



## History of Development of Uzbek Folk Pedagogy

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**Annotation:** to generalize, analyze and systematize the study of the historiography of scientific works on Uzbek folk pedagogy;

- substantiate the process of formation and development of modern historical and pedagogical knowledge of Uzbek folk pedagogy and develop promising areas of pedagogical historiography;
- typological generalization, historical-chronological, historical-genetic, comparative-historical, historical-ethnographic, system analysis and method of periodization;
- the results of the article prove that for the first time in pedagogical science, the problems of studying Uzbek folk pedagogy from a historical and pedagogical point of view have been developed, the concept of “folk pedagogy” has been scientifically defined and its features have been specified, the stages of development of ethnopedagogy have been identified, the principles of periodization of the historiography of folk pedagogy and the role of folk pedagogy in the formation of the ideology of national independence have been scientifically substantiated;
- scientific works on folk pedagogy have been analyzed, systematized and generalized and methods for using their results in the system of university teaching have been developed.

**Keywords:** folk pedagogy, pedagogical historiography, ethnopedagogy.

**Introduction.** As science develops, its conclusions deepen, its level of influence increases, and its scope and scope expand, naturally there is a strong need for the science of "science." Because as the amount of scientific research increases, it becomes more difficult to fully take into account the different views in them. Thus, the generalization of research in a particular field of science, the identification of its leading trends and the definition of the laws of development becomes an important scientific need.

The science of historiography, which is being formed as a separate independent branch of human scientific activity, has emerged as a result of this need. "Historiography", ie the science of historiography, is a powerful factor in the development of any field of science. Because it studies and classifies materials scattered in different sources in one area of science, identifies the leading ideas in them, analyzes the basic principles, summarizes and identifies areas of development. It is in this respect that it contributes to the further development of the science network. The term historiography, or “historiography,” literally means “I write history” in Greek. It refers, first, to the history of the science of history, or to the history of knowledge accumulated in a subject. For example, historical historiography or pedagogical historiography. Second, it refers to the sum of the research done on a topic or direction.

For example, the historiography of the independence period, the historiography of the people's movements in the period of the national awakening. Well-known Russian scholar, well-known specialist in pedagogical historiography E. D. In this regard, Dneprov writes: "It is known that the



term" historiography "is used mainly in the sense of two: the history of historical science and a set of scientific studies on a period or topic" (1, P.5). Just as the term "historiography" has two meanings, the term "pedagogical historiography" has two meanings: a) the name of a special historical-pedagogical science; b) the problems of history of education, upbringing, school, pedagogical thought are applied in the general sense of the studied scientific works (1, B.5).

Since ancient times, countless opinions and special researches have been made on the science and practice of pedagogy. It is important to generalize them, to make them a system, to determine their main directions, both scientifically and practically. Therefore, in recent years there is a growing need to look at pedagogical research from the point of view of history, that is, on the basis of the requirements of historical and pedagogical historiography. Lack of a historical approach to both pedagogical ideas and the practical aspects of education and knowledge leads to a complete lack of understanding of its true nature. This situation leads to the perception of pedagogy by artificially separating it from a certain period of development of human society. Pedagogical arguments cannot be interpreted outside the historical context. Any event of practical significance has a historical character. To explain it, to explain its essence, it will be necessary to approach it from a historical point of view. As long as society exists, no social event can go beyond history and be inviolable. In particular, a field such as pedagogy, which is aimed at giving a person the image of humanity and defines the nature of the relationship between man and society, will always have a historical character.

Any thought or action involving the development of human spirituality and intellect is, of course, historical in nature. As we reflect today on ideas and activities that were once said or done, we need to look at them from a historical perspective. Because a certain historical interval has emerged and ignoring it leads to mistakes. Unfortunately, most pedagogical studies do not take this into account, so there is a lack of historicity in this type of work. As a result, the conclusions drawn are one-sided, and the historical roots of the event, the original essence, remain unclear. Although the approach to the science of history from the point of view of history has a much older roots abroad, in the former Soviet Union this science began to receive some attention in the late thirties of the twentieth century. The importance of the science of historiography in the former USSR was fully realized only in the 50s of last century. But Soviet historiography was ideological.

Therefore, his conclusions would often be of an ideological nature. As the development of society increased and the development of sciences in various fields gained momentum, there was a strong need for historiographical research in non-historical disciplines. As a result, in the early 80s of the twentieth century, the study of pedagogy was first approached from a historical point of view. In recent years, research in the field of general historiography has shown that the development of historiography in various fields of science has accelerated. Historical and pedagogical historiography, which specializes in the study of the history of the development of historical and pedagogical knowledge, is one of such disciplines. The main difficulty that hinders the development of this science is the fact that we have not yet formed a historiographical consciousness in relation to the history of pedagogy, the culture and skills of socio-historical approach to pedagogical phenomena. Lack of historical approach pays less attention to research in pedagogy, pedagogical historiography, which to some extent harms the development of pedagogical science.

Therefore, by the 80s of the twentieth century, it became clear that the formation of pedagogical historiography in the former Soviet Union was very important. The first scientist to do so was E.J. D. Dneprov was (1, B.5). He first classified, analyzed and summarized research on the problems of the Russian school and pedagogical thought in the first half of the XIX century in terms of historical-pedagogical historiography.



A lot of research has been done over the years on folk pedagogy, one of the most important branches of pedagogy. In this sense, it is important to summarize various scientific and monographic research on Uzbek folk pedagogy, research in different areas and levels, to re-understand them in terms of a combination of pedagogical and historical sciences, to determine their place in the development of pedagogical theory and practice. It should be noted that the study of problems related to folk pedagogy from a historiographical point of view was achieved in the former Soviet Union in the late 80s of the twentieth century. The dissertation of Elena Hristova from Bulgaria, defended in 1988 on "Folk pedagogy: historiographical and theoretical-methodological problems" (2) is the first and so far the only specialized scientific research in this area.

The emergence and development of the subject of historiography of Uzbek pedagogy has been somewhat slow. However, the Uzbeks are a nation with an ancient history as the oldest nation in the world, ruled by several empires, the founder of a number of practical and theoretical sciences. Of course, the fact that the Uzbek pedagogical historiography was not formed in time is not just a coincidence, but has a number of social, political, scientific and historical reasons. First of all, historiography is born only when the need for self-awareness arises and the opportunity to express it arises. Because any history is, first of all, an expression of the people's self-awareness.

In fact, it has always been one of the hotspots of world history, and a lot of research has been conducted by our experts and foreign scholars on the Uzbek people, its traditions, views on education, which are in the spotlight of world scientists. Because it was natural that the pedagogy of the ancient people, which has a glorious history, with the outstanding monuments of material spirituality, attracted the attention of many. Consequently, research on folk pedagogy is also not insignificant in quantity. Thus, the scientific material is sufficient for the creation of Uzbek historical and pedagogical historiography, the collection, classification, generalization, analysis of research papers on Uzbek folk pedagogy, the identification of its specific features.

The task at hand is to create a national historical-pedagogical historiography and to determine the leading directions of the main research created so far on folk pedagogy. In this regard, it would be appropriate to approach the pedagogy of the people from the point of view of history, to explain what is meant by its historical and pedagogical assessment. The type, appearance, form, means, etc. of folk pedagogy is a historical-pedagogical approach to the interpretation of concepts and events as a historical reality, rather than a spontaneous situation. Every event related to folk pedagogy must be interpreted as a product of a certain historical process, while adhering to the principle of historical objectivity.

It should be noted that the confusion of the concepts of "history" - the history of science with historiography, in our example, the "history of pedagogy" can nullify the effectiveness of scientific observations in this regard. While it is important for the history of pedagogy to study the path traversed in the field of education and its laws, the main goal for historiography, ie historiography, is to study the history of the study of pedagogical science and practice. The study of research in folk pedagogy in the field of historical and pedagogical historiography accelerates the pace of further research in this area, leading to an increase in their level. After all, if the historiography of folk pedagogy is developed, researchers will be able to rediscover, acquaint, generalize, identify leading trends in the same field of work, which are scattered in various sources, and find out what their achievements and shortcomings are in today's science. will be. The science of science, that is, the study of folk pedagogy, provides an opportunity to identify the leading features in the future development of pedagogy, and, consequently, to make a scientific diagnosis.



Pedagogical historiography belongs to the system of pedagogy and historical sciences and involves the study of general problems of the history of education, training, school and pedagogical thought from a historical point of view. Pedagogical historiography is not only the work in the historical-pedagogical direction, but also the general-historical, historical-sociological, historical-cultural, historical-literary, historical-ethnographic, etc., related to the solution of the above problem. also includes research in the field.

There are two compelling reasons why this science is so large-scale: first of all, the science of pedagogical historiography, dubbed duality, was born from the fusion of both historical and pedagogical sciences. So, it will summarize the specifics of these two disciplines. Second of all, the science of pedagogical historiography deals with the history of the study of not only the theory but also the practice of education, upbringing and education. It is well known that practice is always a mixed and multifaceted activity, and only when it is studied in detail will it be possible to correctly interpret the essence of the phenomenon.

Pedagogical historiography or historiography of education, school, upbringing, pedagogical thought thus explores the common point of common historical, historical-cultural, historical-scientific, historical-pedagogical problems. These are the factors that ensure the uniqueness of this science. The problems facing this science, its stages of development, leading features, development trends, etc. also stem from these qualities.

If the research on the problems of Uzbek folk pedagogy is studied from the point of view of historical and pedagogical historiography, the existing work can be approached in two ways. The first is a way to draw a generalized conclusion based on the most serious, scientifically sound research on folk pedagogy. The second is a way to fully cover all major and minor literature in this area. Both of these approaches have their drawbacks. The first of these approaches allows to identify and analyze the main, conceptual situations in the development of historical and pedagogical knowledge, but does not create a complete picture of the process of popular pedagogical practice. The second is that historical and pedagogical knowledge cannot scientifically determine the main directions, guiding principles in it, creating a complete picture of the development process. This means that a specialist in the history of Uzbek folk pedagogy can succeed only if he carefully takes into account these two factors and combines the necessary aspects of them.

Uzbek historiography is a young field in general. Uzbek historical and pedagogical historiography is still in its infancy. In the field of historiography of folk pedagogy, only the first steps are being taken to form it. This dissertation is the first step in the study of research on the problems of Uzbek folk pedagogy from the point of view of historical and pedagogical historiography.

Now the introduction of the concept of area (regional) pedagogy in the science of historiography of Uzbek folk pedagogy is becoming an important scientific necessity. Because folk pedagogy, first of all, consists of a set of practical measures, it is always strongly dependent on the place of its creation and application, and reflects many features of that geographical space. Because folk pedagogy has always emerged, formed and developed as a product of vital need. It was not invented by anyone.

The requirements of folk pedagogy have not been absorbed by the decree, nor have they been evaluated by anyone. Life itself was both its candidate, its bidder, and its evaluator. Life, on the other hand, always exists in a specific space, at a specific time, and in a definite form. Therefore, there is no doubt that in time, a number of studies will be conducted on area pedagogy, which is a certain form of existence of folk pedagogy, and it will also contribute to the rise of scientific pedagogy. In the work on Uzbek folk pedagogy, it is more accurate to interpret the relative lack of



theoretical generalizations, the fact that the conclusions are often private and functional in the form of the difficulty of the period of growth. Bibliography plays a crucial role in research in pedagogical historiography. Because bibliography is the foundation of historiography, it is the first step towards it.

The more thorough, accurate, comprehensive, and in-depth the bibliographic generalization, the analysis, the greater the scientific weight of the historiographical conclusions. But it is very important not to confuse historiography with bibliography, not to understand it as an extended bibliography, not to confuse the function of one with another. After all, in the pedagogical bibliography, all research on pedagogy, regardless of its size, level, importance, is uniformly recorded, taken into account, classified as scientific evidence. In pedagogical historiography, the main idea of the research conducted in a particular direction, the main features, the reasons for their existence and the factors of development are summarized. Defects are identified, they are grouped according to their nature, the reasons are indicated and ways to eliminate them are identified. In addition, the ways in which a particular science or a particular direction of its development will develop in the near future will be determined. Simply put, bibliography deals with the recording of evidence. For historiography, it is important to study the nature of the evidence, the causes and consequences of its occurrence.

“The Uzbek Soviet encyclopedia states:“ Cultural heritage is a set of material and spiritual riches left to mankind from the past. Each new generation does not re-create the basis of material and spiritual culture, but relies on existing cultural riches created by past generations.”<sup>1</sup>

The sum of experience and knowledge of upbringing accumulated in the course of life of the people represents the content of folk pedagogy. In other words, folk pedagogy is a collection of knowledge and information based on the views of the working people on the goals and objectives of educating young people in accordance with the expected goals and the methods, tools, skills and experience used by the masses in the implementation of educational work. In other words, folk pedagogy is a set of educational activities or pedagogical creations created orally by the masses of the people and passed down from generation to generation and implemented.

Folk pedagogy covers a wide field of education and cannot be imagined outside the life, customs, history, philosophy, psychology, ethnography and medicine of the people. The most unique ideas and opinions of the people about them have come down to us through the customs, traditions, rituals, oral creations of our people, and they are the main educational sources.

The large number of scientific researches on Uzbek folk pedagogy, as well as the variety of scientific interpretations of the system of folk pedagogical experiments make it difficult to study the study of Uzbek folk pedagogy in the historiographical direction, where historical and pedagogical sciences intersect. The multiplicity and complexity of the problems of folk pedagogy also complicate the work in this area. This situation requires the separation of the most important of a number of problems, which reflect the main features of this direction. For this dissertation research, in our view, the term “folk pedagogy” is such an important concept. Only after a definition of this concept and the stages of its development are identified, the observations and comments made in this regard become a scientific system.

**Practical activity in the form of empirical means such as etiquette, customs, rituals, rituals, traditions, lifestyles, artistic creation, play, aimed at the formation of the qualities necessary for the ability of each person to live in a particular society, is called folk pedagogy.** In the science of pedagogy, there are three different approaches to the interpretation of the term "folk

<sup>1</sup> Uzbek Soviet Encyclopedia. –T .: Uzbek Soviet Encyclopedia General Edition, 1975. Volume 6. B. B. –499.



pedagogy". The first different approach was developed in the late nineteenth and early twentieth centuries and is called the ethnographic approach. The second approach is a sociological approach that interprets any aspect of social life only in the form of a struggle between opposing social strata. The third type of approach is a functional approach that takes into account only the aspect of folk pedagogy in terms of its function.

Interpretation of the peculiarities of folk pedagogy, its problems on the basis of ethnographic approach is an attempt to explain the origin, development and characteristics of each pedagogical tradition in connection with the ethnic history of the people.

The sociological approach focuses on the tendency, the division of a single nation into opposing social strata, and the finding of a contradiction between them in the system of popular pedagogical practices. This same approach has been characteristic of all research since the 1920s.

In the third type of approach, the tools and factors specific to folk pedagogy were interpreted only in terms of their function, without taking into account historical, psychological conditions.

In order to better understand and visualize the concept of so-called folk pedagogy, it is necessary to identify its specific features. This should take into account the most general, universal, recurring and interpretable aspects of the phenomenon. In our view, the most important feature of folk pedagogy is its antiquity.

In order for any nation to exist as a social phenomenon, it must have a unique image. The social, spiritual and intellectual image of a nation is formed through its pedagogy. Because every nation has its own ethnic identity, national spirit. In this respect it is different from other nations. So, folk pedagogy is an ancient phenomenon that emerged with the nation itself.

The second aspect of folk pedagogy is that it has a completely practical character. In other words, the people have a pragmatic view of the educational process and its results. That is why folk pedagogy is manifested not in the form of ideas, but in the form of customs, traditions, practices, rituals, etiquette. **Folk pedagogy is not a set of views on pedagogy, but a set of skills, household etiquette, the implementation of which is mandatory and whose implementation is controlled by all.**

The third feature of folk pedagogy is that its author is unknown (anonymous). The requirements of folk pedagogy were also considered sacred and enforced because it was not known who created them.

The fourth feature of folk pedagogy is that it has a syncretic-mixed character. Just as the life of a nation and the world in which it lives are integral, so its pedagogy, from its inception, takes into account various aspects equally, with the aim of coordinating people in all aspects of social life. He does not divide upbringing into types, nor does he plan to do one after the other, but performs all aspects equally, as in life itself. For folk pedagogy, it is not division, but unification. The next sign of folk pedagogy is characterized by its widespread use. That is, the actions of folk pedagogy are of equal importance for almost all of a particular ethnic unit, or for an area (space). Every representative of the people is obliged to abide by its moral requirements, regardless of the will of certain individuals. In fulfilling the requirements of folk pedagogy, the will of the pupil is not taken into account. Compliance with these requirements is constantly monitored by all, not individuality, but commonality.

Finally, the sixth and most important feature is that folk pedagogy is manifested in the way of life of a particular ethnic unit. The practical nature of folk pedagogy, such as its focus on the lives of members of society, its focus on living as defined in folk pedagogy, rather than on discussion and proof, led to its transformation into a way of life for the nation. This pedagogy exists in life itself



and is effective. The pedagogy of the people is its way of life. For the public, pedagogy is a way of life. After all, folk pedagogy determines the order of life for each individual, and at the same time for the whole community.

At this point, it is necessary to address a widespread misconception in many studies on the problems of folk pedagogy. Most studies are guided by the idea that folklore is a type of folk pedagogy, a form of its existence. There are even views that folk pedagogy is a form of oral creativity. However, folklore is a type of fiction. It comes as a medium in some places for folk pedagogy. For example, quick sayings, songs, riddles, proverbs are a tool in implementing the requirements of folk pedagogy. However, oral creativity is not a type of folk pedagogy in its own right.

After all, for folklore, as for any type of artistic creation, the aesthetic goal is a priority. The pedagogical task is a secondary function additionally assigned to it, which is applied only to the same situation and does not have the property of permanence. Its original and permanent character is completely different and has an aesthetic nature. A proverb, song, fairy tale, or epic may have a pedagogical quality, but it may not have that quality. This does not affect its folklore essence.

True, oral creativity is one of the sources of folk pedagogy. The pedagogical genius of the people is often reflected in the preserved examples of oral creativity. But this does not mean that folklore is a complete form of folk pedagogy. It should also be noted that with the expansion of the media, the globalization of the urbanization process, the rising level of enlightenment of each individual and the whole nation, folklore will disappear. All that remains is its execution. The creation of folklore works almost stops. The current state of development of folklore is a clear proof of this. But as long as the nation exists, the pedagogy of the people will also exist, it will never disappear. Because folk pedagogy is not just a system of views, actions or empirical experiments that can be replaced by something, but a process that reflects the stable moral and spiritual qualities of the people, the signs of true humanity. All folklore works are considered as examples of folk pedagogy or folk pedagogy is reflected only in folklore.

Interpreting folk pedagogy and folklore as a phenomenon is not only the view of Uzbek scholars, but also a common misconception among many experts. For example, from well-known Russian pedagogues-scientists: N. A. Konstantinov, E. N. Medinskiy, M. F. The textbook "History of Pedagogy" by Shabaeva states: "In the system of slavery, as in the primitive community system, folklore remained a means of educating adults and youth" (3, P.15). It is true that some examples of folklore have an educational value, but this task is not its only function, not even its main function. After all, folklore works have emerged, first of all, as a result of the need to give aesthetic pleasure. Similar misconceptions were expressed by Academician G. N. Volkov's textbook "Ethnopedagogy" (4, P.62), published in 1999, also shows that this error is one of the reasons why this view is so popular among Uzbek pedagogues and scholars. Therefore, it should be reiterated that folklore samples are not a type of folk pedagogy, but a means of assimilating folk pedagogy and ensuring its popularization. For example, while riddles serve to more quickly absorb the measures of folk pedagogy aimed at ensuring mental education, proverbs help to form the qualities of moral education, and so on.

Presenting the views of thinkers' ancestors on education as an example of folk pedagogy is also one of the most serious scientific errors in some studies of folk pedagogy. One of the main features of folk pedagogy is that its author is the people. Nothing can justify or explain the interpretation of the pedagogical views of thinkers as folk pedagogy. This can only be called theoretical weakness, scientific ignorance. Because it is superfluous to say that any thinker is a certain person, it is absolutely impossible to confuse him with the people. But, unfortunately, in some works,



collections and manuals on folk pedagogy, there are cases when thinkers are presented as representatives of folk pedagogy. However, the very fact that a representative exists is the most important sign that this pedagogy does not belong to the people. Prof. A. The manual "Pictures from the development of pedagogical thought in Central Asia", written under the leadership of Zunnunov, reads: "... folk pedagogy is a set of methods, tools and experiences used by the people and sages (emphasis added - A. S.) in the development of young people as people in accordance with the requirements of the time, in the implementation of educational work" (7, P.7). Z. of this definition. F. Despite the fact that it is very similar to the definition in the monograph "Uzbek folk pedagogy" published by Mirtursunov (5) in 1973, the pedagogical views of the sages deprived of the people remain their own and, of course, have their own authors. Therefore, it is scientifically incorrect to present these views in the form of folk pedagogy.

Some scholars (6) tend to present the Qur'an and hadiths as examples of folk pedagogy, which is completely unscientific. After all, the Qur'an is a work whose author is clear. Its creator is Allah, and to mix the creation of the gods with the thoughts of the slaves would be, at the very least, blasphemy and ignorance. Ignorance, on the other hand, is the greatest shortcoming in science. Regarding the hadiths, it can be said that every hadith, even if they are not authentic, is a hadith only when it is clear through whom the message about the deeds or sayings of the Prophet came. Therefore, in any case, the creator of the hadiths is known from the beginning. So it is absolutely wrong to call them examples of folk pedagogy, the author of which is unknown. But these sacred sources can be considered as theoretical foundations, water-drinking springs on which folk pedagogy is based.

Mixing the means with the types of folk pedagogy causes a lot of confusion. In particular, in many scientific works devoted to the study of folk pedagogy and its history, in fact, many genres of folklore, which are the means of education, are presented as types of folk pedagogy. The pedagogy of the people and its oral art are completely different phenomena. The concept of folk pedagogy includes, first of all, the system of verbal rules or labels of the people regarding living, working, behaving. Such a system will consist of elements such as traditions, ceremonies, rituals, prohibitions, taboos, benevolence, incentives, punishments. Based on this, the Uzbek folk pedagogy can be conditionally divided into the following approximate directions:

1. Pedagogical activities aimed at establishing interpersonal relationships:
  - a) greeting adults first;
  - b) do what adults say;
  - c) getting used to the fact that adults are often right (non-compliance with the requirements of democracy);
  - g) respect for the elder;
  - d) taking the case from an adult.
2. Pedagogical activities aimed at regulating the child's attitude to the father:
  - a) that the father is the sole authority, always right, and has an unquestionable reputation;
  - b) the predominance of the word father in each case in the relationship between father and child;
  - c) the inability to speak before the father, to shake hands with food, not to sit, not to mention his shortcomings and not to discuss his behavior, or taboo pedagogy;
  - g) unconditional obedience to the father's order;





- d) father - head educator.
3. Pedagogical actions aimed at regulating the child's attitude to the mother:
  - a) the chief executor of the mother's upbringing;
  - b) The mother is the sole mediator between the father and the children;
  - c) the existence of peculiarities in the relationship between mother and daughter and mother and son;
  - d) the existence of a certain democracy in the relationship between mother and child.
4. Pedagogical activities aimed at ensuring the order of everyday life:
  - a) adherence to the etiquette of eating (eating less, eating on its own, eating politely without spilling, splattering, not rushing, etc.);
  - b) adhere to the etiquette of speech (not to talk too much, not to shout or whisper, not to laugh inappropriately, not to interrupt someone, not to interfere in the speech of adults, not to be rude, not to say bad words, bad things, etc.);
  - c) adherence to the dress code (dress appropriately, dress in a way that does not attract the attention of others, dress neatly, wear decent clothes);
  - g) adherence to the etiquette of behavior in public (walking politely, behaving in a way that does not disturb others, standing upright, not moving too much, following the rules of behavior, young people do not cross the path of adults, women and men, etc.) .
5. Pedagogical activities aimed at determining the relationship between the representatives of the opposite sex:
  - a) the boy is arrogant, the girl is shy;
  - b) that the young man is a defender of the woman's honor;
  - c) strict division of labor between men and women in the household and the obligation to comply with it;
  - g) a man - a landlord, a breadwinner, an executor of heavy men's work;
  - d) a girl is a good housewife, a person who is not able to do things that require force.

Folk pedagogy can be divided into many types according to countless aspects of life. The most vivid and vivid forms of folk pedagogy are: traditions, etiquette, ceremonies, rituals, customs, lifestyle.

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