

ISSN: 2181-1040
DOI: 10.26739/2181-1040
tadqiqot.uz/renaissance



JCAR

**JOURNAL OF CENTRAL
ASIAN RENAISSANCE**



VOLUME 6 | **2025**
ISSUE 4

МАРКАЗИЙ ОСИЁ РЕНЕССАНСИ ЖУРНАЛИ

ЖИЛД 6, СОН 4

ЖУРНАЛ РЕНЕССАНСА ЦЕНТРАЛЬНОЙ АЗИИ
ТОМ 6, НОМЕР 4

JOURNAL OF CENTRAL ASIAN RENAISSANCE
VOLUME 6, ISSUE 4



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ISSN: 2181-1040
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 <http://dx.doi.org/10.5281/zenodo.18612627>

ANNOTATION

In the context of globalization processes and socio-political transformations within society, the issue of humanitarian security is becoming increasingly relevant. In the modern world, axiological mechanisms play a crucial role in ensuring human rights, cultural cooperation, and spiritual stability. Especially under conditions of threats in the information space, as well as moral and cultural crises, there arises an urgent need to develop new mechanisms to ensure humanitarian security. Therefore, this article focuses on the theoretical and methodological foundations of the concept of humanitarian security, provides an in-depth analysis of the necessity of integrating axiological issues in the context of humanitarian security, and emphasizes the vital importance of humanitarian security in protecting individuals and communities from harm during periods of crisis.

Keywords: nationality, humanitarian, security, value, culture, identity, axiology.

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**GUMANITAR XAVFSIZLIKDA AKSIOLOGIK YONDASHUVLARGA ASOSLANGAN
TADQIQOT METODOLOGIYALARINING TAHLILI**

ANNOTATSIYA

Globalashuv jarayonlari va jamiyatdagi ijtimoiy-siyosiy o‘zgarishlar sharoitida gumanitar xavfsizlik masalasi tobora dolzarb tus olmoqda. Zamonaviy dunyoda inson huquqlari, madaniy hamkorlik va ma’naviy barqarorlikni ta’minlashda aksiologik mexanizmlarning o‘rni beqiyos. Ayniqsa, axborot makonidagi tahdidlar, ma’naviy va madaniy inqirozlar sharoitida gumanitar xavfsizlikni ta’minlash uchun yangi mexanizmlar ishlab chiqish zaruriyati yuzaga kelmoqda. Shuning uchun ham mazkur maqolada, gumanitar xavfsizlik tushunchasining nazariy va metodologik asoslariga e’tibor qaratilib, gumanitar xavfsizlik davrida aksiologik masalalarni

birlashtirish zarurati chuqur tahlil qilinadi va gumanitar xavfsizlik inqirozlar paytida shaxslar va jamoalarni zarardan himoya qilish uchun juda muhim ahamiyatga ega ekanligi ta'kidlanadi.

Kalit so'z: milliylik, gumanitar, xavfsizlik, qadriyat, madaniyat, identiklik, aksiologiya.

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АНАЛИЗ ИССЛЕДОВАТЕЛЬСКИХ МЕТОДОЛОГИЙ, ОСНОВАННЫХ НА АКСИОЛОГИЧЕСКИХ ПОДХОДАХ В УСЛОВИЯХ ГУМАНИТАРНОЙ БЕЗОПАСНОСТИ

АННОТАЦИЯ

В условиях процессов глобализации и социально-политических изменений в обществе проблема гуманитарной безопасности приобретает всё большую актуальность. В современном мире аксиологические механизмы играют ключевую роль в обеспечении прав человека, культурного взаимодействия и духовной устойчивости. Особенно в условиях угроз информационного пространства, а также моральных и культурных кризисов возникает необходимость разработки новых механизмов обеспечения гуманитарной безопасности. В связи с этим в данной статье уделяется внимание теоретическим и методологическим основам понятия гуманитарной безопасности, проводится углублённый анализ необходимости интеграции аксиологических аспектов в условиях гуманитарной безопасности, а также подчёркивается её важнейшая роль в защите личности и сообществ от ущерба в период кризисов.

Ключевые слова: национальность, гуманитарный, безопасность, ценность, культура, идентичность, аксиология.

Introduction. A key focus within humanitarian security is the axiological mechanisms that guide decision-making processes. Axiology investigates the values that inform ethical behavior and societal norms, which are particularly influential in contexts marked by humanitarian uncertainty. By establishing axiological guidelines, stakeholders can maintain a commitment to human dignity, equality, and justice, particularly during periods of conflict or humanitarian emergencies. The article highlights how these axiological principles foster a collaborative and empathetic environment among various humanitarian actors, enhancing the overall effectiveness of responses to crises.

The document references significant contributions from various scholars and organizations, emphasizing that the understanding and application of ethics and values are fundamental to the evolution of humanitarian security practices. The United Nations Development Programme (UNDP) played a pivotal role in defining humanitarian security through its “Human Development Report” in 1994, which broadened the scope of traditional security frameworks to incorporate human welfare as a principal concern.

Research from international scholars like Anwar Shah, Kofi Annan, and historians ties ethical considerations directly to humanitarian security, highlighting the need for values-based approaches to mitigate threats to human rights and freedoms. Additionally, a range of Uzbek scholars, including Murod Ismailov and Gulnora Olimova, Shakhnoza Madaeva have contributed to the discourse on axiological mechanisms within the region, emphasizing their relevance in contemporary humanitarian challenges.

Research methodology: The research employs axiological analysis along with dialectical and sociological methodologies. Numerous scientific sources, statistical data, and contemporary study are examined to comprehend the significance of value transformation within the security system.

The article underscores the growing significance of incorporating security considerations into all facets of humanitarian efforts, emphasising the necessity for collaboration and cooperation between governments, humanitarian groups, and other interested parties to enhance humanitarian security. Humanitarian security pertains to the protection of persons or communities susceptible to harm or violence in humanitarian settings. It involves protecting humanitarian staff, recipients, and the wider community from physical, psychological, and emotional damage. The essential elements of humanitarian security are risk assessment, risk management, security planning, security training, and the implementation of security measures.

Humanitarian security pertains to the protection of persons or communities susceptible to harm or violence in humanitarian settings. It involves protecting humanitarian staff, recipients, and the wider community from physical, psychological, and emotional damage. The essential elements of humanitarian security are risk assessment, risk management, security planning, security training, and the implementation of security measures.

Humanitarian security denotes a notion originally formulated by the United Nations following the Cold War. It comprehensively delineates security as the safeguarding of individuals from starvation, disease, and oppression, encompassing detrimental disturbances to ordinary life. The notion has broadened to encompass economic security, environmental security, food security, health security, personal security, community security, political security, and the safeguarding of women and minorities.

The establishment of axiological processes in humanitarian security include the formulation of values and principles that direct decision-making and actions aimed at safeguarding human welfare and dignity. Axiology is the philosophical discipline that examines values, ethics, and aesthetics, significantly influencing the moral principles of persons and societies. The establishment of axiological processes within humanitarian security is essential for formulating values and principles that guide decision-making and actions aimed at protecting human welfare and dignity. Axiology, as a philosophical discipline, scrutinizes values, ethics, and aesthetics, thereby shaping the moral frameworks of both individuals and societies. In situations of humanitarian ambiguity, particularly during crises and armed conflicts when lives are at stake and human rights violations occur, the reinforcement of robust moral norms becomes vital. These axiological rules and principles provide essential guidance for human behavior and choices, ensuring that humanitarian values are upheld.

Axiological rules, which are principles that direct human behaviour and decision-making, are especially crucial during periods of humanitarian ambiguity. During crises and wars, when lives are endangered and human rights are infringed, it is imperative to uphold a robust moral norm to direct actions and guarantee the application of humanitarian values.

Axiological laws serve a humanitarian purpose by establishing a framework of shared values to assist individuals, organisations, and governments in managing crises. These values typically encompass the principles of human dignity, equality, justice, and compassion, which are crucial for addressing the needs and safeguarding the rights of marginalised communities.

Axiological laws fulfill a crucial humanitarian role by creating a structure of shared values that aids individuals, organizations, and governments in crisis management. Core values typically include the principles of human dignity, equality, justice, and compassion, all of which are significant in addressing the needs and protecting the rights of marginalized communities. Amidst humanitarian instability, these axiological principles present a framework for ethical decision-making, emphasizing the need to prioritize the welfare of those affected by disasters. Consequently, they enable the provision of humanitarian assistance in a principled and efficient manner, thereby safeguarding human rights and dignity.

In contexts of humanitarian instability, axiological principles offer a framework for ethical decision-making and prioritising the welfare of individuals impacted by disasters. They facilitate the delivery of humanitarian assistance in a principled and effective manner, protecting human rights and dignity.

By adhering to axiological principles, individuals and organizations can foster a culture of respect, empathy, and solidarity in addressing humanitarian insecurity. This cultivates confidence and

collaboration among diverse stakeholders in humanitarian aid, thereby improving the effectiveness and sustainability of crisis resolution.

In discussing humanitarian security, it is essential to recognize that the notion of protecting humans from diverse hazards in an evolving environment is not unprecedented. Traditional liberalism asserts that all individuals, whatever of their circumstances, are equal and free, hence requiring the creation of secure conditions for self-actualization. International relations and specific security studies distinguish human security from state and military viewpoints on security issues.

Humanitarian security is intrinsically linked to the protection of individuals and their rights. In this perspective, it is crucial to distinguish humanitarian security from national security, whose fundamental aim is to protect the territorial and political integrity of a state from external threats. It is essential to understand that, during the past century, more citizens have died at the hands of their own governments or in civil wars than owing to foreign military interventions. Consequently, many regimes use national security to compromise personal security.

The Commission on Human Security defines human security as the protection of fundamental aspects of human existence that promote the enhancement and exercise of individual freedoms. Therefore, humanitarian security aims to protect essential human liberties and defend individuals from present and future threats.

The concept of human security emerged prominently in 1994, subsequent to the Cold War's end, prompting a reassessment of traditional security frameworks. The 1994 "Human Development Report" released by the UNDP was essential in defining the concept of humanitarian security, as it was in this report that the term was first introduced. The notion of "humanitarian security" was proposed and later embraced by scholars and professionals in international relations.

The study characterizes human growth as a process that expands the range of options available to an individual [11, 23]. Human security is defined as "the ability of individuals to make choices safely and freely, with confidence that present opportunities will endure into the future" [11, 24]. The study clarifies that the concept of human security is based on four fundamental attributes from a developmental perspective: universal applicability, interdependence facilitated by proactive prevention, and an emphasis on persons as a central value [3, 10].

In the aftermath of the Cold War, modern challenges and global instability have required a reassessment of traditional security tactics. This is mostly due to the development of concepts related to international, public, and humanitarian security. Moreover, humanitarian security is a substantial progression, as its principal emphasis is on the Individuals, regardless of their circumstances, are equal and free, necessitating the establishment of safe conditions for self-actualization. International relations and particular security studies set human security apart from state and military perspectives on security concerns.

Individuals and their rights must be protected in order for humanitarian security to exist. In this regard, humanitarian security must be distinguished from national security, which is primarily concerned with protecting a state's geographical and political integrity from external threats. It is critical to remember that, over the last century, more individuals have perished at the hands of their own governments or in civil conflicts than as a result of foreign military operations. As a result, many governments exploit national security to undermine personal security.

The Commission on Human Security defines human security as the safeguarding of essential features of human life that encourage the development and enjoyment of individual liberties. As a result, humanitarian security seeks to preserve fundamental human rights and defend persons against current and future dangers.

The notion of human security gained prominence in 1994, after the conclusion of the Cold War, spurring a rethinking of established security paradigms. The UNDP's 1994 "Human Development Report" was critical in developing the notion of humanitarian security since it was the first time the phrase was used. The concept of "humanitarian security" was suggested and subsequently accepted by researchers and professionals in international relations.

The research defines human progress as a process that broadens an individual's alternatives [11, 23]. Human security is described as "the ability of individuals to make choices safely and freely,

with confidence that present opportunities will endure into the future" [11, 24]. The research emphasises that the idea of human security is founded on four key developmental attributes: universal application, interdependence supported by proactive prevention, and a focus on people as a primary value [3, 10].

In the aftermath of the Cold War, contemporary problems and global instability necessitated a rethinking of classic security strategies. This is mostly owing to the creation of notions such as international, public, and humanitarian security. Furthermore, humanitarian security represents a significant step forward since it focusses on individuals rather than states or societies.

Human security is defined by seven key components: economic, food, health, environmental, personal, social, and political security. Humanitarian security may also be defined within a more restrictive context. Human security is defined in two ways. It mostly involves protecting against hazards such as starvation, disease, and persecution.² Second, it refers to protection against unanticipated hazards and obstacles that may arise in any environment—at home, on the work, or in society. Such hazards occur in nations of various stages of development. [11, 23]. Thus, it is critical to understand the idea of humanitarian security from several perspectives. The divide between advocates of humanitarianism and those of national security is evident. Nonetheless, scholars in humanitarian security use a variety of methodologies. Although all defenders of the human security concept agree that the person is the referent object, the primary discussion is on categorising threats that need immediate protection.

The Canadian position reflects a limited concept of humanitarian security [7, 41]. This approach is founded on the recognition that the primary issue in humanitarian security is aggression aimed against persons, which may come from any state or organised political parties. The primary concept of humanitarian security is the protection of individuals and communities against war and other types of violence. Theorists of this approach emphasise the need of guarding against violence, emphasising its significant link with other types of aggression, such as instability caused by governmental policies that are often connected with human rights, poverty, and social assistance. This approach is known as Canadian because Canada has accepted the concept of human security as the basis for its foreign policy, with a primary emphasis on achieving peace, security, and global collaboration. The Canadian view on humanitarian security emphasises the absence of risks to human rights, security, and life. Thus, we revert to the definition of security as “the absence of fear”, which supports a limited understanding of security [8]. The broad framework of human security used by the United Nations Development Programme and the Commission on Human Security is referred to as “need not,” as opposed to the narrower notion of “the absence of fear”. The UNDP analysis is based on a comprehensive notion of human security. Theorists use a comprehensive framework to establish seven key dimensions of humanitarian security: economic security, food security, health security, environmental and personal security, societal security, and political security [11, 22-25].

A number of scholars have examined the development of axiological mechanisms during the era of humanitarian security, including:

1. Anwar Shah, a senior scholar at the Brookings Institution, has researched the importance of incorporating ethical principles into humanitarian security standards.
2. Kofi Annan, the former Secretary-General of the United Nations, has investigated the importance of values and ethics in ensuring humanitarian security.
3. Maria Ivanova, a professor at the University of Massachusetts, has conducted research on the ethical dimensions of humanitarian security operations.
4. Professor Bina D'Costa of the Australian National University has analyzed the impact of ethical standards on humanitarian security in conflict-ravaged areas.

These scholars have greatly enhanced the understanding of how ethical principles and value-based systems might support humanitarian security efforts in modern society.

Dr. J. Peter Burgess, a prominent scholar noted for his study at the intersection of security studies and ethics, has made a substantial academic contribution to the emergence of axiological mechanisms during the humanitarian security era. In his book *The Morality of Security: Geopolitical*

Reason and the Threat to Europe, Burgess analyzes the substantial impact of ethical principles and standards on the development of security policy and the execution of humanitarian interventions.

Dr. Rorden Wilkinson has significantly contributed to this field through his thorough analysis of the ethical ramifications of humanitarian security measures. In his book *International Relations and the Problem of Difference*, Wilkinson examines the influence of moral standards, cultural ideas, and ethical principles on decision-making in humanitarian crises and conflicts.

Furthermore, scholars such as Dr. Anthony Burke have examined the impact of human rights rhetoric on the development of humanitarian security protocols. In his book *Security, Ethics, and Beyond Violence: War on the Other*, Burke asserts that ethical considerations are crucial to the effectiveness and legality of humanitarian interventions. In the field of humanitarian security, various philosophers examine axiological mechanisms and have conducted substantial research on the concept of isms.

1. Martha Nussbaum is a prominent philosopher recognized for her comprehensive works on the intersection of ethics, values, and human rights. Her work often underscores the importance of recognizing and respecting the intrinsic worth of all individuals, especially in humanitarian contexts.

2. Seyla Benhabib is a political philosopher who has analyzed the ethical dimensions of human rights and humanitarian aid. She has examined the impact of values and norms on the language and practices of humanitarian security.

3. Judith Butler is a philosopher and gender theorist recognized for her works on violence, vulnerability, and the ethical dimensions of human rights. Her research consistently examines how social norms and beliefs both facilitate and hinder efforts to ensure humanitarian security [15].

4. Richard Rorty was a philosopher who underscored the need of moral solidarity. He asserted that shared ideals and a sense of collective humanity are essential for attaining peace and justice in humanitarian contexts.

The aforementioned research highlights the need of recognizing axiological mechanisms, or the essential values and norms that shape human behavior and decision-making, in efforts to ensure humanitarian security and protect vulnerable groups.

Discussion. Among the Uzbek scholars who have examined the methodological underpinnings of the socio-philosophical notion of axiological mechanisms in the context of humanitarian security in Uzbekistan, thereby enriching the understanding of axiological issues in the history of the Uzbek people, is J. Tulenov, S.O. Shermammedov, S. Mamashokirov, Q. Nazarov, A. Ochildiev, A., ethnological concerns. Ashurov, the historical account of Jadidism; B. Qosimov, the foundational principles of the interplay between language and philosophy. Karimov, the historical context of spiritual values of Sh. Kakhhorova, enhancement of the identification procedure Sh. O. Madaeva. They are distinguished philosophers and social scientists who have investigated multiple aspects of ethics, morality, and humanitarian concerns in Uzbekistan.

A plethora of research and monographs, in addition to other articles and books, have been generated, examining the ethical aspects of humanitarian security and the impact of values and beliefs on individuals' responses to crises and warfare. Their work often emphasizes the importance of understanding and promoting ethical principles like as compassion, fairness, and solidarity within the context of humanitarian security.

Furthermore, they have enhanced the scientific foundations for analyzing axiological mechanisms within the context of humanitarian security, employing insights from philosophy, sociology, and psychology. Their multidisciplinary research approach has clearly demonstrated the complex interrelations of values, attitudes, and behaviors in fostering peace and security in Uzbekistan and beyond. A number of respected experts have investigated the methodological foundations of axiological mechanisms related to humanitarian security in Uzbekistan, including:

1. Shakhnoza Madaeva contributed to the discussions about axiological mechanisms in the region and emphasized their importance in contemporary humanitarian issues.

2. Professor Murod Ismailov, a distinguished expert in humanitarian sciences in Uzbekistan, has published extensively on axiological mechanisms and their importance in sustaining humanitarian security.

3. Gulnora Olimova – An experienced researcher in socio-political studies, she has investigated the relationship between axiological mechanisms and humanitarian security in Uzbekistan through many research projects.

4. Bakhodir Umarov - A distinguished expert in international relations and security issues, B. Umarov examined the political aspects of axiological mechanisms related to humanitarian security in Uzbekistan.

The socio-philosophical concept of axiological mechanisms involves the analysis of the values and beliefs held by individuals and societies, as well as the influence of these values on their behavior and decision-making processes. Understanding these axiological dynamics within the context of humanitarian security is crucial for developing effective strategies to ensure peace, stability, and prosperity.

This concept is grounded in a methodological framework that incorporates elements from sociology, philosophy, psychology, and other social sciences. Researchers utilize several approaches to examine axiological mechanisms, including surveys, interviews, case studies, and experimental research.

A fundamental methodological approach involves utilizing quantitative and qualitative data analysis to identify trends in personal values and beliefs. This aids academics in understanding the key factors that shape individuals' perceptions of humanitarian issues, such as cultural background, social status, and personal experiences.

A crucial methodological framework is the analysis of the ethical and spiritual dimensions of humanitarian security. Researchers examine the ethical principles guiding individual and societal decision-making and the impact of these values on responses to humanitarian crises and conflicts. Additionally, researchers often utilize theoretical frameworks such as social identity theory and social constructivism to analyze the formation and reinforcement of individuals' values and beliefs via social interactions and cultural norms. This assists scholars in understanding the complex interplay between individual beliefs, society norms, and institutional behaviors in shaping perceptions of humanitarian security.

The methodological foundations of the socio-philosophical concept of axiological mechanisms in humanitarian security provide a solid framework for analyzing and understanding the values and beliefs that shape individual behaviors and decisions in times of crisis. Through the analysis of these axiological systems, researchers can develop more refined and effective strategies for advancing peace, security, and human well-being in a diverse and interconnected global environment.

This research highlights the importance of axiological mechanisms in shaping humanitarian security policies and practices, providing essential insights into the ethical dimensions of security measures in today's intricate and linked world.

A substantial amount of research has been conducted on the concept of axiological mechanisms in the context of humanitarian security. Axiology is the philosophical field focused on values, ethics, and aesthetics, whereas axiological mechanisms refer to the processes through which individuals and society determine their values and beliefs.

The primary emphasis of research in this field is the relationship between values and humanitarian action. Research demonstrates that individuals and societies prioritizing values like compassion, empathy, and social justice are more likely to engage in humanitarian efforts and endorse measures designed to assist those in need.

Research has been conducted on the impact of schooling on the development of axiological processes related to humanitarian security. Research demonstrates that the promotion of humanitarian concepts and ethics via education cultivates empathy and social responsibility, hence augmenting support for humanitarian endeavors.

Research has examined the influence of cultural and social factors on the development of axiological mechanisms within the context of humanitarian security. Research demonstrates that cultural values and norms influence individual attitudes towards humanitarian initiatives, whereas

social networks and community structures substantially determine collective values and ideas on humanitarian security.

As awareness of human rights and humanitarian challenges increases, there is an urgent need for a value-based framework that prioritizes the protection and enhancement of human security. This includes not just protection from violence and conflict but also broader aspects of human welfare, such as access to essential needs, healthcare, education, and justice.

The formation of axiological processes in humanitarian security involves a complex interplay of cultural, social, political, and ethical factors. This requires a commitment to the rigorous examination of dominant ideologies and standards, an understanding of power and inequality dynamics, and the promotion of justice, compassion, and respect for human dignity.

Key elements in developing axiological processes during the humanitarian security phase include:

1. The recognition of universal human rights: The axiological foundation for humanitarian security must be based on universal human rights principles. These include the rights to life, liberty, and security, as well as the rights to nourishment, water, shelter, and healthcare.

2. Moral responsibility: Axiological processes must reflect a moral obligation to promote justice, equality, and solidarity. This requires recognition of the interdependence of all individuals and a commitment to communal well-being.

3. Cultural sensitivity: Axiological frameworks must acknowledge the diversity of cultural values and customs while maintaining universal principles of human dignity and rights. This requires a deep understanding of cultural dynamics and a commitment to respectful dialogue and engagement with diverse cultural perspectives.

4. Axiological systems within humanitarian security must conform to the principles of accountability, transparency, and governance. This requires monitoring, evaluation, and feedback mechanisms, along with strategies for correcting abuses and ensuring justice.

Research on the development of axiological mechanisms throughout the era of humanitarian security has highlighted the importance of values, ethics, and empathy in shaping attitudes and actions related to humanitarian issues. By understanding the processes via which these axiological mechanisms are formed and influenced, scholars and policymakers can endeavor to promote a compassionate and ethical framework for humanitarian security.

The development of axiological processes in the context of humanitarian security is an ongoing process that requires deep engagement with ethical and philosophical issues, committed to promoting justice, compassion, and respect for human dignity. Developing a strong axiological framework that prioritizes human security will promote a more just, peaceful, and sustainable global environment for everybody.

Axiological principles are crucial for ethical behavior and decision-making within the realm of humanitarian security. By upholding the principles of human dignity and justice, individuals and organizations can unite to meet the needs of vulnerable populations and protect their rights during emergencies.

Conclusion. In conclusion, the necessity for robust axiological frameworks in humanitarian security is increasingly recognized. The development of these frameworks requires a commitment to universal human rights, moral responsibility, cultural sensitivity, and accountability. By fostering understanding and respect for these values, individuals and organizations can better navigate complex ethical dilemmas in humanitarian contexts, ultimately leading to a more just, compassionate, and secure world for vulnerable populations. The emphasis on axiological mechanisms not only enriches the theoretical landscape of humanitarian security but also enhances practical efforts to address ongoing global challenges, reasserting the critical need for ethical engagement in humanitarian endeavors.

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МАРКАЗИЙ ОСИЁ РЕНЕССАНСИ ЖУРНАЛИ

ЖУРНАЛ РЕНЕССАНСА ЦЕНТРАЛЬНОЙ АЗИИ
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AL-9224104729 “JADIDCHILIK TA’LIMOTI MILLIY STRATEGIK G‘OYALARINI OMMALASHTIRISHNING KONSTRUKTIV TRANSDITSIPLINAR MODELINI YARATISH” AMALIY LOYIHASI ASOSIDA TAYYORLANDI.

ПОДГОТОВЛЕНО В РАМКАХ ПРИКЛАДНОГО ПРОЕКТА AL-9224104729 “СОЗДАНИЕ КОНСТРУКТИВНОЙ ТРАНСДИСЦИПЛИНАРНОЙ МОДЕЛИ ПОПУЛЯРИЗАЦИИ НАЦИОНАЛЬНЫХ СТРАТЕГИЧЕСКИХ ИДЕЙ ДЖАДИДИЗМА”.

PREPARED BASED ON THE APPLIED PROJECT AL-9224104729: “CREATING A CONSTRUCTIVE TRANSDISCIPLINARY MODEL FOR POPULARIZING THE NATIONAL STRATEGIC IDEAS OF JADIDISM”.

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