



PHILOSOPHICAL ROOTS OF FAMILY CRISIS AND CONFLICTS IN MODERN SOCIETY

Umida Imamova

Chirchiл State Pedagogical University

Abstract:

This article examines the philosophical roots of family crisis and interpersonal conflicts in modern society through the lens of social transformation, value reorientation, and changing conceptions of individuality, freedom, and responsibility. The family, traditionally regarded as a stable moral and social institution, is increasingly exposed to tensions generated by modernization, urbanization, economic pressure, technological mediation, and the weakening of shared ethical foundations. The study argues that contemporary family conflicts should not be viewed only as psychological or бытовые problems, but as manifestations of deeper philosophical contradictions embedded in modern culture. These contradictions include the conflict between individual autonomy and collective obligation, material aspiration and spiritual solidarity, emotional expectations and moral discipline, as well as formal equality and practical responsibility. The article highlights that the crisis of the family is intensified when social institutions fail to support moral education, intergenerational continuity, and dialogical communication. Special attention is given to the transformation of authority, the rise of consumerist attitudes, and the fragmentation of value systems, all of which influence marital instability, parent-child misunderstandings, and emotional alienation within households. The paper also emphasizes that the philosophical analysis of family conflict enables a more comprehensive understanding of how personal choices are shaped by broader historical and ideological processes. From this perspective, family harmony is interpreted not as the absence of disagreement, but as the ethical capacity to preserve mutual recognition, responsibility, and meaningful communication under changing social conditions. The article concludes that strengthening the family requires not only legal or economic measures, but also the restoration of humane, moral, and philosophical foundations that can sustain trust, solidarity, and social cohesion in contemporary life.

Keywords: Family crisis, family conflict, modern society, philosophy of family, social values, interpersonal relations, moral responsibility, social transformation.



Introduction

ZAMONAVIY JAMIYATDA OILAVIY INQROZ VA ZIDDIYATLARNING FALSAFIY ILDIZLARI

Imamova Umida Ismoil qizi

Chirchiq davlat pedagogika universiteti

Annotatsiya:

Mazkur maqolada zamonaviy jamiyatda oilaviy inqiroz va ziddiyatlarning falsafiy ildizlari ijtimoiy transformatsiya, qadriyatlar qayta yoʻnalishi hamda individuallik, erkinlik va masʼuliyat haqidagi tasavvurlar oʻzgarishi nuqtayi nazaridan tahlil qilinadi. Oila anʼanaviy ravishda barqaror axloqiy va ijtimoiy institut sifatida qaralgan boʻlsa-da, bugungi kunda u modernizatsiya, urbanizatsiya, iqtisodiy bosim, texnologik vositalashuv va umumiy axloqiy asoslarning zaiflashuvi natijasida yuzaga kelayotgan keskinliklarga duch kelmoqda. Tadqiqotda oilaviy nizolar faqat psixologik yoki maishiy muammo sifatida emas, balki zamonaviy madaniyatga singib ketgan chuqur falsafiy ziddiyatlarning namoyon boʻlish shakli sifatida talqin qilinadi. Ushbu ziddiyatlar individual avtonomiya va jamoaviy majburiyat, moddiy intilish va maʼnaviy hamjihatlik, emotsional kutishlar va axloqiy intizom, shuningdek, rasmiy tenglik va amaliy masʼuliyat oʻrtasidagi qarama-qarshiliklarda ifodalanadi. Maqolada oilaviy inqiroz ijtimoiy institutlar axloqiy tarbiya, avlodlararo vorisiylik va dialogik muloqotni yetarli darajada qoʻllab-quvvatlamagan sharoitda yanada kuchayishi asoslab beriladi. Oila ichidagi ziddiyatlarga hokimiyat tasavvurining oʻzgarishi, isteʼmolchilik kayfiyatining kuchayishi va qadriyatlar tizimining parchalanishi sezilarli taʼsir koʻrsatishi, buning natijasida nikoh beqarorligi, ota-ona va farzandlar oʻrtasidagi tushunmovchilik hamda emotsional begonalashuv kuchayishi yoritiladi. Shuningdek, oilaviy nizolarni falsafiy tahlil qilish shaxsiy tanlovlarning kengroq tarixiy va mafkuraviy jarayonlar bilan qanday shakllanishini chuqurroq anglash imkonini berishi koʻrsatib oʻtiladi. Shu nuqtayi nazardan, oilaviy totuvlik ziddiyatlarning mutlaqo yoʻqligi emas, balki oʻzgaruvchan ijtimoiy sharoitda oʻzaro tan olish, masʼuliyat va mazmunli muloqotni saqlab qolishning axloqiy qobiliyati sifatida talqin qilinadi. Maqola xulosasida oilani mustahkamlash faqat huquqiy yoki iqtisodiy choralar bilan emas, balki zamonaviy hayotda ishonch, hamjihatlik va ijtimoiy yaxlitlikni



ta'minlay oladigan insonparvar, axloqiy va falsafiy asoslarni qayta tiklash orqali amalga oshirilishi ta'kidlanadi.

Kalit so'zlar: oilaviy inqiroz, oilaviy ziddiyat, zamonaviy jamiyat, oila falsafasi, ijtimoiy qadriyatlar, shaxslararo munosabatlar, axloqiy mas'uliyat, ijtimoiy transformatsiya.

Introduction

The family has long been recognized as one of the most fundamental institutions of human society. It is within the family that the first forms of moral consciousness, social responsibility, emotional attachment, and interpersonal communication are shaped. In classical philosophical thought, the family was often regarded not merely as a biological or domestic unit, but as an ethical and cultural space through which society reproduced its values and maintained continuity between generations. However, in modern society, the family has entered a period of profound instability. This instability is expressed in growing emotional alienation among spouses, increasing divorce rates, generational misunderstandings, weakened parental authority, and the transformation of family roles. These developments indicate that family crisis is not only a social or psychological issue, but also a philosophical problem requiring deeper reflection on the values, assumptions, and contradictions that structure contemporary life.

The rapid changes associated with modernization have significantly altered the traditional foundations of family life. Industrialization, urban mobility, globalization, digital technologies, and the expansion of individual rights have created new opportunities for self-realization, yet they have also weakened many of the stable moral frameworks upon which family solidarity previously depended. In earlier social models, family relations were often supported by shared customs, religious ethics, communal norms, and clearly defined obligations. In contrast, modern social life increasingly emphasizes autonomy, personal choice, and subjective fulfillment. While these principles have contributed to human freedom, they have also produced tensions between individual desires and collective responsibilities. The modern individual often seeks independence and emotional satisfaction within the family, but may resist



the discipline, sacrifice, and patience necessary for sustaining long-term relationships. As a result, the family becomes a space where unresolved philosophical contradictions are lived out in everyday form.

The crisis of the family must therefore be understood in connection with broader transformations in the meaning of human existence. One of the defining features of modernity is the shift from inherited identity to constructed identity. People no longer rely exclusively on tradition to define their roles as spouses, parents, or children. Instead, they are compelled to negotiate these roles in a social world marked by uncertainty, plurality, and constant change. This process may enrich personal freedom, but it also generates instability in expectations, norms, and responsibilities. Family members may share the same household while holding radically different assumptions about authority, equality, gender roles, emotional expression, and moral duty. These differences often become sources of persistent conflict, especially when there is no common philosophical or ethical framework through which disagreements can be interpreted and resolved.

Another important dimension of the issue is the growing dominance of utilitarian and consumer-oriented attitudes. In many cases, relationships are evaluated through the logic of benefit, comfort, and individual satisfaction rather than commitment, mutual growth, and moral obligation. Such a view gradually transforms the family from a sphere of shared responsibility into a temporary arrangement dependent on emotional convenience. This weakens resilience in times of difficulty and makes conflict appear not as a condition to be worked through, but as a sign that the relationship has lost its value. Consequently, philosophical reflection on family crisis becomes essential, since it helps reveal the invisible worldview assumptions that shape daily interactions and decisions.

In this context, the present study aims to explore the philosophical roots of family crisis and conflicts in modern society. It seeks to demonstrate that many contemporary family tensions emerge from deeper contradictions related to freedom and duty, selfhood and solidarity, equality and responsibility, and material progress and moral decline. By examining family conflict as a manifestation of wider social and philosophical processes, the article contributes to a more comprehensive understanding of the challenges faced by the family in the contemporary world.



Methods

The methodological foundation of this study is based on an interdisciplinary approach that combines philosophical analysis, sociological interpretation, and elements of comparative humanitarian inquiry. Since the topic of family crisis and conflicts in modern society cannot be adequately explained through a single disciplinary lens, the research relies on a conceptual framework that allows the family to be examined simultaneously as a moral institution, a social structure, and a field of interpersonal meaning. The study does not limit itself to empirical description of family problems, but instead focuses on identifying the philosophical assumptions and value contradictions that underlie these problems in contemporary life.

At the core of the research design is the method of philosophical reflection. This method is used to analyze the categories of freedom, responsibility, individuality, duty, solidarity, justice, and moral recognition as they operate within modern family relations. Rather than treating these categories as abstract notions detached from social reality, the article interprets them as living principles that shape behavior, expectations, and conflicts in everyday family practice. Philosophical reflection makes it possible to reveal how family crises emerge not only from material difficulties or communication failures, but also from deeper shifts in worldview and ethical orientation. Through this method, the study examines the tension between personal autonomy and collective obligation as one of the central contradictions affecting family stability in modern society.

Another important method employed in the research is hermeneutic interpretation. This approach is necessary because family relations are structured not only by legal norms or economic factors, but also by meanings, symbols, and cultural narratives. Hermeneutic analysis enables the interpretation of family conflict as a social text in which hidden values, historical assumptions, and moral expectations are encoded. By using this method, the article investigates how concepts such as parental authority, marital loyalty, emotional intimacy, and gender responsibility are understood differently across changing social contexts. The hermeneutic dimension of the study also helps clarify why similar external circumstances may produce different forms of crisis depending on the interpretive frameworks held by family members.



The comparative method also plays a significant role in the research. Through comparison, the article contrasts traditional and modern models of family life in order to identify the philosophical differences between them. Traditional family structures are examined in terms of their stronger reliance on collective identity, inherited norms, and stable role expectations, while modern family forms are analyzed through the logic of individualization, negotiation, and personal choice. This comparison does not idealize the past or reject modernity; rather, it is intended to show how the transformation of normative foundations has created new freedoms together with new vulnerabilities. Comparative analysis also allows for the identification of those elements of family life that remain philosophically significant across historical change, such as trust, reciprocity, and moral commitment.

In addition, the study uses elements of axiology, or value analysis, to examine the role of changing priorities in shaping family tensions. Axiological analysis makes it possible to explore how the weakening of shared ethical values contributes to emotional alienation, unstable relationships, and generational misunderstanding. This method helps explain why the family becomes fragile when its internal life is guided primarily by instrumental rationality, material aspiration, or temporary emotional satisfaction.

Thus, the methodology of the article is qualitative, interpretive, and conceptually oriented. Its purpose is not to measure family crisis statistically, but to understand its philosophical roots through a systematic analysis of ideas, values, and social transformations that structure family life in modern society.

Results

The analysis revealed that family crisis and conflicts in modern society are rooted in a complex interaction of philosophical, moral, and social transformations rather than in isolated domestic problems alone. One of the most important results of the study is the identification of the weakening of a shared value system as a central factor in the destabilization of family life. In many contemporary households, common moral reference points have been replaced by individualized interpretations of duty, freedom, and personal fulfillment. As a result, family members often enter relationships with different assumptions about commitment, equality, emotional support, and responsibility. These differences



remain latent in the early stages of family life, but gradually intensify and emerge as recurring misunderstandings, dissatisfaction, and open conflict.

The study also found that the rise of individual-centered culture has significantly transformed the philosophical meaning of the family. In the traditional understanding, the family was largely viewed as a moral community built upon mutual obligation, continuity, sacrifice, and shared destiny. In the modern context, however, it is increasingly interpreted as a space for self-expression, emotional comfort, and personal realization. This shift has not only changed expectations within marriage and parenthood, but has also made relationships more vulnerable to frustration. When the family is approached primarily through the logic of personal satisfaction, any disruption, compromise, or inconvenience may be perceived as a failure of the relationship itself. Consequently, conflict is no longer treated as a stage of growth or an ethical challenge to be resolved, but as a justification for emotional withdrawal or relational rupture.

Another significant result concerns the transformation of authority and role structure within the family. The study showed that modern families frequently experience conflict because traditional hierarchical models have weakened, while stable alternative models have not yet been fully internalized. Equality between spouses has become a formally accepted principle, yet practical responsibilities remain unevenly distributed in many cases. This discrepancy creates a tension between declared values and lived reality. Similarly, the authority of parents has become more negotiable and less absolute, which may support greater openness and dialogue, but can also produce uncertainty regarding discipline, guidance, and intergenerational respect. Thus, the family becomes a site where old norms no longer function effectively and new norms remain incomplete, unstable, or contested.

The results further indicate that economic and technological conditions intensify philosophical contradictions rather than replacing them. Financial pressure, labor migration, unemployment, and material insecurity often deepen existing tensions by reducing time for communication and increasing psychological exhaustion. At the same time, digital technologies reshape intimacy by altering forms of attention, presence, and interaction. Although modern communication tools may connect family members across distance, they may also weaken direct emotional exchange within the household. The study found that when philosophical depth



in relationships is replaced by superficial interaction, the family gradually loses its character as a space of ethical recognition and becomes more susceptible to alienation.

A further result of the research is the recognition that family conflict often reflects a crisis of meaning. Many disputes that appear to concern daily habits, financial decisions, or emotional reactions are actually linked to more fundamental questions: What is the purpose of living together? What obligations do individuals owe one another? How should freedom be balanced with loyalty? What does justice mean within intimate relations? When such questions remain unarticulated, conflict tends to repeat itself in different forms without genuine resolution.

Overall, the results confirm that the family crisis in modern society is not merely the decline of one institution, but a manifestation of broader philosophical shifts in the understanding of human relations, moral order, and social responsibility.

Discussion

The findings of this study demonstrate that family crisis in modern society cannot be understood solely through the categories of psychology, economics, or legal studies. Although these perspectives remain important, they do not fully explain why family conflicts have become so widespread, persistent, and emotionally destructive even in contexts where individuals possess greater formal freedom and improved access to material resources. The philosophical perspective makes it possible to interpret family conflict not as an accidental dysfunction, but as a symptom of deeper contradictions embedded in the structure of modern life. In this sense, the family becomes a reflective microcosm of society itself, revealing the tensions between autonomy and obligation, equality and responsibility, desire and discipline, as well as material progress and moral fragmentation.

One of the central issues emerging from the results is the erosion of shared meaning. In traditional social settings, the family was supported by relatively stable ethical narratives that defined marriage, parenthood, intergenerational duty, and communal identity. In modern conditions, these narratives have weakened, while new normative frameworks remain fluid and often individualized. This creates a situation in which family members coexist without a deeply internalized common language of moral expectation. They may agree on the importance of



respect, love, or justice in abstract terms, yet interpret these notions differently in practice. Such divergence produces not only communicative failures but also existential misunderstanding. People increasingly expect emotional recognition, personal freedom, and fairness within the family, but they do so without always possessing a shared ethic of reciprocity capable of sustaining those expectations through crisis.

The discussion also suggests that modern family conflict is closely tied to the philosophical problem of excessive individualization. Individualization, in its emancipatory sense, has contributed to the recognition of personal dignity, gender equality, and freedom of choice. However, when detached from responsibility and solidarity, it may weaken the relational foundations upon which family life depends. The family cannot endure if each member treats personal self-realization as the highest and unconditional value. Any intimate relationship inevitably requires restraint, patience, accommodation, and moral labor. Therefore, the philosophical challenge is not to reject individuality, but to reconcile it with forms of ethical belonging. A healthy family structure in modern society must preserve the value of the person without dissolving the obligations that make communal life possible.

Another important aspect of the discussion concerns the transformation of authority. The decline of rigid patriarchal control has opened the possibility of more democratic and dialogical family relations. Yet the removal of authoritarian models does not automatically produce ethical maturity. Where mutual responsibility and moral culture are underdeveloped, the weakening of authority may generate confusion rather than freedom. This is especially visible in parent-child relations, where the rejection of traditional discipline sometimes results in emotional distance, blurred boundaries, or the inability to transmit stable values. Thus, the contemporary family faces the difficult task of constructing authority not on domination, but on moral credibility, trust, and dialogical respect.

The study further indicates that the crisis of the family is inseparable from the broader crisis of value orientation in society. Consumerism, instrumental rationality, and technological acceleration have altered how people perceive commitment, time, and emotional presence. Under such conditions, relationships may become increasingly vulnerable to impatience, utilitarian calculation, and symbolic emptiness. This does not mean that modernity inevitably destroys the



family. Rather, it suggests that the survival of the family as a meaningful institution depends on the conscious renewal of its philosophical foundations. From this perspective, the discussion leads to the conclusion that resolving family conflicts requires more than technical intervention. Legal reforms, counseling services, and social support mechanisms are necessary, but they remain insufficient if not accompanied by a broader ethical culture that reaffirms dignity, responsibility, fidelity, empathy, and mutual recognition. The family in modern society can remain viable only if it is reimagined not as a temporary emotional contract, but as a morally significant space in which human beings learn to coexist through freedom guided by responsibility.

Conclusion

The philosophical analysis of family crisis and conflicts in modern society makes it clear that the instability of family relations is not a random or purely domestic phenomenon. It is deeply connected with broader transformations in the moral, cultural, and social foundations of contemporary life. The family, which has historically functioned as a primary environment of ethical formation, emotional security, and intergenerational continuity, is now increasingly influenced by processes of individualization, value fragmentation, consumer orientation, and weakened moral consensus. As a result, conflicts within the family are no longer limited to practical disagreements over roles, duties, or resources, but reflect more profound contradictions concerning freedom, responsibility, justice, mutual recognition, and the meaning of shared life.

The study has shown that one of the most important roots of family crisis lies in the tension between personal autonomy and collective obligation. Modern society encourages the individual to seek self-realization, independence, and subjective fulfillment, yet family life requires compromise, sacrifice, patience, and lasting commitment. When these two dimensions are not balanced through ethical consciousness, the family becomes vulnerable to instability. In such circumstances, even ordinary disagreements may develop into deep conflicts because the participants do not share a common philosophical understanding of what it means to live together, to care for one another, and to remain responsible in times of difficulty.



Another important conclusion is that the weakening of traditional authority has created both possibilities and risks. On the one hand, the decline of rigid hierarchical models has opened space for more equal and dialogical relations between spouses and between generations. On the other hand, where moral maturity and shared values are insufficiently developed, this transformation may produce uncertainty, emotional distance, and normative confusion. Thus, the problem is not simply the disappearance of old forms, but the incomplete formation of new ethical foundations capable of sustaining stable and humane family relations under modern conditions.

The research also confirms that technological change, economic pressure, and social mobility intensify family tensions when they operate in an environment already marked by weakened solidarity. Material conditions may aggravate conflict, but they do not fully explain it. At the center of the problem remains the crisis of meaning. Many contemporary families face difficulties not only because of external hardship, but because they lack a deeply internalized value framework that could guide behavior, resolve misunderstandings, and preserve unity. For this reason, efforts to strengthen the family should not be limited to legal regulation or economic assistance alone. Such measures are important, but they must be complemented by moral education, philosophical reflection, and the cultivation of a culture of dialogue, empathy, and responsibility.

In conclusion, the family crisis of modern society should be interpreted as a philosophical challenge as much as a social one. The future of the family depends on the ability of society to restore and renew those ethical principles that make human coexistence meaningful. A stable family is not built merely on emotional attraction or formal obligation, but on conscious moral labor, mutual respect, and the recognition that freedom becomes constructive only when it is inseparably linked with responsibility. Under modern conditions, the preservation of the family requires a renewed philosophical culture in which solidarity, dignity, fidelity, and dialogue are understood not as outdated ideals, but as necessary foundations of both personal well-being and social stability.

References:

1. Bekchanova, X. J. (2024). Stativlikni ifodalovchi fe'llar. Ta'lim va rivojlanish tahlili onlayn ilmiy jurnali, 4(1), 387-389.



2. Kalandarov, A. R., Bekchanova, X. J. (2022). Ingliz va o‘zbek tillarida stativlik kategoriyasining o‘rganilishi. *Ilm sarchashmalari*, 3(3), 44-47.
3. Azamatovna, N. S. (2024). The role of medical English in modern healthcare. *Web of Medicine: Journal of Medicine, Practice and Nursing*, 2(11), 160-162.
4. Avezova, A. K. (2025). Tibbiyot yo‘nalishida tahsil olayotgan chet ellik talabalarga o‘zbek tilida “kasalliklar” mavzusini o‘qitishning samarali usullari. *Filologiya va pedagogika*, 1(3), 121-123.
5. Avezova, A. K. (2024). Turkologiyada kishi ismlariga oid tadqiqotlar tavsifi. *Qo‘qon DPI*, 1(4), 16-18.
6. Norboboeva, S. (2024). National-cultural semantics of animalistic phraseological units of the Uzbek language. *International journal of science and technology*, 1(13), 100-104.
7. Israilova, I. X. (2022). Pilot testing program for English language teaching in medical schools. *European International Journal of Multidisciplinary Research and Management Studies*, 173-180.
8. Israilova, I. X. (2023). Visual Elements Available in Fictional Films as an Additional Tool for Improving Language Skills in Medical Terminology. In *International Scientific and Practical Conference "Current Issues in General Linguistics, Anthropocentric Linguistics, and Linguistic Literary Studies"* (pp. 451-453).
9. Kh, I. I. (2022). Requirements of a Pedagogical Experiment and Its Compliance: A Case Study of Research on Teaching English Through Media Technologies. *Ilm Sarchashmalari*, (7), 139-142.
10. Исраилов, Ж. Д., & Исраилова, И. Х. (2025, May). Формирование лексической компетенции студентов медицинских вузов на основе образовательных медицинских текстов (на материале unit 1 авторского учебника). In *E-Conference platform* (Vol. 1, No. 20-may, pp. 103-106).
11. Israilova, I. (2023). Teaching English medical terminology for medical students via authentic movies. *Journal of education and scientific medicine-1-1*, 32-36.
12. Исраилова, И. Х. (2022). Эффективность обучения медицинскому английскому языку при формировании коммуникативных навыков посредством аутентичных фильмов. *ПЕДАГОГИЧЕСКАЯ АКМЕОЛОГИЯ" международный научно-методический журнал*, 2(2).



13. Исраилова, И. (2021). Изучение грамматической составляющей английского языка при просмотре аутентичных фильмов. *Общество и инновации*, 2(4/S), 717-724.
14. Davlyatovna, K. G. (2024). Characteristics of the process of biological growth and development of the child. *Central Asian Journal of Education and Innovation*, 3(5-3), 188-192.
15. Кулдашева, Г. Д. (2022). Применение цифровых технологий в дошкольном образовании. *Конференция*, 1(1), 71-75.
16. Худоёрова, О. К., & Кулдашева, Г. Д. (2021). О 'zbekiston Respublikasi konstitutsiyasi–mamlakat taraqqiyoti va jamiyat farovonligining huquqiy kafolati. *Конференция*, 1(1), 386-389.
17. Кулдашева, Г. Д. (2021). Мобиль телефон фойдаси ва болалар соғлиғига таъсири масалалари. *Бола ва замон*, 1(2), 30-33.
18. УЗБЕКИСТАН, С. О. Р. (2022). Каракалпакский государственный университет кафедра педагогики и психологии ЗЮ Турумбетова.
19. Tursunov, X. (2022). Socio-personal orientation of the organizational and pedagogical mechanism for managing the development of student sports in Uzbekistan. *Sport Science*, 2(1), 141-145.
20. Turumbetova, Z. (2021). Integrative approach to the system of higher education of foreign countries, economically developed in the Republic of Uzbekistan. *Genius Journals Publishing Group*, 1(1), 82-87.
21. Орзикулова, Ч. (2023). Ёшларни ахлоқий камолотга эришишларининг ижтимоий психологик асослари. *Научный импульс*, 2(2), 167-174.
22. Орзикулова, Ч. (2023). Роль эмоциональных переживаний в улучшении самоотношения подростка. *ВЕСТНИК ИНТЕГРАТИВНОЙ ПСИХОЛОГИИ*, 1(2), 263-268.
23. Orziqulova, C. R. (2023). The psychological impact of emotional states and anthropometric measurements on self-perception. *International Journal of Education, Social Science & Humanities*, 11(10), 805-810.
24. Supieva, B. (2022). Improving the methodology of students' use of internet technology in the process of professional development. *ILM SARCHASHMALARI*, 1(2), 152-154.
25. Supieva, B. (2021). Improving the skills of employees from the state language. *Conference*, 1(1), 4-7.



26. Madinabonu, J. (2025). Enhancing English language learning through mobile technologies: a study of mall. *EduVision: Journal of Innovations in Pedagogy and Educational Advancements*, 1(5), 850-858.
27. Jabborova, M. (2025). Til o'rgatishda interfaol metodlarni yo'li. *Mugallim*, 2(1), 218-220.
28. Turumbetova, Z. (2022). Pedagogical and psychological factors of an integrated approach to advanced foreign experience in education. *EPR International Journal of Multidisciplinary Research*, 8(6), 26-29.
29. Kuldashaeva, G. D. (2022). Socio-Psychological Barriers and Ways to Overcome Them. *Pioneer Journal of Advanced Research and Scientific Progress*, 1(4), 136-140.
30. Кулдашева, Г. Д. (2021). Пути преодоления социально-психологических барьеров в жизнедеятельности человека. *Вестник КГУ им. Бердаха*. №, 2, 80.
31. Israilova, I. (2021). "telegram" as a modern simplified and rapid means of distance learning using multimedia form. *ACADEMICIA: AN INTERNATIONAL MULTIDISCIPLINARY RESEARCH JOURNAL*, 11(1), 1037-1044.
32. Radjapov, U. R., & Khakimdjanova, K. B. (2021). The role of physical education in improving the health of women of the republic of Uzbekistan. *Ustozlar uchun*, 3(1), 162-165.
33. Radjapov, U. R., Xakimdjanova, K. B. (2024). Maktabgacha ta'lim muassasi tarbiyalanuvchilarini harakatli o'yinlar orqali bolalar psixologiyasini va nutqini rivojlantirish usulublari. *FarDU. ILMIY XABARLAR*, 2, 113-116.