

Formation Of Gender Identity In Karakalpakstan And The Role Of Social Institutions In These Processes

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Abstract. This article examines the issues of gender identity based on the Karakalpak folk traditions. The author emphasizes that social institutions play an important role in the formation of gender identity: family, educational system, and family ties. Also, the article shows the methodological aspects of gender relations from a sociological point of view.

Keywords: gender identity, social institutions, generic divisions, Karakalpak traditions and customs, upbringing of girls and boys.

I. INTRODUCTION

When we pay more attention to the meaning of the Decree of the President “On measures to improve the basis of work in the field of support of women and strengthening the family” [2], free and prosperous way of life created by independence for our people a worthy place is evident in happiness. After all, from the first days of independence of the country, women have been treated with kindness, their political activism, professional, physical, spiritual and intellectual potential, the orientation of girls to modern professions, sports, motherhood and protection of childhood, formation of a healthy family, has risen to the level of state policy. The President of the Republic of Uzbekistan Sh. Mirziyoyev, during the visit to Karakalpakstan, special attention was paid to these issues. The visit of the head of our state to the Women’s Charity Association in Khojeli and tasks to eliminate the negative situations there were a clear manifestation of the love and attention paid to women.

In the Action Strategy of the President of the Republic of Uzbekistan on five main directions of development of the Republic of

Uzbekistan for 2017-2021 years [13], which includes five important principles, such as improving the building of the country and society, ensuring the rule of law, further reforming the judiciary, further development and liberalization of the economy, development of the social sphere, security, interethnic harmony and religious tolerance, deeply thought, and pursuing a foreign policy of mutual interest and practicality; in each of these areas, of course, the specific tasks of our women are concentrated.

Values, stereotypes and social processes related to the role of women and men in society have become a topical issue today. In order to ensure peace and stability in the modern world, it is necessary to look for the ideals of living without violence, the basis of all human values. For this reason, it is important to look at gender issues from a programmatic perspective. Also, the processes and stereotypes about the social role of gender are developed on the basis of deep-rooted notions that are passed down from generation to generation according to the customs. These concepts have been evolving over the long history of society, and there are many different aspects to it: historical, economic, political, psychological, and religious.

II. METHODOLOGY

In this study, historical principles and the method of systems analysis have been used. Also, the paper studied socio-philosophical treatises that analyze the formation of gender, its compatibility, related to the nature of the process of forming gender identity, and, on the other hand, social institutions that influence the process of forming gender adaptation.

III. MAIN PART

The current socio-economic, cultural, political changes in Karakalpakstan require reconsideration of many social issues. The most important of these is gender issue. Karakalpakstan's transition to a market economy has made challenges in gender differences in labor.

Since then, the female factor in the modern world view has demanded a reconsideration of the foundations of modern civilization. In today's informational social situation, in order to preserve its uniqueness, it is necessary to address many issues, including the system of program values of the Karakalpak people, the evolution of the system of concepts about the place and role of men and women, the formation of gender identity is necessary to study, taking into account the national characteristics of people. Lack of attention to gender identity and socialization has created many problems in society today. Indeed, if we take into consideration the results of "asexual" pedagogy and psychology did not wait long, boys began to lose their masculine qualities such as stability, courage, bravery, while today's girls lack delicacy, modesty, tenderness.

The problem of forming a gender culture also raises issues in today's education: the lack of a culture of communication between boys and girls, the lack of understanding of the ideal of men and women, the indifference of men in the upbringing of children, gender education and disregard for knowledge, also, the negative impact of the media, the masculine nature of girls, and the feminine nature of boys. Therefore, special attention is paid to gender issues, which have been neglected. Formation of gender identity in the process of social interaction has been socially analyzed and gender relations have been considered at the macro and micro social levels. For example, macro discussions were led by T. Parsons, R. Beylz, R. Collins, X. Hartmann, and I. Gofman, D. Mid, G. Garfinkel, K. West, D. Zimmerman conducted micro discussions.

The most important studies on gender and identification in the philosophy of feminism have been conducted by Dj. Butler, Sh. Benxabib, S. Beauvoir [3], R. Braydotti, K. Gilligan, E. Gross, A. Dvorkin, L. Irigare, T. Lauretis, K. Millet, Sh. Muff, G. Rubin, E. Siksu, Dj. Scott [15], Dj. Fleks, N. Freyjer, B. Fridan, Dj. Xuber [18, p. 77-98], N. Chodorou and others. Gender as the subject of modern philosophical, historical, cultural, and social studies are reflected in the work of G.A. Brandt. T.A. Volkova, O.A. Voronina, N.M. Gabrielyan, E.I. Gapova, S.V. Jerebkin [9, p. 390-426], I.A. Jerebkina [8], T. Yu. Jurjenko, E.A. Zdravomislova [10], O.V. Zinevich, T.A. Klimekov, I.S. Kon, A.A. Kostikov, I.V. Kostikov, M.M. Malishev, V.M. Popov, N.L. Pushkarev, V.A. Ramix, N.M. Rimashevskaya, G.G. Sillaste, A.B. Sinelnikov, I.N. Tartakovskaya [16], A.A. Temkina, N.E. Tixonova, A.R. Usmanov, S.A. Ushakin, 3.A. Xotkina, S.V. Xripun, J.V. Chernova, O.N. Shlichkova, E.R. Yarskaya-Smirnova. It also appears that the theoretical foundations for the formation of gender and gender equality emerge from feminist movements around the world. The term "gender" is one of the newest words in modern science. The term "gender" was first introduced to scientific use in 1958 by Robert Stoller, a psychoanalyst at the University of California, to analyze social relations and to avoid the simple notion that biological differences are defining for men and women in society, and their social roles. Based on this, he understood the expression of gender or "social gender" [21, P.156]. However, as we all know, the concept of "gender" shapes the differences between women and men, the idea of social structure, and is discussed as one of the main dimensions of the social structure of society. The concept of gender encompasses all aspects of social life. Today, the term is used internationally. In order for a gender to be "female" or "male", it is necessary to have a specific biological condition. Being a member of the opposite sex, a person lives in a society, possessing "feminine" or "masculine" patterns of behavior, stereotypes, norms, standards and symbols of cultures.

Thus, we assume that social gender, in other words, gender theory, has changed the whole future of social knowledge, forming a new field of culture, creating a new field of social programs in many countries of the world, including independent Uzbekistan, with social programs, and has had a direction with the indicator.

Feminism gained an academic status in the 1960s and 1970s. Scientific centers have sprung up in many countries in Europe and Asia, and feminist courses have been organized in universities. The task was to reconsider history, sociology, linguistics, and philosophy from the perspective of women's positions (positionism) in order to improve the situation of gender inequality in culture and bring it into the pattern of historical reality. For this reason, it was considered significant to start from the family issue first. Research was needed on the problems such as family life, intergenerational participation, new signs of parenthood, family type change, career and personal property transfer.

Gender theory aims to consciously create a new position for social gender: in the family, in the education system, through the media, through cultural campaigns, and through public policy. The most important area is transition to the formation of a new gender consciousness, overcoming gender stereotypes that reflect resilience and sincerity.

In the social sphere, in European countries, Russia and in our Karakalpakstan, the majority of respondents said that women are first of all, "ideal woman and the best housewife". It is important to note that the opinion of the scientist D. Grimshou: "If the service and care that women provide in a systematic way is valued, then its value in society as a human being would be very high" [7]. Thus, social structure of the new gender position, cultural and historical program, suggests to actively explore the context of the national mentality.

In Karakalpakstan, gender structure in the political and ethnic society is created in accordance with the ethnic characteristics of many ethnic systems, primarily the population of Karakalpakstan. In recent years, the issue of gender stratification in a systematic society has been actively discussed in the scientific literature. For example, knowing the standards of masculinity and femininity, the content and structure of the image of a man and a woman can help to assess the degree of stereotyping in children of psychological gender, to determine in which areas of life their characteristics and capabilities are most pronounced. Therefore, it is necessary to teach the child to behave as a member of the same gender. Such discipline is reflected in the names given to children of different genders, in clothing, in the toys presented to the child, in giving praise, and in the nature of the punishments. Moreover, researchers name several gender age groups, such as early

childhood, childhood, adolescence, adulthood (conscious period), old age, and a complex system of traditions and programs associated with the transition from one cycle to another, and these programs are defined in terms of gender. The first official circumcision of the gender differentiation will take place at the time when a child is between 3-7 year old according to Muslim custom, then the boy will be put on a horse, and when he is eight years old, the child will play with the horse's ear. Also, the boy will braid girls' hair. In the second period of childhood (8-12 years), children of different sexes acquire specific types of activities. For example, children are taught to ride horses intensively, to feed them, to take care of camels and lambs, while the girls learn to cook, sew, and embroidery. In the next age group (12-15 for boys and 11-13 for girls), the desire to reach gender maturity increases. Boys' clothes are marked with strong signs, such as a belt, and girls' hats are decorated with flowers. It is considered as a sign of delicacy and the ability to continue the generation. The age of marriage for boys is 15-16 years, and for girls 13-15 years (adulthood). According to Karakalpak tradition, at the age of 15, a teenager boy is isolated, because at this age he will be able to carry out his masculine activities, master the craft and will be ready to marry, keep his family. Brides who marry young men form certain groups. After that, the focus will be on the upbringing of the offspring. After the first child is born, the woman wears a dress on her head and calls a guest and mentions it.

At a conscious age (from 30 to 45-50 years old), the male had a definite position. The peak of life is for a man in the conscious period, who has cattle, a wife, children, a large herd, a good and honorable offspring is considered to be like a midday (noon) in the summer. Finally, the age group of the elder and the old woman was considered to be a decrease in physical devotion, along with an increase in social career and respect. For those who spread archaic consciousness, in determining a person's position in society, his or her gender, age, physical ability, relation in kinship, property and legal status, and professional activity (gender node) are important. In all cases, the beginning of the work is considered normal, that is, the person is far from the quality hour of birth and death, and becomes a full member of the offspring (people) who have relatives, a house, property. Although tribal division goes as far as the fact of history, two features of tribal mythology - the view of nature and the rejoicing of ancestral spirits - show the humane subtlety of this social institution. Therefore, "the tribe (generation), in any case, is

absorbed into the socio-political structure of another level". To live with the concept of tribe means to look at kinship, to be friendly to another person by nature, which is the significance of the present point of view.

The current gender concept takes into account respect for women, which has always been characteristic of Karakalpaks. The mother Qumar was considered the guardian of family happiness with the mother generation. We can say that the formation of a new type of gender-oriented approach to gender equality can occur in the context of a national custom and a national mentality. In the family, education, economy, politics, and social spheres, the issue of gender is a developed, and a complex process. It reflects new gender ideals and models with gender stereotypes. The UN (United Nations) Convention on the Elimination of all forms of discrimination against women specifically states that such a gender policy can help change people's minds. Samples are given to create special training developments to ensure that women participate in advanced economic sectors, such as the oil and gas profession. Additionally, it is proposed to increase the number of women employees in private property companies, to meet this condition, to issue a license. Just as the transition from a patriarchal, masculine order to a coherent "biarchal" structure of being continues, a new pattern of gender identity continues to emerge.

During human development, along with the study of the external environment, self-awareness is also a normal process through which a person adapts himself to being, and adapts his inner world to social demand. Such adaptation is a prerequisite for the formation of an organism, a process that involves the perception of the individual, that is, various aspects of identification. One of the most important of these aspects is gender identification. Indeed, a person's gender is one of the only unchanging characteristics in his or her imagination of others. We may forget the other person's eyes and hair color, we may not be able to remember many of the signs in his or her appearance. But we will never forget his gender. If we analyze different characteristics of a person separately, it becomes obvious that a person's gender description is the most important aspect. Gender is a universal biological distinction between men and women, and it is an anatomical and physiological essence, and a unit of biological traits that is the basis for determining an individual's biological gender, male or female gender identity [11]. Non-

significant differences in the roles of men and women relate to their biological characteristics. For example, only women can become pregnant and have children, only men can produce sperm. However, in addition to biological differences between men and women, there are also differences based on non-biological causes inherent in their nature [6, p. 153]. In other words, there are differences in social roles, division of forms of activity, movement, and psychological descriptions of individuals.

IV. RESULTS AND DISCUSSION

In Margaret Mead's research, gender has been convincing evidence of social formation [19]. The researcher notes how the roles of father and mother in the societies she studied have been determined by the level of men and women in the social hierarchy. Passivity, kindness, love and tenderness for children, which were considered feminine according to the custom, were defined as masculine traits in some tribes, and in some tribes they were not accepted by most women and men. In contrast to the biological characteristics of gender, the characteristics of social and cultural traits contain a set of value orientations that are defined as positive, important, and superior in all concepts that are considered "masculine" or similar. Traits that were considered "feminine" were accounted for negative, secondary, and subordinate. Many of the non-gender concepts in our daily lives are considered "masculine" or "feminine". That is, it has a specific "genital" gender character. The concepts of "femininity" and "masculinity" have been adopted to clearly distinguish between the concepts of "masculine" or "feminine". The introduction of new concepts allows for the elimination of the biological conflict between masculinity and femininity, and, accordingly, to reveal the internal mechanisms of the formation of different cultures, from a gender perspective.

In gender science, the process of formation of gender differences is usually associated with a social process. Socialization is the process by which an individual assimilates knowledge, norms, and values that enable him or her to function as an ideal member of society. Socialization encompasses the socially controlled processes of targeted influence. For example, natural processes that affect upbringing or its formation.

The main social institutions include the followings: family, school, surroundings, including neighbors, neighborhood, acquaintances, friends, parents, and the media at

the same time. In general, it is an environment in which the process of assimilation, acceptance and reflection of relevant cultural and normative patterns take place. In the process of gender role or gender socialization, in accordance with the cultural norms accepted in society, the formation of male and female gender identity happens. Gender identity is, in a particular culture, the observance of which is an understanding of its relation to masculinity and femininity [4]. Identifying oneself as a man or a woman is the acceptance by this society of a set of psychological characteristics and behavioral patterns that are determined by their biological gender. As we have mentioned above, the process of socialization is studied by psychology, social psychology, sociology, history and ethnography, and pedagogy as well.

Therefore, when we define gender identity from the perspective of social psychology, we find that there are two main reasons why individuals try to conform to gender norms: normative and informational pressure. The essence of normative pressure is that a person adapts to social expectations, and as a result, society might not turn away from him. At times, society can severely punish those who refuse to submit to the gender roles that tradition has enshrined in the custom. For example, in Central Asia (in former Turkestan: Khorezm, Khiva, Tajikistan, Turkmenistan), the main purpose of the offensive movement (revolt) in the history of the women's action and its development was to stop women from wearing the "paranja" (a traditional robe for women and girls that covers the full body. In other words it is called "burqa") and to achieve their broad participation in the acquisition of knowledge and education in social life. The process continued with a brutal struggle, resulting in the shedding of the blood of many women for their rejection of medieval demands that restricted ordinary human rights and freedom of choice.

Gender identification is the conscious understanding that one belongs to a female or a male. Gender identity has to do with our perception of our gender: do we really feel like a woman or a man? In other words, gender identity is an aspect of consciousness that reflects a person's perception of a particular gender, that is, the perception that he or she belongs to a particular gender or standard in the social context. Gender identification is based on social norms, which determine a person's attitude not only to the external atmosphere, but also to himself. In this sense, the characteristics of the national atmosphere are one of the factors in the formation

of any gender norms.

The formation of a real gender-role position is completed by adolescence. Girls pay more attention to their appearance, appreciate its importance, increase their self-esteem, are appreciated by the opposite gender, the achievements of themselves and others, and is characterized by an increasing demand for themselves. For teenagers, the idealization of strength and courage is typical. According to proponents of social learning theory, gender identification occurs when a child acquires a behavior that is typical of a particular gender. On the other hand, proponents of cognitive psychology state that the child first learns gender harmony, and then tries to adapt to the gender role. In any case, it is important to remember that the process does not happen by itself, and will take a long time.

According to some authors, gender identification in boys will be more difficult than in girls [1; 20]. According to Yu.E. Aleshina and A.S. Volovich's point of view, modern living conditions do not contribute much to the formation of male roles in boys, and as a result they are forced to find other ways to do. In personal behavioral style and appearance, in groups like bikers, in 'metalworkers', in disordered groups, they try to show their strength, behave aggressively, and perform life-threatening, risky and other actions. Furthermore, a number of factors that hinder the formation of identification include the fact that the child communicates with the mother for a long time, which may seem like an insignificant object as the father spends most of his time working. For this reason, maternal identification, that is, feminization might occur. The child may become dependent on the mother's behavior, and characteristics such as obedience and passivity may be seen in the child's behavior. Therefore, the child is faced with the difficult task of transforming a woman's identity into a man's identity.

V. CONCLUSION

In the territory of Karakalpakstan and in the neighborhoods (mahalla), when discussing the national characteristics of the people, the ethnopsychological aspects of the Karakalpak nation in the formation of gender norms attract attention. For example, the density of tribal relations, which is characteristic of many Karakalpak families, habits of paying special attention to the child, respect, pampering lead to the formation of characteristics in many children such as surrender, softness in character and

development of emotional states. Moreover, the fact that a child spends a lot of time with his or her peers from an early age also accelerates the process of self-awareness in the child, and the child assimilates stereotypes that are specific to his or her gender group. Thus, this process contributes to the formation of norms.

Karakalpak ethno - environment and upbringing make an influence on gender. Also, treating a child in accordance with his or her gender, the emphasis on gender in the educational process, is a phenomenon inherent in the mentality of the nation, and is common to almost all regions of the Republic. In the process of upbringing, even enough parents do not understand the differences in gender roles, they see attitudes towards these roles, and it creates conditions for the formation of specific gender norms in the growing organism. Understanding a person's gender identity as a phenomenon allows for a more complete understanding of its mechanisms of adaptation to a changing life. Basically, such knowledge can be crucial and useful in justifying changes in a person's future goals and destiny, when a person in need of psychological help in difficult situations in their lives.

Gender identification is always a complex, evolving process that lasts until the end of human life. Throughout life, it takes on a different meaning, in relation to social and cultural changes in society. However, the renewal from such content takes place on the basis of the direct activity of the subject. Study of the laws of development of gender identification of the human body, the determination of factors influencing its formation allows us to control this process through education.

One of the main factors influencing the formation of the gender identity of the human organism is the analysis of the phenomena of the social environment that surround a person, which is currently considered as one of the actual problems. In this category of events, we can include customs, standpoint, and traditions based on gender differences. Gender concepts in the minds of certain societies are based on stereotypes of the gender role specific to that region and nation. And they are an important factor in the growth of the subject as norms of behavior. Additionally, in the formation of man as a human being, the family plays a unique and great role. The reason is that in the family, the process of humane, psychological and spiritual development occurs. Therefore, the process of socialization is shaped in relation to the family

relationship. The development of a person as a human being depends on the direction in which his research activity is directed, the emergence of his creative potential, or deviant behavior.

Thus, in general, the family as a social institution is directly related to the formation of society. Therefore, although the family has individuality and uniqueness, family relationships are directly related to society, and its development. Moreover, gender socialization of the family is the least studied amongst social issues, it is a systemic (structural) part of the overall socio-cultural reproductive development of society. "The stronger the family, the stronger the society, and the stronger the society, the stronger the country will become". We assume that in order to make the family stronger, we should emphasize that the neighborhood (mahalla) has a special place among all social organizations. Under the motto "From a strong country to a strong society", great attention is paid to the management of the neighborhood. This indicates the populist nature of the policy pursued in our country today. The interaction between the family, the community and the school plays an important role in educating and upbringing young people.

The formation and development of the family takes place in close connection with the political, economic, social, spiritual relations of public life. In the words of the First President: "The family is the source of education that ensures the eternity of life, the continuity of generations, preserves our sacred traditions, and has a direct impact on the development of future generations" [12]. Among the foundations that ensure the development of any society, the strength of the family is a main link in the society. Factors such as the formation of healthy spiritual environment in the family, growth of a healthy child in the family, to become an ideal human being, and the concentration of upbringing in the family play an significant role [17].

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