle, and behavior. The essence and place of man in the world in these conditions are connected with the manifestation of the world, that is, the manifestation in man and his activity of the original unity of the material and ideal principles of nature. In a cognitive attitude that expresses a worldview, a person acts as a result of the manifestation of the world, and not as a subject of the primary, original relationship “man - nature,” which provides a worldview approach from an objective position.

An information man is not a “cyborg” or a “cybernetic man” by E. Fromm, the concept of which is associated “with the development of a machine style of thinking and communication and the practical destruction of everything human in man. Its formation is an objective process based on the objective nature of the increase in rationality as the development of a person’s generic quality” [10, p.25]. In primordial freedom is the source of both man’s sinfulness and his creativity: man, in a conscious and creative effort, is prevented from evil and determined in relation to good. This leaves a person with a choice: either to get rid of freedom with the help of a new dependence, a new subordination, or to grow to the full realization of positive freedom, based on the uniqueness and individuality of everyone. The main ideas in the philosophical system of E. Fromm are that a person outgrows his initial unity with nature and with other people, a person becomes an “individual”. This destroys his nature and individuality. Freedom defines human existence as such, and the concept of freedom progresses along with the degree



to which a person recognizes himself as an independent and separate being. E. Fromm calls the connection with nature “primary bonds,” contrasting them with those new connections that appear after liberation from primary bonds. Both living things in general and man and his consciousness have an information basis. The development of a person, his brain and consciousness, is associated with the accumulation and change of genetic information.

The philosopher analyzes two aspects of the process of growing individualization: the development and integration of the physical, emotional and intellectual spheres - the development of personality, determined mainly by social conditions. Growing loneliness accompanying liberation from the primary bonds that previously provided fundamental unity with the outside world and a feeling of complete security. Thus, modern social science, ideologically, should proceed from the priority of the individual, not society. The approach based on the idea of a developing person represents a fundamentally new strategy for social development, based on the dominance of reason, not force, and cannot be determined by one or another form of appropriation.

The gap between the process of individualization, which occurs automatically, and the process of personality development, which is restrained by a number of psychosocial reasons, leads, according to Fromm, to a strong feeling of isolation, which sets into motion mental mechanisms, which the author calls escape mechanisms. Thus, human existence and freedom are inseparable from the very beginning, understanding freedom as negative freedom from the instinctive predetermination of actions. According to E. Fromm, it was the biological imperfection of man that led to the emergence of civilization. Human activity in its most general meaning represents self-knowledge of nature, which highlights the cognitive side in its structure as the determining one. The information age and the information nature of man are expressed by the concept of “information man”, or “cognitive man”. “The latter more accurately characterizes a person from the point of view of the nature of his activity, and the former from the point of view of his nature.”

One of the mechanisms of escape from freedom is the renunciation of one’s personality and its connection with some external force in order to obtain the strength that the individual lacks. “They perceive life as a huge uncontrollable machine that they cannot cope with. In more severe cases, there is a passion for self-criticism, self-torture (physical or moral), a desire to get sick and other desires to harm oneself.”

A state of positive freedom in which an individual exists as an independent person, but not isolated, but connected with the world, perhaps, according to E. Fromm, through the realization of his personality. Self-realization is achieved through the active manifestation of all emotional capabilities. Spontaneous activity is the free activity of the individual. The prerequisite for spontaneity is to bridge the gap between mind and nature. According to E. Fromm, “an example of spontaneous activity is artists and children” [10, p. 90]. The secret is that the problem of freedom is solved by spontaneous activity, in love and work. The unity of human physicality and spirituality reflects the unity of the material and ideal principles of nature. Love is a voluntary union based on the preservation of one’s own personality. Labor is creativity with the goal of getting rid of loneliness. The main contradiction inherent in freedom - the birth of



individuality and the pain of loneliness - is resolved by the spontaneity of a person's entire life. With any spontaneous activity, the individual merges with the world, but his personality becomes stronger because it is active [10]. Instead of developing human spirituality, which has limitless possibilities, the society of material values is trying to model only human cognitive ability, replace human intelligence with artificial intelligence, and cut off its spirituality as something secondary, or even completely unnecessary. This is the main reason for the crisis that has threatened the very existence of humanity. Such existentials as Passion, Fear, Faith, Love, Hate, Eros, Longing, etc. are left unattended, hence spirituality and man as a whole. The way to solve problems, according to E. Fromm, is to preserve the achievements of modern democracy and its progress towards the development of freedom, initiative and spontaneity of the individual; and not only for personal purposes, but above all in his work.

The problem of freedom in the history of philosophy in the concepts of F. Nietzsche and E. Fromm is complicated by the fact that they, like many thinkers, tried to derive human duty from the essence of freedom, sought either not to use the concept of freedom at all, or to use it by limiting it in a certain way. But duty can never flow from freedom itself, but only from ethical considerations. Being unlimited in its essence, freedom must imply religion, ethics, work, love in order to make people responsible for everything they do and allow others to do. Thus, the problem of aligning the goals put forward by people becomes particularly relevant. The discrepancy between goals and means, goals and results requires a qualitative change in goal-setting processes. This will become possible when a person overcomes the alienated forms of his own existence and gains integrity in his perception of the world. It is necessary to ensure integrity not by eliminating diversity and reducing multiplicity to a single pattern, but through the pursuit of a higher goal, the absolute. Indeed, freedom occupies a special place among human essential forces. In the concept of E. Fromm, Freedom is a space for the realization of personality, and man is a being, primarily an existential one, whose self-realization is associated with love. Without it, a person cannot realize his goals and his abilities. The need for freedom is inherent in a person, it is immanent in any type of his activity, connected with the very essence of the nature of a person as a being who freely chooses between various alternatives. In a world where there are many goals and options for action, it is the desire for the absolute that will help return from the ideals of choice to the ideal of image. The search for absolute highest values, on the basis of which a person could build his existence and realize himself, is a condition for exiting a situation in which a person loses his essential characteristics. The semantic integrity of the individual will become possible when the processes of goal setting are based on the unity of truth, goodness and beauty, combining truthful knowledge and the highest moral values. The affirmation of a person as a subject of free goal-setting is possible provided that he enters a transcendent being, which is reflected in the absoluteness of personal existence.

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