

PROBLEMS RELATED TO TEACHING PHILOSOPHY AT A UNIVERSITY

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**Abstract:** *The present patterns in the country's education system are playing a role in reevaluating the position of social and humanitarian subjects in higher education. This results in challenges while instructing children. The paper scrutinizes the primary challenges that develop throughout the process of instructing philosophy and evaluates the obstacles in the methodological, substantive, and communicative aspects of the course. This research also includes suggestions to address these challenges in accordance with contemporary developments in science and education while drawing upon the philosophical legacy of M. Mamardashvili.*

**Keywords:** *Education, competence-based approach, socio-humanitarian disciplines, philosophy, teaching philosophy.*

## INTRODUCTION

Presently, the status and significance of socio-humanitarian disciplines are undergoing transformation within the Russian education system. There are several factors contributing to this phenomenon. Specifically, the state, as the primary consumer of education, no longer regards the social and humanitarian sciences as the most relevant and crucial. The subjects of the socio-humanitarian cycle in Soviet education, including philosophy, history, sociology, cultural studies, etc., were imbued with an ideological nature. Over the last several decades, there has been a significant transformation in the structure of the state, leading to a decline in the ideological weight and, thus, the diminished significance of socio-humanitarian disciplines. The second issue is the link between basic and applied sciences in education. The current changes in Russian higher education seek to decrease the proportion of essential topics included in the curriculum. The individual holding the position of Head of the Department of Philosophy of Education at the Faculty of Philosophy of Lomonosov Moscow State University is Bryzgalina E.V. He observes that throughout these changes, there has been a shift in the connection between science and education: global concerns and ideas are being given less importance, especially in relation to scientific theories themselves, leading to a debate regarding their position in specialized education. Modern education distinguishes fundamentality from either the practical focus or the accessibility of education [1, p. 166]. The primary focus for a contemporary student is the pursuit of applied sciences, which are characterized by their practical nature. Regarding this matter, not only is the status of philosophy in the contemporary educational system becoming uncertain, but other basic sciences are

also encountering comparable challenges. These tendencies are evident not just in Russia but also in Western nations, where technical advancement has been highly revered for a considerable period of time. Nicolas Ghizan, a renowned physicist, adeptly fulfills the dual roles of a theorist and a practitioner in physics. He was among the pioneers in conducting experiments with the quantum entanglement of photon pairs in fiber-optic cables. Simultaneously, in his much-acclaimed scientific book "Quantum Randomness," the scientist remarks, "Despite being the leader of a team of experts in applied physics, I do not eagerly anticipate waking up each morning with the intention of creating a novel device." I am highly intrigued by physics. The drive to comprehend nature is adequately substantial" [2, p. 22]. Regrettably, governments and huge businesses exhibit little enthusiasm for scientific notions that lack immediate potential for conversion into lucrative technology. The concept of quantum entanglement, which has long been primarily of philosophical interest to physicists, has likewise suffered the same fate. Prior to 1991, there were no academic circumstances established to investigate the phenomenon of quantum entanglement, which now enables secure data transfer, teleportation of physical states of particles, and other applications.

Main part. The state of the basic sciences in philosophy is very critical, since it is exceedingly challenging to ascertain any definitive and predictable practical implementation in the near future. The question automatically arises: What is the purpose of teaching philosophy? Today, the recipients of education include not just the government but also individuals who bear the cost of their own education to a greater degree. These individuals lack an understanding of the purpose of studying philosophy, since they see it as a kind of personal, subjective knowledge that lacks practical use. Ultimately, if a student is investing in their education, why would they need information that they see as unnecessary?

Consequently, from the beginning, the teacher and pupils may encounter difficulties in the process of communication. However, it is important to comprehend that philosophy does not necessitate the establishment of a hierarchical power structure in which the teacher is only seen as a transmitter of information. Conversely, philosophy assumes, primarily, interpersonal communication characterized by equality and collaboration between a student and a teacher. When a teacher enters the classroom, they should effectively convey the fundamental concepts of conveying philosophical information to pupils, using both logical reasoning and emotional nuances. Naturally, several challenges occur in this context, particularly those pertaining to the instruction of social and humanitarian subjects in educational institutions. Students' understanding of humanitarian culture is often varied and fractured. Crucial components necessary for establishing a comprehensive cultural foundation for prospective candidates are noticeably absent in formal schooling. Some specialized schools, gymnasiums, and lyceums have the privilege to incorporate supplementary subjects that enhance the growth of a well-rounded, cultured

individual. These subjects may include topics such as the fundamentals of social philosophy, the theory of state and law, world art, and more. The allocation of academic hours to social studies is inadequate, despite its purpose of imparting fundamental knowledge about the primary cultural, social, political, and economic phenomena in society. Given the demanding curriculum of contemporary students, they must contend with a substantial volume of material. Consequently, it becomes imperative to determine how to incorporate this supplementary knowledge into the educational process. Furthermore, this integration should be implemented in a manner that is psychologically accommodating for the learner, ensuring that they do not regard this information as excessive or intended to complicate the teaching process. This is a challenging and complex problem to tackle nowadays.

Regarding school education, it is important to mention that it is undergoing thorough and constant reforms. Initially, we are discussing the implementation of the Unified State Exam, which has now become the primary objective for students in their educational journey. A crucial component of preparing for the Unified State Exam involves emphasizing the resolution of test problems, which cultivates certain skills and abilities in students. However, this preparation does not necessarily develop their capacity to provide articulate, well-reasoned, logical, and proficient oral responses. Despite ongoing advancements, these talents are still highly sought after in universities, particularly in humanities faculties. Examinations in these faculties may involve not just written tests but also oral assessments, which require strong speaking abilities.

The aforementioned circumstances pertaining to school education result in a philosophy teacher finding themselves in a predicament where they have limited classroom hours and are compelled to "reform" the overall foundational knowledge of students while adhering to the curriculum. Furthermore, it is worth noting that philosophy is included in the curriculum of almost all academic departments during the first year of study. This circumstance poses a challenge for students in recognizing philosophical knowledge as an essential element of their education and cultural development.

In addition to students who initially have a pessimistic disposition towards the study of philosophy, seeing it as optional and practically irrelevant, there exists a cohort of students who possess a keen interest in all subjects, philosophy included. The issue at hand may stem from the fact that these pupils see the instructor as a guru, the epitome of excellence, someone capable of addressing all significant inquiries and discerning between right and wrong. However, the distinct characteristic of philosophy is exactly the lack of instruction and strictness. The crucial factor in this context is not the clarity of replies or the lack of ambiguity in evaluations of specific issues, but rather the profound and meaningful nature of the process of "questioning" itself. Philosophy has a dialogical nature, and a philosophy instructor should avoid becoming didactic. Teaching philosophy may be likened to intellectual "shamanism,"

where the instructor must effectively communicate the process of thinking and the inner need to explore philosophical problems using both logical and emotional means. The instructor transmits an intellectual drive to the pupil via delicate manual adjustments. M.K. Mamardashvili effectively expresses the notion that the act of exerting oneself, which sustains the existence of human affairs, is a highly intricate process that can only arise from culture. Philosophy is intimately connected to this exertion, meaning that it is not merely knowledge, as I have previously cautioned, but primarily a methodology and, secondarily, a set of techniques for engaging in this endeavor. .. The act of asking probing questions, debunking misconceptions, and uncovering the fundamental truth is what constitutes philosophy [3, p. 26]. Hence, the design of philosophy courses at universities cannot adhere to a standardized template on every occasion. The lecturer should be provided with a kind of exclusivity, whether it is in the substance of the information being taught or in the way knowledge is presented, particularly in terms of style.

Furthermore, several students want to acquire expertise in certain domains of philosophical knowledge that pique their interest and align with their preexisting notions. Some individuals insist on the entire omission of the historical and philosophical elements from the instructional plan. These depictions of pupils are relatively constrained and incomplete; nevertheless, they often place the instructor in a difficult predicament. The teaching philosophy, like intellectual knowledge, is inherently subjective. The instructor is compelled to integrate his own conception of philosophy and the pedagogical approach to teaching the subject with the students' expectations and the mandates of state educational standards. However, it is important to acknowledge that the competence-based approach in education allows universities, faculties, and instructors a considerable degree of autonomy in determining the specific methods for developing different competences and deciding which aspects to prioritize during the course.

The contemporary national education system does not just focus on acquiring and reinforcing knowledge in certain scientific disciplines. Primarily, it emphasizes the development of skills that a professional may use in a dynamic and uncertain present and future. Education is portrayed as an individual's own belief or principle. It is crucial to recognize that philosophy plays a vital and irreplaceable role in shaping an individual's unique attributes. Regarding this matter, it is essential to elucidate the specific substance included by the term "personality." Clearly, this phrase is linked to the expression of a societal nature in an individual, although it is only an ambiguous statement intended to perplex rather than provide a clear explanation. When we refer to "personality," we are referring to the existence of certain elements, mechanisms, and principles in our surroundings that are not permanently fixed. It is through the efforts of intellect and conscience that man reproduces and stabilizes these concepts inside himself. Establishing a permanent civil society, democracy, or tolerance in society is unattainable. They do not have the ability to reproduce. The world always

presents challenges to fundamental principles. Presently, the prominence of this phenomenon is particularly evident in relation to the terrorist menace that looms over the whole of the civilized world. To cultivate personal attributes in an individual entails instructing them in the practice of consistently reassessing pre-established formulations, laws, norms, and conceptions. One can only become viable and resistant to adversity by putting in this effort, which allows them to fully understand their social nature.

Yet another challenge associated with instructing philosophy is the substance of the curriculum. Several educators continue to prioritize the study of the history of philosophy, despite the fact that this method fails to address the needs of students or meet the criteria of contemporary education. Undoubtedly, teaching philosophy necessitates acknowledging the historical and philosophical backdrop, although it should not dominate the majority of classroom instruction time. Empirical evidence demonstrates that students exhibit more enthusiasm for overarching philosophical quandaries rather than delving into the intricacies of individual thinkers and philosophical systems. Furthermore, the substantial substance of the course may provide challenges in developing the necessary abilities. Hence, the instructor should refrain from duplicating the content of a textbook during lectures that pupils are capable of comprehending independently. Students anticipate an investigation of significant philosophical issues that are either directly relevant to personal experiences or to their professional domain, rather than a mundane exposition of a certain philosopher's theories. In our perspective, the assertive claims made by certain intellectuals about the lack of historical significance in philosophy are reasonable. For instance, A.M. Pyatigorsky made the bold assertion that there is, in reality, no historical account of philosophy. Further elaboration is required to avoid the perception of this remark as careless and shocking. Instinctively, the human mind tries to organize all information, sometimes by including a historical framework into this process of organization. To comprehend the development of any cultural tradition, including philosophical ones, it is essential to analyze and compare this process within certain temporal periods. Nevertheless, this does not ensure comprehension of the fundamental nature of growth, its inherent reasoning, or its substance. Based only on a chronological sequence, it is impossible to elucidate why Aristotle's existence is unattainable without Plato, and conversely, Plato's existence is inconceivable without Socrates. The continuity of tradition is not attributed to the passage of time and historical events but rather to the intellectual capacity of humans to replicate the challenges that were previously presented to them. Reproduction does not include duplicating, reconsidering, or contemplating. To replicate entails adopting a perspective that aligns your experience and endeavors with those of notable figures such as Socrates, Plato, and Kant, both in terms of their outward and internal worlds. This point defies temporal progression and historical reasoning. The concept of time has consistently unsettled several philosophers, who have vehemently opposed it.

Consider the work of A. Bergson, who introduced the notion of "duration" to challenge the idea that time is only a meaningless construct. Ultimately, what benefits can a single minute provide? Occasionally, there is no outcome, while other times the consequence is enduring. Hence, the mere act of encountering this particular era and its profoundness has significance for our cognitive faculties and inner essence. The same concept is profoundly illuminated in M. Proust's extensive literary opus, "In Search of Lost Time." Science comprehends time in a highly conceptual and unequivocal manner. Without the ability to quantify the passage of time as a physical displacement in space, our lives would lack any kind of organization. Incidentally, Bergson and Einstein engaged in a discourse over the concept of time. During this clash, the philosophical perspective seemed feeble and exposed when contrasted with the flawless scientific reasoning. Nevertheless, the issue with this discussion, similar to numerous others, lies in the fact that the participants aim to establish a single, exclusive standpoint on any matter, disregarding the fact that significant phenomena or processes are inherently complex and cannot be fully comprehended solely through the lens of science or philosophy.

Revisiting our argument that philosophy cannot be reduced to or fully included by the history of philosophy, I would like to quote the very specific statement of the philosophy's purpose provided by M. K. Mamardashvili, according to our viewpoint: "To illustrate, what were Descartes' true beliefs?" Although the content of his speech and thoughts may seem similar, it is important to note that his speech does not necessarily reflect his thoughts. Ultimately, the individual's cognitive process and the content conveyed in the topic language inside current texts are not quite synonymous. Hence, it is imperative to implement reduction in this context, since it results in a distinct transformation of both space and time. Instead of a historical sequence, we see a vertical or fan-like structure where the wings are not placed in a linear manner but rather coexist. This is not a difficult-to-understand point, but rather a point that moves or changes in relation to simultaneity. A vertical or fan portion that facilitates our engagement with Plato, Descartes, Buddha, and other notable figures. This is the juncture where the past intersects with the future, and the future converges with the past. Alternatively, this phenomenon might be referred to as the "eternal present" or dynamic eternity, depending on certain conditions. The process of transitioning our perception of philosophers from the past or present into our current understanding is, in my view, the most crucial aspect of our approach to the history of philosophy" [4, p. 267].

Challenges also arise in the pedagogy of teaching philosophy. The competence-based approach in education posits that a professional should possess the ability to make decisions under atypical circumstances, as previously said. Currently, it is widely accepted that the acquisition of skills and practical knowledge is not primarily achieved via conventional teaching techniques but rather through the use of many new ways in the learning process. It is postulated that the process of acquiring an education

can and ought to be facilitated, more engaging, and more readily available. These reasons mean that philosophy seminars need to include both a thorough look at real-life situations that are based on a certain philosophical lineage and hands-on activities where students can fully engage with the framework that has been set up. This teaching technique facilitates the development of the student's ability to examine philosophical issues and comprehend the fundamental philosophical inquiries. During these game scenarios, children acquire the ability to contemplate and develop valuable attitudes towards nature, others, and themselves. Conversely, when students see the learning process as a game, they often fail to approach the topic with sufficient seriousness and awareness. When students assume a certain role, they may struggle to articulate their stance, exercise autonomy in decision-making, and anticipate the teacher's guidance in determining the "truth" how to proceed, what is morally correct, and what is not.

Currently, socio-humanitarian education, specifically philosophy, is confronted with the responsibility of not only disseminating knowledge and preserving customs, but also equipping individuals with the necessary skills to navigate an uncertain and evolving world. This includes developing the abilities of professionals to make informed decisions, swiftly locate information, and engage in critical thinking. The teacher's personality and their beliefs on the objectives, substance, and methods of teaching philosophy have a significant effect in such circumstances.

In the book "1984" by J. Orwell, the author characterizes the protagonist as a solitary individual who tirelessly disseminates the veracity of information that remains unheard by anybody. However, as long as he utters those words, continuity is maintained in an enigmatic manner. The transmission of humanity's spiritual legacy occurs not due to someone just hearing you, but rather because you have personally safeguarded your mental well-being" [5, p. 28]. Upon first examination, this phrase presents a paradoxical and discomforting notion that challenges reasonable thought. Undoubtedly, an essential prerequisite for the preservation of culture is the ability to pass it on to future generations, which entails its inherent capacity for reproduction via language, symbols, gestures, and other means. The concept of cultural continuity is essential since its methods and procedures seem to be transparent and comprehensible. What is the reality that Orwell is referring to that will remain unheard by everyone? What is the intended meaning of the American writer? We seem to be discussing the particular aspects of various cultural experiences, including those of a philosophical kind. From our perspective, this experience primarily highlights the inherent worth of philosophy and culture in the act of directly comprehending an idea rather than merely acquiring it. It emphasizes the significance of recognizing the unique occurrence of an idea's presence in one's consciousness, as it affirms one's existence through the act of thinking. Hence, the crux of assimilating philosophical knowledge lies not in grasping ideas and categories alone but rather in establishing

their linkage with the "self," the dynamic and remarkably innovative pulsations of one's own thinking.

However, the aforementioned does not diminish the significance of communication in culture. Contrarily, we see that the significance of language in philosophy is notably crucial. He enables us to maintain the heritage of philosophical thinking, which is intricate and distinct, requiring its own framework of language symbols, associations, and significant interconnections. Regarding the language of philosophy, it is important to acknowledge that comprehending it poses a distinct challenge for students in the process of studying the philosophy course. The main idea here lies not only in the use of complicated and sometimes hard-to-recall vocabulary but also in the phenomenon where simple and well-known phrases, when put inside a philosophical framework, take on a fresh significance—not in ordinary circumstances but in other contexts. To comprehend its significance, it is necessary to be immersed in the intellectual tradition and have a sense of belonging to it. In his book "Essays of Modern European Philosophy," M. Mamardashvili examines J. P. Sartre's assertion that "man is a futile passion." The individual's rationale articulates the exactness of the challenge we have accurately recognized. The sentence "Man is a useless passion" seems comprehensible to us. She conveys pessimism, melancholy, and a lack of trust in human resilience, among other things. However, in actuality, this statement has a distinct meaning that does not convey any psychological conditions and can only be comprehended as a component in the sequence of philosophical logic. The term "useless passion" refers to an aspiration to attain godhood, which is unattainable. From this perspective, an individual represents a fervent desire to become something rather than being a fixed entity. In philosophical terms, it signifies the presence of an ineffable aspect inside an individual that defies direct description of its existence. Instead, one can only assert that this aspect represents the individual's pursuit of a certain condition. In essence, a person is not a tangible being but rather exhibits a directed inclination towards a specific state. There is no such thing as a male being in the world. A guy has an intense desire to embody masculinity. To classify it as a "useless passion," it is necessary to acknowledge that an individual has a need to transcend their own limitations and attain godlike status [3, pp. 18–19]. This example vividly demonstrates the intricacy of philosophical language, and it must be acknowledged that this complexity is deliberately contrived. Philosophers need a linguistic companion to articulate their views. German philosophers had the advantage of being able to create philosophical "centaur words" because of the grammatical structure of the German language. For instance, the word "da" (here) and "sein" (being, being, presence) combine to form Heidegger's term "dasein." French philosophers are unable to indulge in such a luxury. Hence, it may be rather challenging, elaborate, and perplexing to articulate your ideas using the existing methods. The role of the philosophy instructor is to familiarize students with the environment in which philosophical texts are studied, enabling them to engage with these works in a

philosophical manner, free from their ordinary, daily associations. This work is very challenging due to the inherent complexity of our language. The words we use are often burdened with several interpretations that may be detrimental and superfluous to the pursuit of philosophical comprehension. To fully grasp the subject matter, it is necessary to directly engage with the philosophical literature rather than relying on secondhand accounts presented in textbooks. Philosophy often loses its essence when it is presented in convoluted and intricate language inside textbooks, reaching a level of ridiculousness due to its excessive abstractness. This dilemma is not only prevalent in philosophical knowledge but also in other areas, which is of great significance. In his autobiography, physicist R. Feynman recounts his observations about physics textbooks that he saw while in Brazil. The scientist observes that the majority of textbooks consist of extensive definitions, whereby the definition of a term is elucidated via a collection of other words rather than through empirical evidence. During one of the conferences, R. Feynman selected a well-regarded physics textbook and randomly picked the first term he saw, which happened to be "triboluminescence." Triboluminescence refers to the phenomenon of light emission caused by the fragmentation of crystals. I inquired, "Is there any scientific knowledge or study present in this context?" Negative! Here, there is just an elucidation of one term with the assistance of other terms. This text does not mention anything about nature. Specifically, it does not provide information on which crystals generate light when they are broken. What is the reason for their light emission? Can you envision a scenario where at least one student returns home and requests to see it? They are unable to do so. However, if you had said it as follows: "When a sugar crystal is fractured in the absence of light using a pair of tongs, a bluish luminescence becomes visible." A similar phenomenon occurs with some other crystals. The reason remains unknown. The scientific term for this occurrence is triboluminescence. Subsequently, an individual would do the task inside their own residence, resulting in a comprehensive examination of the natural world [6, pp. 292-293]. Providing instances for definitions in philosophy is unnecessary, since the majority of them conform to this pattern. Consequently, this gives rise to very amusing circumstances during the examination. When questioning a diligent student who has thoroughly studied a textbook about Plato's conceptualization of the correlation between the realm of ideas and the physical world, the student is unable to provide a response. However, if you inquire about Plato's writings in his dialogue "The State," he will proficiently recount the intricate details of the tale of the cave. However, it is the tale of the cave that exactly embodies Plato's philosophy of "eidos," which explores the division between the sensory and ideal realms. This serves as a compelling example of knowledge that is neither subjective nor individualized (as previously shown in this article).

To summarize our discussion on the language challenges of teaching philosophy, I would like to emphasize the crucial role of the instructor in acquainting pupils with the philosophical tradition. Although teaching philosophy in higher education poses

challenges and issues, it is crucial to prioritize the development of a constructive agenda. The progress of science and technology is now occurring at a very rapid and concentrated rate. At times, these speeds surpass the degree of cultural development, which is unprepared for certain technical and scientific advancements. A philosophical comprehension of many ethical dilemmas that occur in contemporary contexts, such as the study of neuroscience, is absolutely essential. In order to achieve this, philosophy should aim not for independence but for reconciliation with science, as is often the case throughout shifts in established scientific paradigms. The excessive emphasis on interdisciplinarity should not be only rhetorical. When a teacher can effectively communicate the general philosophical importance of the discovery of gravitational waves and the Higgs boson, or the basic distinctions between quantum mechanics and classical physics, it may engage students in philosophical discussions.

Conclusion. In conclusion, it is important to note that the aforementioned issues and concerns are not new and have received considerable thought from the scientific community. Nonetheless, we performed the study using our own teaching expertise in conjunction with current educational and cultural trends. The concepts and conclusions presented in the article, which are derived from subjective evaluations and personal professional experiences, should not be regarded as pre-packaged formulas or instructions for action. Fortunately, this is unattainable in the realm of philosophy. Our main objective is to discover an internal reservoir of energy and resilience that will enable us to sustain our teaching with purpose and enthusiasm. In the future, we will continue to examine the uncertain elements and less promising outlooks related to philosophical disciplines in higher education. This will be done in keeping with the dynamic and inventive agenda in contemporary education.

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