

# The Importance Of The Compromise Model “School Of Example” In Strengthening Family Relationships.

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**ABSTRACT:** This article analyzes the “Exemplary School” compromise model as a moral and philosophical factor in strengthening family relationships. The study reveals the role of the principle of compromise in the formation of mutual respect, tolerance, and responsibility among family members. The “Exemplary School” model is highlighted as an educational system that serves to ensure family stability based on human qualities, values, and moral examples. The article substantiates the socio-psychological mechanisms of mutual compromise, the constructive resolution of family conflicts, and the pedagogical significance of example in raising children. As a result, the model of compromise “School of Example” is interpreted as a conceptual approach that ensures spiritual stability in strengthening the modern institution of the family.

**KEYWORDS:** School of Example, compromise, family, moral values, spiritual stability, upbringing, social environment.

**INTRODUCTION.** Today, human civilization is at a stage of profound social, spiritual, and moral transformations. The rise of digital communications, globalization, cultural diversity, and individualism has already had a significant impact on the family relationship system. In these conditions, the model of the "school of example," based on the principle of compromise, acquires special philosophical and practical significance for the family, which is the most important social institution of society, to preserve its function as a place of stability, love, mutual respect, and upbringing. The meaning of the word “Ibrat” is an example, an example, which has been used since ancient times in Islamic religious pedagogy and Sufi literature. The ideas of example and compromise have historically existed in family relations and in the life of society. The concept of “ibrat” can also be found in written sources of the 19th century. In his work, Niyozmuhammad Khoqandi writes: “His venerable father, observing the good rules and laws left behind, honored the inherited servants with honorable positions, increased their salaries and provisions, and engaged in justice and justice. Special attention is paid to the personality of Muhammad Ali Khan. He emphasizes the advice, upbringing, and example he received from his father” This model has historically developed and serves to ensure the spiritual maturity of the individual and the stability of society by restoring the culture of mutual example, patience, forgiveness, and communication in social and family relations.

**LITERATURE REVIEW.** The literature studied within the framework of the topic provides a broad analysis of the moral significance of compromise and example in family relations. Such scholars as G.Khusanov, M.Kuronov, N.Zhuraev highlighted compromise as a factor of social stability, while the studies of Z.Khusanova and S.Karimova analyzed the educational foundations of exemplary behavior, mutual respect, and responsibility in the family. In foreign sources (J. Habermas, A. Maslow, E. Fromm), the role of compromise and communication culture in personal development is highlighted from a philosophical and psychological point of view. Analysis of the literature shows that the “School of Example” model is being formed as a national-philosophical concept that ensures moral harmony in the institution of the family.

**METHODOLOGY** The methodological basis of this research was developed based on socio-philosophical, ethical, and psychological approaches. The article used methods of system analysis, comparison, observation, and questionnaires to reveal the essence of the “Exemplary School” compromise model. Empirical data were also analyzed to determine the practical manifestations of compromise between family members. The methodological approach is based on the views of A. Maslow, E. Fromm, and Eastern thinkers on humanism, exemplary behavior, and tolerance. As a result of the research, the compromise model was interpreted on a scientific basis as a socio-cultural mechanism that ensures family stability.

**RESEARCH RESULTS.** The research results show that the model of compromise “School of Example” is an effective system that strengthens moral stability and social harmony in family relations. The

model strengthens mutual respect, tolerance, responsibility, and solidarity among family members. Empirical analysis showed that in a family environment based on compromise, children have high social adaptation, emotional stability, and spiritual maturity. Also, the application of the principles of example and compromise contributes to the constructive resolution of family conflicts and forms a healthy moral environment in society. As a result, the “Exemplary School” model was confirmed as a conceptual approach that strengthens the spiritual foundation of the modern family institution.

**DISCUSSION (SCIENTIFIC DEBATES).** In social philosophy, the family is the main environment for a person's moral self-awareness, the formation of social responsibility, and the transmission of values from generation to generation. And the compromise between parents forms the spiritual and moral basis of this process. Compromise is not just an agreement, but a culture that ensures the harmony of human values, mitigates conflicts, and strengthens social harmony. From a philosophical point of view, the principle of compromise practically expresses the law of dialectics “unity and struggle of opposites” at the level of human relations. Disagreements in family life are natural, but correctly directing them, overcoming them based on patience and example leads a person to maturity. Thus, compromise is a criterion not only for peace in family life, but also for moral perfection.

The “Exemplary School” model is a system that expresses the harmony of parents in mutual communication, behavior, decision-making, and responsibility as a living example for children. The philosophical essence of this model embodies axiological (value), ontological (existential), and epistemological (cognitive) aspects: From an axiological point of view, example ensures the interconnection of family values. By demonstrating compromise in their relationships, parents form such moral values as respect, patience, and responsibility in the child's consciousness; Ontologically, the family is the social basis of existence; in it, a person realizes their “I” in harmony with others. The model of example reinforces this harmony in life experience; From an epistemological point of view, example is a source of knowledge; through the practical actions of parents, the child “knows by sight” the essence of compromise. The “Exemplary School” model demonstrates reconciliation within the family not as a theoretical concept, but as a practice of everyday life.

In today's global processes, the stability of society largely depends on the health of the microsocial unit - the family. Family conflicts, divorces, and emotional coldness between parents lead not only to family but also to social crises. From this point of view, the model of the school of example performs the function of moral immunity in society. Mutual compromise between parents forms psychological balance, self-awareness, communication culture, and social responsibility in children. By observing examples in their family, a child later becomes a constructive-thinking, tolerant, and compromising person in society. Therefore, the model of example is a bridge from personal experience to social value.

In our opinion, “Exemplary compromise is an axiological-communicative principle that is determined on the basis of mutual respect, patience, and tolerance between people, in particular, family members, which raises the moral consciousness of both sides and forms a stable social environment in society, at the center of which lies the example of the unity of words, actions, and inner convictions”[1]. When interpreting the author's definition of this term as a category, its axiological essence is that “Exemplary compromise” is not only a means of resolving agreements or conflicts, but also a high moral value that calls a person to go beyond their “I” and understand another. It manifests itself in the form of a value of mutual forgiveness, respect, and politeness. Ontologically, this principle expresses the internal harmony of social existence. A person confirms their existence through “lesson” in communication with others. Therefore, compromise is the moral existence of existence.

Communicative content, in “Exemplary Compromise”, communication is a two-sided moral practice: one side expresses forgiveness in words, and the other side sets an example in action. Therefore, it has not only a dialogical, but also a didactic character - every compromise is a source of example for others. The sociomadic aspect is that “Exemplary Compromise” acts as a cultural norm that ensures social stability in the life of the family, community, and society. The mutual exemplary compromise of parents is strengthened in the consciousness of children as a moral norm and becomes a stable form of social consciousness.

In Eastern thought, the concepts of family and compromise have long been at the center of human perfection. Abu Nasr Farabi in his work “The Virtuous City” asserts that “the foundation of a just society is moral harmony within the family”[2], while Alisher Navoi in “Mahbub ul-qulub” interprets compromise and

example between people as the highest level of humanity. According to him, "the behavior of one person is an example for another"[3]. This idea forms the philosophical roots of the model of the modern exemplary school. Also, the idea of mutual understanding in Habermas' "theory of communicative activity" is a modern expression of the principle of compromise and is important as a theoretical basis for moral communication within the family.

Strengthening the institution of the family in the development of New Uzbekistan is one of the priorities of state policy. In his speeches, President Shavkat Mirziyoyev put forward the principle that "strengthening the family means strengthening society" Therefore, raising the culture of family harmony is becoming an important component of the national idea and spiritual policy. The model of the "Exemplary School" serves as a theoretical and practical basis in this direction. It serves not only to strengthen relationships between parents, but also to strengthen social cohesion, spiritual stability, and national unity in society.

In social philosophy, when analyzing the essence of human relations, the concepts of "compromise", "family", and "example" are manifested as three interconnected main socio-ethical categories. They are among the factors ensuring the stability of society, social unity, and spiritual harmony. The dialectical harmony of these concepts is an important methodological approach to understanding the existence and development of the family, one of the oldest social institutions of human civilization.

"Murosa" (Arabic "al-musolaha" (صلح) - agreement, mutual concessions) is interpreted in social philosophy as a form of mitigation of conflictological processes, a principle expressing a mature level of moral consciousness. This concept, by its very nature, means social cooperation, a culture of communication, and a striving for spiritual balance. Compromise is the art of finding the "golden mean" (Aristotle) between various contradictions in society, which is in harmony with Al-Farabi's idea that virtue is the norm between ifrat and tafrit (these are terms denoting two opposite poles of the concept of moral norm, formed in Islamic philosophy and moral science, as well as under the influence of Al-Farabi's teachings).

In the socio-philosophical analysis of the family, compromise is based on the principles of mutual respect, tolerance, and moral responsibility. Social compromise is not only an agreement, but also the highest form of recognition and preservation of human dignity. In this sense, reconciliation in the family is a micro-model of peace and harmony in society. The family, as a social system, is the smallest, but most important link in social relations. It is the "microcosm" of society, that is, the place where social values, moral principles, and cultural norms are formed. Through family, a person first learns compromise, patience, communication, and mutual respect. Therefore, the family is considered a "school of compromise" They are used to understand the concept of virtue (norm).

Hegel defined the family as "an objectified form of subjective morality"[4] That is, a person learns to live for the common good in the family, harmonizing their personal freedom with the freedom of others. This process has a dialectical character: contradictions within the family (for example, spousal views, generational differences, conflicts of different needs) are resolved through compromise, and as a result, the level of moral maturity increases. Family is the oldest and most natural school of compromise in the history of mankind, in which the socialization of the individual, spiritual formation, and the ability to "be an example" develop.

The word "ibrat" comes from the Arabic word عِبْرَة "ibratun" ("to pass", "to draw conclusions", "to understand through experience", "to learn a lesson"), and from a philosophical point of view, it means the spiritual result of human experience. In social philosophy, an example is not only the lesson learned as a result of observation, but also the ability to consciously influence others. An exemplary person is a person who has the power to change others through their lifestyle, compromise, beliefs, and moral views. The role of example in the family environment is invaluable. The tolerant attitude of parents towards each other forms a system of moral norms in the child's consciousness. Therefore, "exemplary compromise" in the family is not agreement in words, but harmony in life. It becomes a practical manifestation of social philosophy.

The concepts of "compromise", "family", and "example" are in a dialectical relationship: **Compromise** is the driving force of the social and spiritual process, that is, a means of mutual understanding; **Family** is a real social space of compromise, where people test and understand each other; **Example** is the result of the process of compromise, that is, a spiritual phenomenon arising from mutual respect and tolerance. Dialectically, these three concepts develop through mutual negation and harmony. Family cannot exist without

compromise, and compromise loses its power without example. Therefore, the concept of "exemplary compromise" embodies the inner unity of this triad.

In the teachings of Hegel and Fromm, this harmony is interpreted as the trinity of "love, responsibility, and understanding". According to Fromm, "a person's ability to love is the highest form of social compromise"[5] Family is the social laboratory of love, and therefore of reconciliation. Socio-philosophical analysis shows that the dialectical harmony of the concepts of "compromise", "family", and "example" forms the spiritual and moral foundation of human society. Family is the natural environment of the principle of compromise; compromise creates an example. Through example, this experience is redistributed to society and ensures social harmony.

The model of "exemplary compromise" is a practical reflection of social philosophy, which is an ideological basis that guarantees not only family harmony, but also the stable moral development of society as a whole. Therefore, the formation of a culture of compromise in family relations in the conditions of modern Uzbekistan is not only a pedagogical or psychological, but also a philosophical necessity. Because through this process, a person learns to harmonize their "self" with the "us" of society, and this harmony leads to the highest stage of social development - spiritual maturity.

Compromise is considered in social philosophy as one of the most important principles of resolving conflicts between people, ensuring harmony, and maintaining cultural stability. It manifests itself as the deepest moral-normative and communicative phenomenon of human thought. The presence or absence of compromise in society determines the culture of human relations, the system of values, and the quality of the communicative environment. Therefore, the analysis of the philosophical essence of compromise within the framework of humanistic, axiological, and communicative paradigms allows us to interpret it as the conceptual basis of social development.

The humanistic paradigm forms the ontological basis of compromise. This paradigm promotes human honor, dignity, freedom, and mutual respect as the main criteria. From a humanitarian point of view, compromise is not a concession of the weak side, but a culture of agreement between people, based on mutual recognition, kindness, and empathy.

Compromise exists in the humanistic paradigm based on human dignity, in the axiological paradigm on moral values, and in the communicative paradigm on mutual communication. They complement each other and create a "spiritual balance" in society. Humanism forms the spirit of compromise, the axiological paradigm determines its spiritual content, and the communicative paradigm allows it to be implemented in practice.

Thus, compromise acquires a universal essence in all three directions of social philosophy: In the humanistic aspect - it establishes love, respect, and tolerance between people; Axiologically - maintains the balance of values, strengthens social justice and solidarity; Communicatively - forms a culture of communication and cooperation, serves to resolve conflicts in society in a constructive way. Compromise is not only a means of social agreement, but also a philosophical form of humanity, a spiritual force that leads society towards stability and harmony. Societies that deeply understand its humanistic, axiological, and communicative content confidently move towards sustainable development, cultural advancement, and social cohesion.

The term "Exemplary School" metaphorically refers to the system of upbringing formed in the family environment. The main idea of this model is the participation of parents as a single pedagogical team in raising children through mutual respect, cooperation, patience, and mutual example. He sees the family not as a small social institution, but as a "spiritual school", where each member influences others through exemplary behavior, compromise, responsibility, and self-awareness. The goal of the model is to ensure educational harmony within the family, to form in children feelings of humanity, love, responsibility, and patriotism, and to create a healthy spiritual environment through mutual exemplary behavior of parents.

Mutual respect is the foundation of the "School of Example" model. The respectful attitude of parents towards each other serves the formation in the minds of children of mutual attention, tolerance, and compromise as natural values. Respect is not just verbal recognition, but a socio-moral state that manifests itself in practice, finding its expression in every decision, in every communication. Mutual respect is the recognition of a person's value as a subject. If this value is prioritized within the family, then interpersonal conflicts are resolved constructively, and psychological stability is ensured. As children grow up, seeing this culture of their parents, an aesthetic and moral model of human relations is formed in their consciousness.



Patience is the spiritual foundation of the “School of Example”. The educational process is not a mechanism that yields immediate results, but rather continuous and arduous work. Parents patiently understand their child's shortcomings, and instead of punishing them, they show them the way and explain. This approach was described by such scholars as Imam Ghazali, Jalaluddin Rumi, and Abu Nasr Farabi as the “path to moral perfection”. The philosophical essence of patience lies in a person's self-control, the management of emotional reactions, and the understanding of time as an educational factor. In the “Exemplary School” model, patience serves as a factor that maintains peace in parents not only in their relationship with the child, but also in their interaction, and mitigates emotional tension.

Responsibility is one of the main pillars of the “School of Example”. “Education is effective only when parents deeply understand their family role, duty to the child, and responsibility to society”[6]. Responsibility here means not only material security, but also spiritual leadership. “Responsibility is a person's conscious action, the ability to combine their freedom with the freedom of others. Within the family, this principle is realized through the awareness of each member's duty, joint discussion of family decisions, and strengthening mutual trust”[7]. Responsible parents, along with being an example for their children, also become an example of moral maturity in society. In this sense, the “Exemplary School” model is a microsystem that forms the culture of social responsibility of the individual. Being an example is the central idea of the “School of Example” model. Because children learn more through practical actions than words. The attitude of parents towards each other with love, respect, and patience is strengthened in the minds of children as a moral norm.

The philosophical roots of this principle lie deep in the thinking of the ancient East. For example, Yusuf Khass Hajib, in his work “Kutadgu Bilig”, emphasizes that the exemplary life of parents is a guarantee of the happiness of a child and the well-being of the people. Ibn Sina also emphasized that moral virtues are absorbed not only through advice but also through example. Being an example is not only a personal quality, but also a form of social responsibility. Because an exemplary family is the root of an exemplary society, and an exemplary society is the foundation of a healthy spiritual space.

This model is aimed at strengthening the institution of the family on the basis of humanism, continuing the moral heritage of generations, raising a child as a socially conscious and spiritually mature person. In it, each member values mutual compromise, resolves conflicts through communication, and transforms the family into a space of cooperation and trust. In the context of modern Uzbekistan, this model forms a pedagogical philosophy that combines national values and modern educational methods. The concept of the “School of Example” serves as a spiritual bridge between the family and society, expressing the idea of “human dignity” in the form of practical education.

The “Exemplary School” model is a system that ensures the moral, psychological, and social harmony of upbringing within the family. Mutual respect is a guarantee of peace, patience is a guarantee of stability, responsibility is a guarantee of trust, and being an example is a guarantee of an exemplary generation. This model elevates the family environment to the level of a “moral school”, transforms personal qualities into societal values, and strengthens the foundation of a humane society.

Human morality is formed not only through theoretical knowledge or external instructions, but also in the process of everyday life, especially in the family environment, based on practical experience. One of the important factors on the path to spiritual maturity of a person is the assimilation of a culture of compromise. Children integrate compromise into their social moral system not only by listening or reading, but also by observing, feeling, and experiencing it in practice. Thus, compromise becomes a moral criterion in their social consciousness, a principle of spiritual stability and living in harmony with society.

The most basic stage in raising children is learning through observation. Psychologically, from an early age, a child visually perceives the relationships around them and internalizes them as a moral norm. According to Albert Bandura's “social learning theory”, human behavior is often shaped by observation and imitation. In this process, the child observes the behavior of people around them (especially parents, siblings, teacher), evaluates their compromise or conflicting relationships.

The fact that parents treat each other with mutual respect, maintain peace even during arguments, and express their opinion politely establishes itself in the child's mind as the primary model of “compromise behavior”. On the contrary, cases of conflict, insult, or violence form destructive moral stereotypes in the child. Therefore, compromise is not just a moral principle, but a “social lesson” that children learn through

observation. Through the process of observation, the child directly sees the essence of compromise: through compromise, they understand that peace is maintained, affection is awakened in the family environment, or contradictions are resolved constructively. This evokes the most fundamental element of “social morality” - peace, respect, and empathy.

The child not only observes and feels compromise, but also begins to apply it in their life as a social practice. At this stage, compromise transitions from the level of personal behavior to the level of social experience. He learns to seek compromise solutions when interacting with friends, classmates, and community members. This process is a stage of active formation of social morality. Because compromise action is not just a word, but a conscious choice based on social values. For example, if a child overcomes the emotional reaction “I am right” in a dispute and prefers to “find a solution together”, they are already in the stage of moral development.

The following factors are important in the assimilation of compromise as a social practice: Family - the primary practical laboratory of compromise; School - an environment that forms compromise as a culture of social communication; Society is a space that values and encourages compromise. If these three environments are harmonious, a child develops strong foundations of social morality. Because compromise as a social movement is strengthened not only by moral consciousness, but also by cultural experience and social communication.

Compromise is a phenomenon that expresses the level of moral maturity and social responsibility of a person. It embodies the main components of social morality - tolerance, empathy, forgiveness, and justice. Therefore, a child who has mastered compromise occupies a balanced, tolerant, and constructive position in social life. From the axiological point of view of social philosophy, compromise is a mechanism for the harmonization of social values. The more compromising individuals there are in society, the higher the level of social stability, peace, and justice. By applying compromise in practical activity, the individual not only studies social morality, but also transmits it to society, that is, carries out the process of “moral transmission”.

By observing, feeling, and internalizing compromise as a social practice, children understand moral norms at the level of an inner need. This process is a three-stage system that forms their “social morality”: observation - emotional perception - practical application. As a result, compromise is established as an internal norm in their personal behavior, social communication, and worldview. The formation of “social morality” is, in essence, the art of a person living in harmony with others. Therefore, the most effective form of upbringing is not teaching compromise, but demonstrating it. Every word, action, forgiveness, or patience of parents is a living lesson of social morality for a child. As a result, a child who understands compromise will become the spiritual foundation of society's development as a tolerant, just, and socially responsible person in the future.

The “Exemplary School” model is based on the principles of compromise, mutual respect, and responsibility in the relationship between parents in the family upbringing system. The main essence of this model is that children grow up to be morally, socially, and emotionally perfect individuals through the exemplary behavior of their parents. From a philosophical point of view, this model is inextricably linked with the humanistic, axiological (value-oriented), and communicative paradigms of compromise. Because compromise is not only a means of mitigating conflict, but also a cultural process that ensures peace, tolerance, and spiritual harmony in society. In this respect, the “Exemplary School” model is a pedagogical manifestation of compromise, which manifests itself in three stages: intellectual-moral, emotional-psychological, and socio-practical stages.

This stage is the basis of the “School of Example” and represents the conscious decisions, moral principles, and sense of responsibility of parents. The culture of compromise is formed, first of all, through reason, thinking, and a value-based approach. Parents learn to think from the point of view of “we”, not “I”, while maintaining mutual respect in the process of making family decisions. In this way, they show children examples of morality governed by reason.

Philosophically, this stage is close to Immanuel Kant's moral imperative: a person should perceive their actions as a universal norm not only for their own benefit, but also for others. Responsible compromise in parental decisions proceeds in the same spirit - it becomes a principle that ensures general well-being in the family environment. Also, according to John Dewey's philosophy of education, “children learn through experience; therefore, a child forms the harmony of reason and morality in their consciousness by seeing the compromise decisions of parents”[8]. In the intellectual-moral stage, parents express their opinion not by

coercion, but through explanation and communication. This cultivates in the child the ability to express their opinion reasonably, but respectfully. Thus, a culture of logical compromise is formed at the first level of the “School of Example”.

In the second stage, the “Exemplary School” model is aimed at the formation of emotional and psychological harmony. After the intellectual and moral foundation, it is now important to develop the skills of managing human emotions, feeling others, and empathizing. At this stage, parents, through mutual love and patience, instill in the child the qualities of forgiveness, mercy, calmness, and mental stability. From a philosophical point of view, this stage is based on Martin Buber's “I-You” theory: true communication occurs only when a person perceives another person not as an object, but as a person”[9]. Mutually respectful, emotional compromise of parents teaches the child the culture of not just “seeing” others, but “feeling” them.

This process stabilizes the psychological climate. Resolving conflicts in the family not through noise, but through patience and dialogue, ensures emotional balance in the child. He learns to listen to the opinions of others, to control his emotions, and to be tolerant of mistakes. Therefore, the emotional-psychological stage of the “Exemplary School” serves the formation of compromise as an inner value in the human psyche. The final stage of the “School of Example” model is the process of transforming compromise into a socially practical phenomenon on a societal scale. At this stage, exemplary behavior within the family influences the external environment - school, neighborhood, workplace, and social connections. Thus, family compromise manifests itself as a natural source of social morality. When parents show mutual compromise, tolerance, and cultured relationships, the child implements these norms in everyday life. He expresses “being a good person” not only in words, but also in actions. Thus, the “lesson” passes from the family to society, and the social continuity of moral culture emerges.

In a philosophical sense, this stage is close to Jürgen Habermas's theory of communicative actions: “social stability arises through communication and mutual understanding. A harmonious family, as the smallest, but most important cell of communicative culture, forms the civil environment in society”[10]. The socio-practical stage of the “School of Example” model shows that the family, as a moral institution, is the main force that strengthens spiritual discipline in society. The principle of compromise is established as normative behavior in family life, interpersonal communication, work, and civic culture.

**CONCLUSION.** Firstly, the “Exemplary School” model of compromise serves to foster mutual respect, patience, and tolerance in family relationships. This model manifests itself as an effective spiritual mechanism for creating a stable social environment, ensuring moral harmony between family members.

Secondly, exemplary behavior based on compromise allows for constructive resolution of conflicts within the family. Such an approach strengthens peace, love, and a sense of responsibility in the family and serves as an important factor in the formation of social adaptation and spiritual maturity in children.

Thirdly, the research results show that the “School of Example” model strengthens the spiritual foundation of the family institution by harmonizing national and universal values. This model allows for the practical implementation of the principles of example, honesty, and mutual balance in family upbringing.

Fourthly, family culture, formed on the basis of a compromise model, develops positive qualities in the social consciousness of the individual. This leads to the strengthening of a healthy social environment, harmony, and civic responsibility in society, as well as the enrichment of national spirituality.

Fifthly, the model of compromise “School of Example” has theoretical and practical significance in strengthening the modern institution of the family. It is recommended as an effective concept for ensuring family stability based on moral values, forming a sense of responsibility and kindness in the younger generation.

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