



TO DEVELOP STUDENTS' SKILLS IN A RATIONAL APPROACH TO THE PERCEPTION OF INFORMATION WITH RELIGIOUS CONTENT

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Abstract: This article scientifically and theoretically substantiates that the formation of students' ability of rational approach to the perception of religious information is relevant in the field of social psychology, in particular, the psychology of religion. The problem raised in the article is analyzed based on the purpose of the author's dissertation research.

Mankind lives in a time when the flow of information is accelerating and information technology has emerged, capable of changing the mood, mentality, goals and aspirations of the population, as well as the entire way of thinking. In the information age, the process of collecting, disseminating and managing information is accelerating both in Uzbekistan, which is becoming increasingly integrated into the global community, and in other countries.

The development of the Internet, television, radio, video, telephone communications and the like has had a constant impact on the scientific, intellectual, emotional, spiritual, moral, ideological, political, economic, legal, environmental, aesthetic, artistic, religious and multifaceted components of the spiritual world of young people.

Through the efforts of some forces information is being turned into a military projectile and media into a weapon of aggression. Although information is not able to physically destroy a person like a bullet, its destructive power and damage is no less than any weapon of mass destruction. Because the blows to the mind with this weapon mislead a person, induce him to act against his interests, that is, allow him to control a person, to dominate him, that is, to produce mental manipulation. This weapon is an information attack. In information warfare waged with such weapons, the target is the human mind and psyche of the nation. While this war does not damage buildings, kill people or damage material values, its ideological, moral and spiritual damage is greater than any nuclear war.

Islam strongly condemns evil, sowing the seeds of fear, enmity and rebellion in the hearts of people. Currents and categories known to mask religion have emerged in recent years. In pursuit of their malicious purposes, they activate actions such as destroying society, misleading



the minds of innocent people, psychologically manipulating their subconscious layers by deception, disturbing the peace of citizens and trying to create conflict between people.

In this article the author presents methodological recommendations aimed at forming students a rational approach and a healthy attitude to the perception of information of religious content, the development of students skills to sort information obtained through social networks.

Keywords: perception of information, thinking, rational approach, religious information, information attack, human mind and heart, mass media, internet, social networks

Introduction

Processes of social development show that information affects not only science, socio-economic sphere, but also the development of every person. Today, the way of information transmission and its correct delivery is changing, where visualization, computer graphics and hypermedia resources are taking the same place as traditional information carriers. As a result, the level of influence of information on the human mind is also changing.

Today, it is impossible to imagine that human life does not apply the information or new information transmitted by Internet networks and the media in their activities. A person's perception of information of one or another content is a process dependent on its distribution channels.

Information is manifested in terms of its effect on the human mind, desires and feelings as follows: i.e., having a quick effect, having a temporary or permanent effect, having a positive and negative effect, changing thoughts and worldviews, influencing the acceptance or rejection of a certain reality, information that affects generally or partially, directly and indirectly, openly and confidentially. It can be seen that in the era of informational globalization, the influence of such information on the Internet on human thought and lifestyle is very strong. In addition, the possibilities of spreading religious information are also great. Information of religious content includes books, brochures, magazines, newspapers and other printed publications, audiovisual works (television, movies and video films, clips, recordings of concert programs, cartoons, anime, hentai, etc.), electronic media (CDs, DVDs, Materials posted on the Internet, etc.) which reflect the basis, history, ideology, teachings and interpretations, as well as rituals of various religions of the world.

Literature Review

The growing use of online information, particularly religious content, is essential in today's society. This is due to the increasing instances of distortion and misinterpretation of pure Islamic concepts and ideas on the Internet, masquerading as religious teachings and affecting the human mind and subconscious.



If the culture of information consumption is not sufficiently formed in people, it can lead to negative results and unpleasant situations. Especially, we see the fate of those who have been deceived by believing in false religious invitations through the Internet.

As the President of the Republic of Uzbekistan Sh. Mirziyoev stated, “We strongly condemn those who equate our holy religion with violence and bloodshed, and we will never compromise with them” (speech of Sh. Mirziyoev, 2017).

We can observe that the forces that encourage destruction are trying to spread their false ideas from anywhere in the world, using modern information technologies, which threaten the stability of the state and society, as well as the global security.

As stated in the Resolution No. 180 of the Cabinet of Ministers of the Republic of Uzbekistan dated April 14, 2022 “On the procedure for the preparation, import and distribution of materials of religious content and the conduct of theological expertise”, The preparation, import and distribution of materials for the following purposes is not allowed:

- discriminating against the constitutional rights and freedoms of citizens based on their gender, race, nationality, language, religion, social origin, belief, personal or social status or other circumstances, or to discredit the products of other persons;
- calling to forcefully change the constitutional system of the Republic of Uzbekistan, undermine its sovereignty and territorial integrity;
- promoting war, violence, terrorism, as well as ideas motivated by extremism, separatism, religious fanaticism or bigotry;
- dissemination of information inciting national, racial, ethnic or religious hatred;
- calling for a change of religious belief;
- offending or degrading the feelings of religious believers;
- inciting to encroach on the rights and property of state, public or religious organizations (Resolution No. 180 of the Cabinet of Ministers of the Republic of Uzbekistan dated April 14, 2022).

The mass media provides a wide platform for various opinions, diverse perspectives, and different approaches. It awakens people’s conscious response to the renewal and changes taking place in our lives. It quickly reflects various aspects of society’s life. It operates based on the principles of originality and integrity, and aims to cultivate a mature generation.

About this, the President of the Republic of Uzbekistan Sh. Mirziyoev said: “In the future, the role and influence of mass media workers in the establishment of democratic processes, civil society, and the material and technical base of local newspapers, TV and radio channels, and the personnel capacity should be strengthened. The most important thing is that opinions and views are diverse in the press. It is well known to you, of course, that serious work has been done to ensure the diversity of the population” and pointed out their role in the field of social education (Mirziyoev Sh., 2020).

According to scientists, 85 percent of information is received through sight, with the remaining 15 percent received through hearing. Therefore, in this context, the influence of television and



the Internet will increase more than ever. In recent years, there has been a rise in the number of people using the Internet for malicious purposes. As a result, misleading electronic publications and videos are widely disseminated.

Scammers are adeptly using the Internet to entice young people into their traps. They introduce themselves as “close friends” or “guides” and mislead the youth from the right path. In fact, their understanding of religion and sharia is superficial and rudimentary; they do not go beyond parroting what they have memorized from the gang leader. On the other hand, they are unaware that their ignorance is leading others to the brink and dancing to someone else’s tune.

At first, these individuals use enticing language about religion, worship, and heaven to lead young people astray, ultimately making them victims of demoralization.

Methods

It is important to know that information obtained from the Internet may not always be unbiased, reliable, and harmless. It is concerning that young people, who may not know the difference between reliable and unreliable sources, accept any information spread over the Internet as truth.

A person entering the vast world of the Internet should always remember that time and life are precious. After all, this global network offers endless opportunities for people to get lost for hours and spend days unproductively.

Because each individual possesses unique characteristics and differences, they will have varying impacts on the utilization of additional resources in the reserve. Some people can cope with an accelerated pace, adapt to changes in circumstances, and resist factors that can harm the psyche, while others may struggle to accept subtle changes in their psychological, physiological, and emotional state. Addictions begin to develop as a protective response to a significant lack of inner comfort.

Addictive behavior is perceived by the individual as the path of least resistance, in which the addictive agent replaces the state of discomfort with a sense of internal harmony. By using various addictive options, it creates subjective perceptions that negative emotions are turned off, even if only temporarily. Religious addiction poses a significant danger, leading psychiatry and psychology to introduce a new pathology called “worship trauma.” This term refers to a collection of influences employed by destructive religious organizations with the aim of altering the human mind. The causes of cultic injury are linked to a disruption in the interaction between a person and their environment, leading to the emergence of a “communication boundary” where needs are satisfied. When one need is satisfied, it gives way to another need. In individuals with religious addiction, the “contact-withdrawal” process is disrupted (Ayrapetova A., 2021).

The guarantees and freedom of information mean that every person has the right to seek, receive, and impart the information they want. During the years of independence, our country has established a strong legal foundation in this regard.



Article 30 of the Constitution of the Republic of Uzbekistan stipulates that all state bodies, public associations, and officials should provide citizens with the opportunity to access documents, decisions, and other information related to their rights and interests. According to the “Law on Guarantees and Freedom of Information” adopted on April 24, 1997, every citizen of our country has the opportunity to access information relevant to their interests. In the address to the Oliy Majlis, President Shavkat Mirziyoev of Uzbekistan stated, “Over the past three years, Uzbekistan has established a strong legal framework and extensive opportunities to guarantee freedom of speech, promote the comprehensive development of mass media, and support the free activity and creativity of journalists and bloggers. From now on, we will ensure that the representatives of the “fourth estate” can operate freely and impartially, and effectively communicate the rapid reforms being implemented in our country to our people and the international community,” as noted (Mirziyoev Sh., 2020).

In this regard, researcher N. Umarova writes, “Along with the positive aspects of the information process, there is also a danger of using the information achievements with malicious intent.” In this instance, information is being used in opposition to the objectives of maintaining peace and security worldwide, in accordance with the principles of sovereign equality of states, peaceful resolution of disputes, non-use of force, non-interference in internal affairs, and respect for human rights and freedoms (Umarova N., 2005). Consequently, in most cases, young men and women are becoming the primary target of an information attack. The first president of the Republic of Uzbekistan was I.A. Karimov warned about the potential impact of even a small message directed against human spirituality. He emphasized that in today’s globalized information world, such messages can cause enormous damage that may not be immediately visible but cannot be compensated for by anything. (Karimov, I. 2008.).

It is essential for us to always be alert and aware of such dangers, and to respond to them with comprehensive, well-organized, regular, and continuous spiritual education. Only then can our population, especially our youth, look at reality with open eyes, correctly assess the growing spiritual threats and dangers in the world and around us, process the various information being distributed, and draw appropriate conclusions and lessons from them.

The threat of misinformation and its psychological impact are becoming the focus of research for many politicians and psychologists. Russian scientist G. Pocheptsov stated that psychological laws are primarily taken into account in the information war, as its main target is the human mind (G. Pocheptsov, 2015). The Russian psychologist G. V. Grachev discussed the widespread prevalence of *mind control and psychological manipulation*, also known as mental manipulation. In his research, he presented his scientific perspectives on the psychological security of individuals, the roles of mass communication tools, and the methods of safeguarding the human psyche. (Grachev, 1998).



Doctor of Psychology, Professor V. Karimova, when discussing the primary methods of information warfare, mentions one of them as the mechanism of “mind cleansing” through information management. Psychologists interpret this as the “key” to the psyche. As people are always interested in news, they often ask, “What is this?” Since the reflex is particularly strong in young and adolescent children, they tend to accept all kinds of information uncritically (Karimova V., 2001).

He also discussed the importance of psychological protection: “In a world where the influence of mass media has grown, and the spiritual development of young people is crucial, it is essential to focus on safeguarding the mental well-being of young minds. For psychological protection tools or mechanisms to be effective, it is crucial for each individual to have an independent opinion. Only individuals with independent opinions can comprehend the nature of good or bad information directed at them, and exhibit an appropriate, rational attitude, utilizing internal psychological protection mechanisms” (Karimova V., 2010).

In order for the psychological defenses or mechanisms mentioned above to work effectively, independent thought is necessary for each person. Only individuals with *independent opinions* can discern the essence of good or bad information directed at them, and demonstrate an appropriate, rational attitude while utilizing internal psychological protection mechanisms.

People who are deprived of independent thinking, submissive, and slaves to physical needs are called manqurt or “zombies.” The renowned writer Chingiz Aitmatov depicts the “Zombie” incident in his work “The day lasts more than a hundred years” as follows: “The captives were transported to an isolated field far from civilization, deprived of water and milk, under the blazing sun with their limbs bound, and subjected to excruciating torture, causing them to lose their memory. A slave who was forced out of consciousness would become a manqurt. That is why the manqurt was worth more than ten healthy prisoners. These individuals have completely forgotten their identity, tribal affiliation, name, and even their parents, ultimately losing touch with their humanity. Usually, they were given the most boring and difficult training sessions that required a lot of patience” (Aitmatov Ch., 1989).

Doctor of Sociology, Professor M. Bekmurodov, writes about the phenomenon: “The use of various religious beliefs to pursue political and ideological objectives has become a defining characteristic of the late 20th and early 21st centuries.” The impact of ideological pressure on the masses is especially pronounced in the activities of sects and currents that have diverged from traditional religious practices within the world’s four largest religions: Islam, Christianity, Buddhism, and Judaism. The processes of influence through religious beliefs are leading to changes in people’s consciousness and worldview, ultimately turning them into spiritual zombies. Exploring the mechanisms of poisoning the minds of young people and turning them into zombies, and understanding the forms and methods used by our ideological opponents to achieve their malicious goals, are among the most important issues of today (M. Bekmurodov,



2006). "There are and will be external negative and extremely detrimental influences on spirituality." To assume that these risks will decrease in the near future would be, at the very least, naive and, at worst, criminally negligent. It is not easy to stop, prohibit, and prevent external spiritual threats. Hence, the development of ideological immunity to external ideological and moral influences, or the cultivation of the "ability to pass through a spiritual filter" in the face of external ideological influences in Uzbekistan, should be the primary goal of our spiritual, educational, and instructional efforts. "So that people themselves weigh every piece of information, news, and knowledge in the balance of the mind, filter it through the lens of spirituality, discern the good, reject the bad, and alert those around them," states Professor M. Kuronov (Kuronov M., Jabbarov H., 2017). The comments of Doctor of Philosophy, Professor A. Ochildiev underscore the urgency of the problem we are researching: "The peculiarity of ideological influence and pressure carried out through mass media, which does not require large funds, is that it operates without being noticed by the reader, listener, or viewer, and does not cause direct casualties."

Information can be highly effective without causing harm to the enemy and without incurring significant costs. In this context, the wishes, mentality, and existing problems of the population in the countries targeted by ideological influence are carefully studied.

The primary focus is on influencing the minds and worldviews of the populace, altering established values, and diminishing or eliminating their regulatory role. Therefore, it is vital and practical to develop the skills for the rational use of the opportunities in the information world for all citizens and to educate them in the culture of information consumption.¹

First and foremost, when everyone hears any information, they should ask, "Who is transmitting this information?" "Why is it being transmitted?" "And for what purpose?" He will need to ask himself these questions and find reasonable answers to them. "That is the only way to avoid being influenced by different ideas" (Ochildiev A., 2010).

The opinions of the aforementioned scientists, along with a review of their research and analysis of its content, indicate that the development of rational approaches to perceiving religious information in young people is a complex and multifaceted process. Sociological and statistical data are not theoretically generalizable. Therefore, our aim was to establish the theoretical foundation for developing students' rational approach to perceiving religious information and to devise specific scientific and methodological approaches, recommendations, and suggestions in this area.

Results

The conducted research allows us to justify the following:

¹ This concept was introduced into scientific discourse by U. Koshaev.



1. The development of rational approaches to perceiving religious information in students is a socio-psychological problem.
2. Students lack a formed information consumption culture and the skills for purposeful and conscious approach.
3. Insufficient analysis of contemporary experiences related to developing students' rational approach to perceiving religious information.
4. The potential for enhancing the effectiveness of integrating traditional national methods for developing ideological immunity into pedagogical practice by cultivating students' skills in rational information processing has not been studied.
5. The content, form, means, methods, technological models, and strategies for developing students' rational approach to perceiving religious information are determined.

Ideological depression in students can be attributed to two important factors related to the methods of ideological education.

The first issue is the failure to consider the pedagogical aspect in the materials prepared by publishing organizations and youth television and radio channels. This is based on shortcomings in the programming of certain radio broadcasts and, particularly, TV shows.

The second reason is that the significance of mass media is not well understood in universities and families. This process is considered a crucial pedagogical factor that involves not only the dissemination of knowledge but also the transformation of attitudes and perspectives on national development, as well as the reinforcement of ideological resilience through traditions. In this way, the education of students' socio-political and ideological immunity changes according to pedagogical possibilities.

From this perspective, measures are currently being enhanced in our republic to establish mutual cooperation with publishing houses, radio and television, the higher education system, social education institutes, and scientific-pedagogical institutions in the field of spiritual education. For this reason, the mass media is focusing its efforts on merging with higher education institutions. We can observe this in the planning of utilizing the educational opportunities provided by mass media activities.

Sociological polls showed that 11 per cent of students are aware of information from "Voice of America," "BBC," and other internet sites. It can happen consciously or accidentally, such as through friends.

The survey results indicated that students are interested in domestic and ideological events, obtain information from foreign mass media, and engage in discussions. Additionally, most group trainers do not set specific goals for educating students to be resistant to the spread of destructive ideologies. Furthermore, 69 per cent of group leaders cannot envision how to execute this task.

Strong ideological resilience requires students to adopt an active, critical perspective in relation to their peers, who may be socio-politically indifferent or apathetic towards life. This is why some informal comrades sometimes display laziness, ideological inactivity,



and indifference when slanderous information is presented about the achievements of our country and its foreign and domestic policy. Students are expressing their indifference to the political slander that is being spread.

“They are good children, aren’t they?”

Nigora “Everyone knows it’s slander, so what’s the point of arguing?” Mahmoud “Why should we argue about nothing?”

Hello, I am a boy.”If I start arguing, they get upset me because me, they understand.” understand.

“It’s clear that the fight is ongoing, and our enemies are cunning,” Aziza stated.

Some of my acquaintances their actions by saying, as share everyone absurd ridiculous reported broadcast by the BBC demonstrate show their political awareness" (Sherzod).

What is the educational interpretation of this? It is a mistake to assume that students will automatically transition from having political and historical knowledge of international affairs (which are the priority areas in the political worldview system) to actively engaging in a struggle against an ideology that is foreign to us. For this purpose, a specialized psychocorrective program aimed at fostering ideological immunity in young people should be developed and implemented. The perception of religious information is a process that is related to students’ level of political awareness and their participation in social activities. The effectiveness of this:

- Students understand and accurately perceive the essence of religion. The ability to use this knowledge to analyze and evaluate ideological events is essential.
- The ability to consistently observe the essence of the ideological policies of other countries and political events.
 - to discuss these concepts and issues repeatedly in dialogue with his friends;
 - Political information and participation in debates;
 - Degree of willingness to participate in propaganda and counter-propaganda activities;
- The level of active participation in all forms of spiritual-educational and educational work in the higher educational institution determines the criteria for the rational approach of students to information of religious content.

Discussion

Based on our recommendations, the interviews were structured using challenging questions. For example, “Fake Religion: Who Does It Serve?” In the discussion on the topic, students were tasked with selecting materials that serve as examples of information distributed under the guise of religion on the Internet. In this study, the students’ accurate performances revealed the dissemination of false religious information aimed at the public. During the analysis, students acquired the skills to challenge and rebut false religious claims and perspectives.



One practical method for developing ideological immunity in students is through a role-playing game called “Press Conference”.

During the press conference, the reporter asks questions to the students, while the officials in the presidium try to answer the questions in a reasonable way and demonstrate the destructive nature of foreign ideologies. The press conference typically concludes with a group analysis of the questions and answers, as well as clarification and follow-up on some of them. Addressing challenging issues and resolving them independently helps students gain additional knowledge, develop a broader perspective, and cultivate the skills and abilities to support their opinions with evidence.

Discussion

The study of popular experience shows that in developing a rational approach to perceiving information of religious content:

- Consistent reliance on the principle of scientific rigor;
- Connect the stated arguments with a strong intolerance to any displays of religious fanaticism.
- Teaching young people how to argue;
- Analysis of religious information using rational thinking;
- Encouraging social activities among students in every possible way;

Most importantly, efficiency can only be achieved if the principles of rational consideration of students’ minds, feelings, and needs are followed. A lack of attention to critical issues, delayed responses, and unanswered questions all play into the hands of purveyors of false religious information.

The higher educational institution conducts education on political awareness and ideological immunity among young students as part of its spiritual and educational work system.

Therefore, it is necessary to summarize the achievements of ideological education on a global scale, establish a rational approach mechanism for the perception of religious information, and mobilize people for inter-national and intra-national purposes. A national educational system should be implemented across all organizations, institutions, and educational establishments, with a focus on essential topics aimed at building resilience against internal and external ideological threats. This is how the psychological and spiritual unity of “WE ARE THE NATION” is created. The threat of internal and external ideological challenges to every Uzbek will strengthen the sense of “WE”, fostering national cohesion.

Conclusion

The analysis of the obtained results enabled the authorities of spiritual and enlightenment departments in higher educational institutions to cultivate in students a rational approach



to perceiving religious content, as well as the ability to resist forces that threaten to undermine their independence.

It has been clearly confirmed that student clubs, various associations, and creative activities, which differ in content and form, serve to align rational thinking with personal reflection and independent research. In this study, the essence of religious content information was comprehended, and the development of students' skills to analyze such information was justified.

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