



# TRANSFORMATION OF RELIGIOUS IDENTITY AND PRINCIPLES OF TOLERANCE IN THE PROCESS OF GLOBALIZATION

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## Abstract

This study analyzes how religious identity and the principles of tolerance are transformed under globalization, with particular attention to societies where tradition, modernization, and transnational cultural flows interact intensively. Religious identity is approached as a dynamic socio-cultural and psychological construct shaped by collective memory, normative systems, institutional authority, and individual meaning-making. Tolerance is examined not as a passive attitude but as a value-regulatory and communicative principle that mediates intergroup relations in plural environments. The paper argues that globalization simultaneously amplifies identity consolidation and stimulates hybridization: expanding digital networks and migration increase contact between worldviews, while perceived cultural risk can intensify boundary-making, symbolic differentiation, and selective religiosity. The study proposes an integrative framework linking macro-level processes such as media globalization, economic mobility, and global normative discourses with micro-level mechanisms including social comparison, moral emotion, and identity negotiation. Special emphasis is placed on the tension between universalist narratives of human rights and local religious-ethical traditions, showing how this tension can produce either constructive dialogic tolerance or defensive forms of communal closure. In the context of religious higher education, the research highlights the role of curriculum, spiritual mentorship, and civic education in cultivating reflective religiosity and principled tolerance. The study outlines conceptual indicators for diagnosing identity transformation and tolerance orientations, and discusses implications for educational policy and interfaith engagement.



**Keywords:** Globalization, religious identity, tolerance, interfaith relations, cultural hybridization, identity negotiation, social cohesion, pluralism, migration, digital media, value transformation, religious socialization, boundary-making, civic ethics, dialogue culture.

## Introduction

### GLOBALLASHUV JARAYONIDA DINIY IDENTIKLIK VA BAG‘RIKENGLIK TAMOYILLARINING TRANSFORMATSIYASI

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## Annotatsiya

Ushbu tadqiqot globallashuv sharoitida diniy identiklik hamda bag‘rikenglik tamoyillarining transformatsiyasini tahlil qiladi va an‘ana, modernizatsiya hamda transmilliy madaniy oqimlar faol to‘qnashadigan jamiyatlarda yuzaga keladigan o‘zgarishlarga alohida e‘tibor qaratadi. Diniy identiklik jamoaviy xotira, me‘yoriy tizimlar, institutsional autoritet va shaxsiy ma‘no yaratish jarayonlari bilan shakllanadigan dinamik ijtimoiy-madaniy va psixologik konstrukt sifatida talqin etiladi. Bag‘rikenglik esa passiv munosabat emas, balki plural muhitda guruhlararo aloqalarni tartibga soluvchi qadriy-regulyativ va kommunikativ tamoyil sifatida izohlanadi. Ishda globallashuv bir vaqtning o‘zida identiklikning mustahkamlanishini ham, gibridlashuvini ham kuchaytirishi asoslanadi: raqamli tarmoqlar va migratsiya dunyoqarashlar o‘rtasidagi aloqalarni kengaytirar ekan, madaniy xavf hissi chegaralarni qat‘iylashtirish, ramziy farqlanish hamda selektiv dindorlikni kuchaytirishi mumkin. Tadqiqot ommaviy axborot vositalarining global ta‘siri, iqtisodiy mobillik va global me‘yoriy diskurslar kabi makrojarayonlarni ijtimoiy taqqoslash, axloqiy emotsiyalar va identiklikni kelishish kabi mikro-mexanizmlar bilan bog‘laydigan integrativ konseptual modelni taklif etadi. Umuminsoniy huquqlar haqidagi universalistik narrativlar bilan mahalliy diniy-axloqiy an‘analar o‘rtasidagi ziddiyat bag‘rikenglikning konstruktiv dialogik shakllarini ham, himoyaviy yopilish tendensiyalarini ham yuzaga keltirishi mumkinligi ko‘rsatiladi. Diniy oliy ta‘lim kontekstida o‘quv



dasturlari, ma'naviy murabbiylik va fuqarolik tarbiyasining reflektiv dindorlik hamda prinsipial bag'rikenglikni shakllantirishdagi o'rni yoritiladi. Ish identiklik transformatsiyasi va bag'rikenglik yo'nalishlarini diagnostika qilish uchun konseptual indikatorlarni belgilaydi hamda ta'lim siyosati va dinlararo muloqot amaliyoti uchun xulosalar beradi.

**Kalit so'zlar:** globallashuv, diniy identiklik, bag'rikenglik, dinlararo munosabatlar, madaniy gibridlashuv, identiklik muzokarasi, ijtimoiy uyg'unlik, plyuralizm, migratsiya, raqamli media, qadriyatlar transformatsiyasi, diniy ijtimoiylashuv, chegaralash, fuqaroviy etika, muloqot madaniyati

## Introduction

Globalization has reshaped the contemporary religious landscape by intensifying cross-border flows of information, people, goods, and symbols. These flows do not simply “add” new cultural elements to existing societies; they reorganize the conditions under which individuals and communities define belonging, authority, and moral orientation. In many contexts, religious identity functions as a key resource for meaning, social solidarity, and ethical regulation, yet the same identity can become a contested boundary marker under conditions of rapid pluralization. The transformation of religious identity in the globalization era therefore requires analysis that is sensitive to both structural forces and lived experience, including the ways media technologies, migration, labor mobility, and global normative discourses interact with local traditions, institutions, and everyday practices.

Religious identity is often described as a stable affiliation, but in practice it is continuously negotiated. It involves cognitive components such as beliefs and doctrinal knowledge, affective components such as attachment and sacred emotion, and behavioral components such as ritual participation and moral conduct. Under globalization, each of these components can change in form and intensity. Digital platforms enable immediate exposure to diverse interpretations of faith, competing religious authorities, and transnational communities of practice. At the same time, globalization can stimulate identity consolidation, as communities respond to perceived cultural risk by strengthening symbolic boundaries, emphasizing orthopraxy, or prioritizing communal loyalty. This dual



dynamic means that the same global processes may produce hybridized religiosity for some groups and heightened exclusivism for others, depending on socio-economic conditions, generational factors, educational trajectories, and local governance frameworks.

The principles of tolerance and religious coexistence are similarly transformed. Tolerance in plural societies is not merely interpersonal politeness; it is a social norm supported by institutions, education, and public communication. In globalization conditions, tolerance is tested by increased contact among worldviews, the visibility of difference in public space, and the circulation of polarizing content that can amplify stereotypes and moral panic. Nevertheless, globalization also creates opportunities for dialogic forms of tolerance, including interfaith collaboration, shared civic initiatives, and educational programs that promote reflective understanding of diversity. The direction of transformation is therefore not predetermined; it depends on how societies regulate public discourse, how educational systems cultivate ethical reasoning, and how religious institutions interpret their mission in relation to social cohesion.

The Uzbek context provides an important setting for examining these issues because modernization, digital expansion, and international mobility intersect with strong cultural traditions and established religious-ethical norms. In such settings, debates about identity and tolerance often concentrate around questions of authenticity, moral continuity, and the relationship between religious belonging and civic citizenship. Religious higher education has a distinctive responsibility within this environment. It shapes not only theological knowledge but also communicative competence, moral leadership, and the capacity to engage pluralism without abandoning principled commitments. For religious universities, the pedagogical challenge is to cultivate graduates who can interpret religious identity as a source of ethical responsibility and social harmony, while resisting both relativistic indifference and defensive closure.

This study addresses the transformation of religious identity and tolerance under globalization by proposing an integrative analytical framework that connects macro-level processes with micro-level psychological mechanisms. It focuses on how identity is negotiated through social comparison, moral emotions, perceived threats, and the search for meaning, and how tolerance is formed through value regulation, dialogue competence, and institutional support. By clarifying key



conceptual indicators of identity change and tolerance orientations, the research aims to contribute to educational practice and to interfaith engagement strategies that strengthen social cohesion in plural and rapidly changing environments.

## Methods

The study employed a qualitative-dominant mixed-method design to examine how globalization influences transformations in religious identity and tolerance orientations among university students and academic staff, with specific relevance to religious higher education. The methodological strategy combined conceptual analysis with empirical diagnostics, enabling the research to address both theoretical mechanisms and observable patterns of attitudes and practices. The approach was interpretive and comparative, focusing on how global processes are refracted through local cultural norms, institutional frameworks, and individual meaning-making.

The research sample included students enrolled in religiously oriented higher education programs, as well as selected instructors and mentors involved in curriculum delivery and spiritual-ethical guidance. Participants were recruited from educational settings where religious studies, theology, ethics, and related disciplines are taught. The sampling logic was purposive, aiming to capture diversity across study years, gender, and levels of religious practice, as these variables are frequently associated with different patterns of identity negotiation. Inclusion criteria consisted of active enrollment or employment, willingness to participate voluntarily, and sufficient experience of the educational environment to provide reflective responses. To ensure confidentiality, personal identifiers were removed, and participation was separated from academic evaluation processes.

Data collection was organized in three complementary modules. The first module consisted of document and curriculum analysis, including course syllabi, institutional mission statements, and educational guidelines relevant to religious education, ethics, and civic engagement. This module was used to identify the normative framing of tolerance, pluralism, and religious identity within formal educational discourse. The second module applied survey-based diagnostics to assess patterns of religious identity and tolerance-related attitudes. The survey instrument included scales that measured identity centrality, perceived religious



threat, openness to intergroup contact, and principled tolerance. Additional items explored the perceived influence of global media, social networks, and migration narratives on participants' worldview. The survey was administered in an anonymous format to reduce social desirability effects, and responses were aggregated for analysis.

The third module used qualitative methods to explore meaning structures and interactional dynamics. Semi-structured interviews were conducted with a subset of students and instructors to clarify how participants interpret religious belonging, authority, and coexistence in a globalized information environment. Interview prompts addressed experiences of encountering different religious views online or offline, interpretations of tolerance as a religious-ethical principle, and perceived institutional messages about pluralism. In parallel, focus-group discussions were organized among students to observe dialogue patterns, argumentation styles, and the negotiation of sensitive topics in a guided academic setting. To capture reflective dynamics, participants were invited to write short reflective notes after discussions, focusing on moments of agreement, tension, and learning.

Data analysis followed an integrative procedure. Quantitative survey data were analyzed descriptively to identify dominant tendencies and variability across participants, and relational patterns were explored through correlation-based examination of key indicators such as identity centrality, perceived threat, and tolerance orientation. Qualitative data were processed through thematic coding with attention to globalization-related triggers of identity change, including digital exposure, transnational narratives, and economic-cultural mobility. Coding also tracked markers of tolerance such as recognition of dignity, dialogic reasoning, differentiation between theological disagreement and social respect, and willingness for cooperative interaction. Triangulation was used to compare findings across modules, ensuring that attitudinal patterns were interpreted in relation to institutional discourse and participants' lived experiences.

Ethical procedures included voluntary informed consent, protection of anonymity, secure storage of data, and the right to withdraw at any time without negative consequences. The research design emphasized respect for participants' religious sensibilities and avoided evaluative judgments of beliefs, focusing



instead on interpretive descriptions of identity transformation and tolerance as social-ethical orientations within globalization contexts.

## Results

The findings indicate that globalization influences religious identity and tolerance through a set of interconnected processes that operate simultaneously at informational, social, and institutional levels. Survey patterns and qualitative data jointly suggest that religious identity among participants is increasingly shaped by transnational exposure, especially via digital media, while remaining anchored in local cultural norms and institutional religious education. This combination produced a “dual orientation” in identity formation: participants reported strong attachment to inherited religious-ethical values, but also acknowledged that their understanding of religion is expanded, questioned, or refined through encounters with alternative interpretations and global discourses.

One of the most visible transformations concerned the sources of religious authority. A substantial proportion of participants described a shift from exclusively local authority structures toward hybrid authority systems in which traditional institutions, family guidance, and recognized religious scholars coexist with online preachers, international educational platforms, and social media influencers. In interviews, students noted that the digital environment accelerates access to religious knowledge but also increases uncertainty, as contradictory messages circulate with similar intensity. This condition contributed to differentiated identity strategies: some participants increased critical evaluation of religious information and strengthened reliance on academically grounded sources, while others emphasized protective filtering and selective exposure to avoid confusion. In both cases, globalization acted as an accelerator of identity work, requiring participants to clarify criteria of credibility, authenticity, and moral legitimacy.

The results also show that identity consolidation and hybridization emerged as parallel tendencies. For many students, globalization expanded religious identity into a more reflective and individualized form. They described moving from ritual-centered affiliation toward meaning-centered religiosity, where ethical responsibility, self-discipline, and personal intention were emphasized. These participants tended to interpret tolerance as compatible with faith, defining it as



respect for human dignity and civic coexistence despite doctrinal difference. At the same time, a smaller but significant group demonstrated stronger boundary-making under globalization pressure. For them, intensified contact with diverse lifestyles and worldviews activated concerns about cultural erosion and moral instability. This group tended to frame tolerance narrowly, supporting peaceful coexistence but expressing discomfort with public visibility of difference and with discourses perceived as relativizing religious truth.

Perceived threat emerged as a key psychological mediator. Quantitative patterns showed that higher perceived cultural or moral threat was associated with more defensive identity narratives and lower openness to intergroup contact. In qualitative accounts, threat perception was often linked to content on social networks, sensational media frames, and narratives of global moral decline. However, participants who reported higher levels of educational engagement with ethics, history of religions, and critical thinking were more likely to reinterpret threat narratives in analytical terms, distinguishing between disagreement and hostility. This suggests that academic religious education can function as a protective factor that prevents threat perception from converting into intolerance, by providing conceptual tools for interpretation and dialogue.

Tolerance orientations were strongly influenced by participants' understanding of its religious legitimacy. Where tolerance was framed as a religious-ethical duty grounded in compassion, justice, and restraint, students demonstrated higher readiness for respectful dialogue and cooperative civic action. In focus groups, these participants used argumentation that separated theological conviction from social treatment of others, recognizing that disagreement does not require disrespect. Conversely, when tolerance was understood primarily as external pressure or as a political slogan detached from moral tradition, participants were more likely to show resistance, interpreting tolerance as an invitation to compromise core identity. This pattern indicates that tolerance is more stable when it is internalized as a principled value compatible with faith, rather than adopted as a formal requirement.

Institutional factors within religious higher education also shaped outcomes. Curriculum analysis showed that when programs explicitly integrate themes of interfaith relations, civic ethics, and communication culture, students acquire a more nuanced vocabulary for discussing difference and conflict. Interviews with



instructors emphasized that mentoring and classroom climate were decisive: students were more open in settings where sensitive questions could be discussed without ridicule and where teachers modeled respectful disagreement. In such environments, tolerance was experienced as a practiced competence, not only as an abstract ideal. Students described improvements in listening skills, emotional self-control in debates, and the ability to articulate arguments without moral aggression.

Overall, the results demonstrate that globalization transforms religious identity by intensifying exposure and accelerating negotiation of belonging and authority. Tolerance, in turn, is reshaped as a competence that depends on threat perception, interpretive resources, and institutional support. The strongest pattern observed was that reflective religiosity—characterized by critical information evaluation, stable ethical orientation, and metacognitive awareness—corresponded with principled tolerance and constructive engagement in plural environments.

## Discussion

The findings clarify that the transformation of religious identity and tolerance in globalization conditions is not a linear shift toward either secularization or uniform pluralism. Instead, globalization produces a differentiated field of identity strategies in which consolidation and hybridization coexist. This confirms the conceptual view that religious identity is adaptive and context-sensitive: it strengthens boundaries when communities perceive symbolic risk, but it becomes more reflective and internally differentiated when educational and communicative resources support critical interpretation. In this study, globalization functioned as an “accelerator” of identity work by multiplying sources of religious discourse and compressing the time needed for ideas and narratives to circulate.

A central mechanism revealed by the data is the transformation of authority. The emergence of hybrid authority systems indicates that traditional religious institutions and local mentors no longer monopolize interpretive power. Digital platforms provide access to diverse theological interpretations and ethical commentaries, which can enrich religious learning but also generate epistemic uncertainty. This uncertainty becomes a turning point: some students respond by strengthening critical evaluation and preferring academically grounded sources, while others rely on protective filtering or narrow informational circles. In a



cultural sense, this suggests that the educational mission of religious universities is increasingly epistemological as well as spiritual: they must equip students with criteria for evaluating religious information, distinguishing scholarship from manipulation, and interpreting texts within historical and ethical frameworks.

The dual tendency of identity consolidation and hybridization can be understood through the relationship between globalization and perceived threat. When exposure to difference is interpreted as a moral threat, identity boundaries become more rigid and tolerance may be framed defensively. In contrast, when exposure is interpreted as an opportunity for learning and civic cooperation, identity can remain strong while becoming dialogically open. The results indicate that threat perception is not only an emotional reaction but also a cognitive interpretation shaped by media frames, peer narratives, and institutional discourse. Consequently, interventions that only promote “tolerance slogans” are unlikely to be effective if they do not address the interpretive foundations of threat. Educational programs need to cultivate analytical literacy that reduces susceptibility to polarizing narratives and moral panic.

The study also contributes to understanding tolerance as a principled, value-regulatory orientation rather than a superficial attitude. Participants who internalized tolerance as ethically compatible with faith demonstrated stronger dialogic competence and greater readiness for cooperative coexistence. This supports the view that tolerance in religious contexts is sustainable when it is grounded in theological-ethical reasoning, such as compassion, justice, and responsibility, rather than presented as a purely external civic demand. Where tolerance was perceived as an imposed requirement, it triggered resistance because it was interpreted as a threat to truth-claims and communal integrity. This pattern has important implications for religious higher education: tolerance education must be framed through internal moral language and doctrinally meaningful categories, allowing students to preserve conviction while practicing respect.

Institutional factors emerged as decisive moderators. Curriculum content that includes interfaith relations, civic ethics, and dialogue culture provides students with conceptual tools to articulate difference without hostility. However, content alone is insufficient if the pedagogical climate discourages open discussion. The interviews emphasize that mentorship and classroom norms shape whether



students can explore sensitive questions constructively. In contexts where disagreement is moralized or where students fear social sanctions for asking questions, identity negotiation moves to informal spaces, often online, where polarization is more likely. By contrast, when teachers model respectful disagreement and emotional self-control, students learn that pluralism can be navigated without abandoning religious commitment.

A notable contribution of the results is the identification of reflective religiosity as a protective factor. Reflective religiosity is characterized by critical engagement with information, conscious ethical orientation, and awareness of one's own interpretive limits. This orientation does not weaken religious identity; rather, it stabilizes it by linking belief to ethical responsibility and disciplined reasoning. The association between reflective religiosity and principled tolerance suggests that religious universities can strengthen social cohesion by cultivating reflection as a core competence. Reflection here includes the ability to recognize emotional triggers, to differentiate between theological disagreement and moral disrespect, and to choose communicative strategies that preserve dignity.

The discussion also points to practical tensions that must be managed. Global normative discourses about rights and freedom may be interpreted locally as either supportive of justice or as undermining moral tradition. The study suggests that productive engagement requires translation rather than confrontation: educational settings should provide frameworks that relate civic norms to religious ethics, clarifying compatibilities and legitimate differences. This can prevent false dilemmas in which students feel forced to choose between religious loyalty and civic coexistence.

Overall, the evidence indicates that globalization transforms tolerance from a static norm into a learned competence that depends on information literacy, ethical reasoning, and dialogic practice. Religious higher education is positioned as a key institutional space where these competencies can be developed through academically grounded interpretation, mentorship, and structured intergroup dialogue.

## **Conclusion**

This study shows that globalization transforms religious identity and the principles of tolerance through complex, mutually reinforcing mechanisms rather than through a single directional trend. Religious identity emerges as a dynamic



construct that is continuously negotiated in response to intensified contact, digital exposure, migration narratives, and global normative discourses. At the same time, tolerance is reshaped from a declarative ideal into a practical competence that requires interpretive resources, ethical regulation, and communicative skill. The overall pattern indicates that globalization simultaneously expands opportunities for dialogic coexistence and increases the probability of defensive boundary-making, depending on how individuals and institutions interpret difference and manage perceived cultural risk.

A key conclusion concerns the changing ecology of religious authority. The growth of online religious content and transnational networks produces hybrid authority systems in which traditional institutions coexist with digital influencers and global educational platforms. This plurality can enrich religious learning, yet it also generates epistemic uncertainty that pushes students toward distinct identity strategies. Where students develop criteria for evaluating credibility and learn to contextualize information historically and ethically, identity becomes more reflective without losing its normative strength. Where such criteria are absent, selective exposure and protective filtering become more common, increasing vulnerability to polarization and simplified threat narratives.

The study also clarifies that threat perception acts as a central mediator between globalization and tolerance. When global cultural flows are experienced as moral destabilization, tolerance tends to narrow into a defensive posture focused on coexistence without genuine openness. In contrast, when exposure to difference is interpreted within a framework of ethical responsibility and civic coexistence, tolerance becomes principled and dialogic. This finding implies that tolerance education cannot rely on abstract slogans; it must address the cognitive and emotional processes through which students interpret difference, including the role of media frames, peer narratives, and moral emotions.

Religious higher education is positioned as a strategic institution for shaping these trajectories, particularly in contexts where modernization and tradition interact closely, including Uzbekistan. The strongest evidence in this study suggests that reflective religiosity is a protective factor that supports principled tolerance. Reflection here is not skepticism toward faith, but disciplined self-regulation and ethical reasoning: the ability to assess information critically, recognize emotional triggers in intergroup communication, distinguish theological disagreement from



social disrespect, and choose dialogue strategies that preserve human dignity. When religious universities integrate these competencies into curriculum, mentorship, and classroom climate, students acquire a stable capacity to engage pluralism while maintaining conviction.

Practically, the conclusions point to several educational priorities. Religious universities should strengthen information literacy in relation to religious discourse, expand academically grounded study of interfaith relations and civic ethics, and institutionalize pedagogies that train respectful disagreement through structured dialogue and reflective practice. Mentorship is especially important, as instructor modeling of calm argumentation, fairness, and empathy creates a learning norm in which sensitive questions can be addressed without hostility or fear. Assessment practices should also be aligned with these goals, rewarding analytical reasoning, ethical justification, and communicative responsibility rather than memorization alone.

In sum, globalization does not inevitably weaken religious identity or automatically produce tolerance; it amplifies the need for educational systems that can guide identity negotiation toward ethical maturity and social cohesion. Future research can extend these conclusions by examining longitudinal changes across cohorts, comparing different types of religious institutions, and testing targeted interventions that combine media literacy, theological-ethical reflection, and dialogue training to strengthen principled tolerance in increasingly plural environments.

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