

Implementation of Elbek's Works in Teaching Children's Literature

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Abstract:

In this article highlights one of the modern artists of the 20th century, a talented poet and writer Elbek (Mashriq Yunusov) and his work. He enriched children's literature with his vivid poems, parables, stories and several epics. Also, Elbek is recognized as a reformist pedagogue and translator. Today, these works of his can be used in school and pre-school education, in the teaching of specialized subjects in the field of primary education and pedagogy of HEIs.

Keywords: the epic "O'tmishim", the textbook "Boshlang'ich maktablarda ona tili", the textbook "Go'zal yozg'ichlar", "Tanlangan asarlar", Elbek's scientific expedition.

Elbek, Mashriq Yunusov was born in 1898 in a poor peasant family in the beautiful village of Xumson, surrounded by high mountains, Bo'stonliq district, Tashkent region. Due to poverty, Elbek helped his father in farming since he was 10 years old. He came to Tashkent at the age of 11 and worked in many places, he wrote about this in his biography:

"I came to Tashkent for the first time in 1911: I worked for one person there. This year, I entered the "Xoniy" school in the Devonbegi neighborhood of the Old City. Studying made me very happy, but the financial pressure was very sad. I even went barefoot in winter. There is no place to sleep. Sometimes I spent the winter at my friends' houses, often in the school room, wrapped in an old blanket." It seems that Elbek's childhood was very sad. He wrote about this in his epic "O'tmishim" (My Past):

Qarol bo'lib ishladim,

Bir burda non tishladim.

Turmushim kun-kun og'ir

Bo'ldi, yiqildim oxir...

(the meaning: I worked as a slave, I had a bite of bread. My life is hard every day. That's it, I fell down...)

Despite such difficult conditions, due to his passion for science, Elbek studied first in the Russian system, then in new-type schools, technical schools, pedagogical courses, and higher teachers' institutes. As a highly educated pedagogue, he taught Uzbek language and literature at a school, a course, a technical school, and finally at the Pedagogical Institute named after Nizomiy (now TashDPU). Along with the teaching profession, he was also engaged in creativity.

On September 18-19, 1920, "Ishtirokiyun" newspaper published "Imlo masalasi"; again on October 7 and November 27, "Imlo masalasi", "Til o'qitishda savodxon bo'loyliq" ("Alanga", 1927) "Yangi alifboni to'la egallash uchun" ("Qizil O'zbekiston", 1933) and "Shakldosh so'zlar lug'ati", "Ma'nodosh so'zlar lug'ati", published in 1934-1935, "Yozuv yo'llari" published in 1921 and "Boshlang'ich maktabda ona tili" published in 1923 books and brochures are a clear proof of this.

Fitrat and the Chig'atoy Gurungi organization, which he led, played an important role in Mashriq Yunusov being known as Elbek. Elbek's textbooks and training manuals on the methodology of teaching language and literature of primary classes, such as "Imlo masalasi", "Yozuv yo'llari", "Go'zal yozg'ichlar" and the poem "Til" were written on the basis of the Chig'atoy gurungi program.

Mungli qushim, sayrab-sayrab kel, anglat -

Kimlar erur turk tilini sotg'uvchi?

Bulbul kabi sayrab turg'on bu tilni

Uyalmayin bu o'lkadan otg'uvchi?!

Mungli qushim, ularni qo'y, sen sayra,

Turk tilining dong'in chiqar ko'klarga!

Qo'y ularni, ular yo'ldan ozsinlar,

El ichinda bo'sh-bo'g'ozlik sotsunlar.

(the meaning: My elegiac bird, come for a walk, mean - Who are the sellers of Turkish language? This language is singing like a nightingale, Shame on you, shooter from this country?!

My little bird, put them down, you fly, Bring the Turkish language to the skies! Let them go astray, let them sell straits among the people.)

With this poem, Elbek appreciates not only the values of the Uzbek language, but also the influence of all the Turkic peoples. This poem was written after Fitrat's poem "Til" and is considered one of the works that caused the repression of Elbek.

Elbek was the first author of modern mother tongue and reading textbooks for elementary school, and in 1920 his work entitled "Imlo masalasi" was published. In this manual, created for primary schools, Elbek emphasizes that when borrowing words from other languages, one should take into account the specific features of the mother tongue, and that there should be a limit to borrowing words. In it, the author draws the attention of linguists-pedagogues to the following important issues: "Endi biz qo'rqmaylik. Mumkin bo'lganicha, turkiycha yozganimiz kabi, yot so'zlarni-da, chog'li o'laroq o'z negizimiz ostiga olib boraylik. Biz bu to'g'ridagi siylamaslikni (hurmatizlikni), boshqalarni qo'yay, arablarning o'zlaridan o'rgangandik. Ular o'z tillarida bo'lmagan harflarni o'z harflari bilan yozganlari kabi ("g" o'rnida "j", "ch" yerida "s", general – jeneral, chin – sin kabi). Bu yo'l allaqancha yot so'zlar arab kiyimi, arab qolibida yoziladurgan bo'lib, o'z o'g'itlarini

(shakllarini) yo'qotdilar: "geografiya" yerida "jug'rofiya" yozilgani kabi".¹ (the meaning: "Let us not be afraid. As far as possible, let's take foreign words under our own foundation, like we write in Turkish. We learned this disrespect from the Arabs themselves, let alone others. As they write letters that are not in their language with their own letters ("j" instead of "g", "s" instead of "ch", general - jeneral, chin - sin). Until this time, foreign words were written in Arabic clothes, in Arabic style, and lost their form: like "geography" was written in the place of "jeography").

In this sense, Elbek emphasizes that when borrowing words from other languages, one should not ignore the specific features of the mother tongue and the general laws of linguistics: "Undoubtedly, we borrow words from other languages, and being against it would be ignorant of the history of the language. But there must be a limit to the acquisition of words, and at the same time, one must keep in mind the nature of one's own language, its growth and development ways."

This "Imlo masalasi" by Elbek served as a theoretical basis for the development of new spelling rules and the creation of textbooks and study guides for schools in the native language. It should also be noted that even now, when we are transitioning to a new writing system, the importance of this work is incomparable in the development of new spelling rules. Elbek wanted the new spelling to be perfect and free of errors and defects, and invited critics and linguists to actively participate in the discussion: "Belgilidurkim, dunyoda bo'lg'on har bir ishning yaxshigina negiz olib, bir yo'sin ostig'a kiruvi uchun ko'b tanqidchilar tomonidan tanqid etiluvi yoxud bir necha tuzatuvchilar tomonidan yaxshi tekshirilib, maydong'a otiluvi kerak bo'latur. Busiz maydong'a otilg'an bir ishning, albatta, kamchilik yerlarining bo'lishi mumkindur. Shuning uchun boshqa kimsalarning tomonidan ko'ruluvchi va tanqid etilib, uning buzuv yerlarini tuzatib beriluv o'rnlidur. Yolg'izgina ko'rib, uning ishlovchisiga "barakalla" desa yoxud jimjitgina qolib ketmoq kelishmaydur. Bu choqda ishlovchining ishig'a ko'mak beruv emas, unga zararni istagangina bo'latur"². (the meaning: it needs to be criticized by many critics or well checked by several editors and released. Without it, a work launched on the platform may have some shortcomings. That is why it is appropriate to be seen and criticized by others, and to correct its corrupt areas. Seeing it alone, they don't want to say "bless you" to its handler or stay silent. At this time, it is not a matter of helping the worker, but only wanting to harm him.)

In 1923, Elbek created the instructional manual "Boshlang'ich maktabda ona tili"³. Elbek's textbook "Boshlang'ich maktablarda ona tili" is recognized as the first methodical manual on the methodology of teaching native language and literature. Importantly, in the work, the author considers the development of oral and written speech of students as a primary and very responsible task, along with other practical issues of methodological science. It shows the process of students from finding the most beautiful and impressive pieces of art, copying and writing, looking at the picture, and expressing their thoughts and impressions left by it verbally and in writing. In this methodical work, he dwells on the issue of studying examples of fiction: "Ulug' bir vazifa-bolag'a tuzuk tarbiya berish uchun uni go'zal adabiyot bilan tanishtirish ham bolani tushunib, o'qub o'qushg'a o'rgatish kerakdur" (It is a great task to give a good education to a child. It is also necessary to understand the child and teach it to the child) - Elbek wrote.

Another good work of Elbek in this field was in 1922, in collaboration with Fotih Sayfi, he created the textbook "O'zbekcha o'qish kitobi" for primary schools. In this, Elbek writes articles for readers about genius creators of Uzbek classical literature.

¹ Elbek. Tanlangan asarlar. Toshkent: "Sharq", 1999-yil, 258-bet.

² Elbek. Tanlangan asarlar. Toshkent: "Sharq", 1999-yil, 253-bet.

³ Saparova Shahlo Ramazonovna "Boshlang'ich sinf o'quvchilari uchun Elbekning yaratgan darsliklari" "Ta'lim va innovatsion tadqiqotlar" xalqaro ilmiy-metodik jurnal. 2023-yil aprel. 68-77-betlar. <https://interscience.uz/index.php/home/issue/view/52> <https://interscience.uz/index.php/home/issue/view/52/128>

Another one of Elbek's works is that he pays great attention to the issue of educating young people to be mentally mature. In particular, it is the creation of a textbook-complex called "Go'zal yozg'ichlar" for students of the 4th grade of schools, which has a national spirit. In this collection published in 1923 (1924, 1925), Abdulla Avloniy, Abdurauf Fitrat, Abdulla Qodiriy, Abdulhamid Cho'lpon, Botu, Shokir Sulayman, Vadud Mahmud, G'ulom Zafariy and many other literary figures were cited.⁴

Elbek's creative heritage is very rich and colorful. He contributed to the formation and development of the new Uzbek literature by creating in lyrical-epic genres such as poetic novels, epics, ballads, lyric poems, parables, and stories. His poetic novel "Tozagul", and about thirty epics and ballads "O'tmishim", "Anorgul", "O'zbekiston", "Mergan", "Bog'bon", "Turkiston", Stories of large and small sizes, such as "Anorgul", "Ona", "Fohisha", "Dadamat", "Qo'shchi Turg'un" confirm our thoughts.

It is difficult to imagine the development of Uzbek poetry in the 20s and 30s of the last century without the work of the nationalist poet Elbek (Mashriq Yunusov). It is known that during this period, many poets followed Cho'lpon and wrote poems. His fiery lines with a rebellious spirit influenced Elbek as well as all artists. Elbek's lyrical heritage is quite rich. His first poetry collection "Armug'on" was published in 1921. Samples of the poet's poems are also included in the "O'zbek yosh shoirlari" collection. His collections for children and adults such as "Bolalar qo'shig'i", "Mehnat kuylari", "Ashular to'plami", "Yolqinlar", "Sezgilar", "Ko'zgu", "G'unchalar", "Chirchiq bo'ylarida", "Bahor" confirm our opinion. Professor Haydarali Uzoqov selected poems from existing collections and included them in Elbek's "Tanlangan asarlar".

Tohir Qahhor Turkiya manbalariga e'tiborni qaratadi. Binobarin, "Turkistonda turkchilik va millatchilik" kitobida Elbekning "Farg'ona oqshomi", "Tutqun qushcha", "Tilak yo'lida", "Qurolg'a" kabi she'rlari bosilgani haqida yozadi.

Tohir Qahhor draws attention to Turkish sources. Therefore, in the book "Turkistonda turkchilik va millatchilik" he writes about the publication of Elbek's poems such as "Farg'ona oqshomi", "Tutqun qushcha", "Tilak yo'lida", "Qurolg'a".

Elbek organized an expedition to Bo'stonliq district in 1921-22, and in 1932 to Ohangaron and Chirchiq districts and Fergana valley in order to collect and study the materials of folklore. Elbek widely used the materials he collected as a result of scientific trips in the "Bilim" collection for 1-3 grades. He published the collections "Ashular to'plami"(published 2 times in 1934-35), "Laparlar" and "Ertaklar"(1935).

Elbek started to collect and study the rich oral creativity of the Uzbek people as a linguist-teacher when he worked in the Uzbek education committee under the People's Commissariat of Education of Turkestan. He collected various songs, lapars, oral dramas, proverbs, riddles from the surroundings of Bo'stonliq with interest. In the course of these observations, he came to the conclusion that folk literature is rich and valuable literary records containing the lives of the people of that time. Therefore, in 1922, in the article "Laparlar" published in the 1st issue of "Bilim o'chog'i" magazine, he wrote: Our matals, fairy tales, chopchaks, riddles and lapars, which contain deep meanings and attract the heart, will disappear by themselves today.

He published in 1923 under the name "Topishmoqlar, maqollar va ashula to'plamim" by gathering the folk riddles, proverbs and songs that he had collected, which activates the minds of young people. This book was very enthusiastically received, and there were also proposals expressing the desire to include examples of folklore from other parts of Uzbekistan. Taking this offer into account, Elbek visited the cities and villages of Sirdarya, Bukhara, Fergana, Khorezm and

⁴ Dolimov U. Elbek-ona tili va adabiyot o'qitish metodikasining asoschisi. "Ma'naviy qadriyatlarimiz" jurnali. 2009 yil. 7-son. 57-65-betlar.

Samarkand, In 1928, in cooperation with G'ulom Zafariy, he published the collection "Ashulalar" by writing folklore works and adding the newly collected materials. In 1936, he added new materials and made the third edition of this collection.

List of works of Elbek. Art collections:

1. Armug'on. Masallar. Toshkent, 1921.
2. Armug'on. Masallar to'plamidan birinchi bo'lak. Toshkent: Turkiston jumhuriyati davlat nashriyoti, 1923 (qayta nashri).
3. Ko'zgu. She'rlar. Toshkent: O'zdatnashr, 1925.
4. Qo'shchi Turg'un. Hikoyalar. Toshkent: O'zdatnashr, 1925.
5. Mashoqchi Erbo'ta. Hikoya. "Maorif va o'qitg'uchi", 1926, 9-son.
6. Yolqinlar. She'rlar. Toshkent: O'zdatnashr, 1927.
7. Sezgililar. She'rlar. Toshkent: O'zdatnashr, 1927.
8. Bahor. She'rlar. Toshkent: O'zdatnashr, 1929.
9. Mehnat kuylari. She'rlar. Samarqand-Toshkent: O'zdatnashr, 1930.
10. She'rlar. Toshkent: O'zdatnashr, 1934.
11. Tozagul. Poema. Toshkent: O'zdatnashr, 1934.
12. Chirchiq bo'ylarida. She'rlar. Toshkent: O'zdatnashr, 1935.
13. G'unchalar. She'rlar. Toshkent: O'zdatnashr, 1935.
14. Mergan. Poema. Toshkent: O'zdatnashr, 1935.
15. Etik. Poema. Toshkent: O'zdatnashr, 1935.
16. Bog'bon. Poema. Toshkent: O'zdatnashr, 1935.
17. Dadamat. Hikoyalar. Toshkent: O'zdatnashr, 1936.

In the 20s of the 20th century, works such as "Anorgul", "Ona", "Fohisha", "Dadamat", "Qo'shchi Turg'in" in the genre of stories and short stories served to improve these genres.⁵

There is no poet who did not sing about the homeland and did not compose verses dedicated to it. According to literary critics, the nationalistic poet Fitrat started writing poems on the theme of the Motherland in Uzbek poetry of the 20th century. Later, this tradition continued in the works of other Uzbek poets. One of them is Elbek. Poems such as "Chirchiq", "Toshkent kechasi", "Chirchiq bo'ylarida", "Bizning qishloq", "Qishlog'im" clarify our thoughts. It is known that the place where Elbek was born and raised is the village of Xumson, Bo'stonliq district, Tashkent region. Xumson is a small village near the mountain. This beautiful country is often mentioned in the poet's poems. The poem "Bizning qishloq" is one of them.

Bizning qishloq shahardan ko'b uzoqda,
Buyuk tog'ning etakiga solingan.
Aylanasi ko'rkam, yuksak tog' bilan
Qal'a kabi qattiqqina o'rolg'on.

⁵ Safarov O., Jamilova B., Safarova N. Bolalar adabiyoti va folklor. –Toshkent: Turon zamin ziyo, 2015.– 356b.

(the meaning: Our village is far from the city, It is located at the foot of the great mountain. It is surrounded by beautiful, high mountains, It's as tight as a castle.)

The topic of women's freedom, which has not lost its relevance in all times and places, was one of the main topics in Uzbek poetry of the 20s and 30s of the last century. His poems such as "Ongli o'zbek qizi tilidan", "Ey xotin", "So'lg'in chechak"ka", "Ey xotin, tingla", "Ko'k qizi" are a clear proof of this.

Elbek wrote many funny poems for children and published them in collections such as "Ko'zgu", "Yolqinlar", "Bahor", "G'unchalar". In these poems, he tried to introduce children to nature, to instill in them love for insects, plants, and birds, and to teach them the lesson of love for the Motherland.

He considered Fitrat, who gave him the nickname Elbek, as his spiritual teacher and wrote the poem "Language" in response to his poem.

The author of the work, Mashriq Yunusov, like his teachers, looked at the issue of teaching mother tongue and literature in schools as a matter of life and death of the nation: "Bir elning maktabi tirgizaturg'on narsa u elning ona tilisidir. Tili bo'lak el turi bo'lak maktab izlaydur. Bir elning maktabi o'sha elning negiziga qurulg'on bo'lmog'i tegishdur. Chindan u shunday bo'ladur. Biroq bir elning tarixida turli sabablar bilan el maktabi bir davrlarda onasidan ayrilib yetim bo'lib qolishi mumkindur. Shunday davr biz – o'zbeklar maktabi(ning) boshidan-da kechdi, to'g'risi, endi kechib turibdur".⁶ (the meaning: The thing that supports the school of a country is its mother tongue. People with different languages are looking for different schools. A country's school is the foundation of that country. Indeed, it will be like that. However, in the history of a nation, due to various reasons, a nation's school may lose its mother and become an orphan. Such a period has passed since the beginning of our school of Uzbeks, or rather, it is passing now.)

Of course, it is necessary to highlight his work as a translator. Elbek translated Ivan Andreyevich Krylov's parables such as "Fil va laycha", "Ko'zgu va maymun", Alexander Sergeevich Pushkin's literary tales such as "Baliqchi haqida ertak", "Oltin xo'roz haqida ertak", Nikolay Alekseevich Nekrasov's poems "Unutilgan qishloq", "Bolalar yig'isi", "Rusiyada kimlar yaxshi yashaydilar" and delivered them to Uzbek readers.

In the 1920s and 1930s, Elbek created parables of different themes and levels, such as "Maymunning qoziligi", "Jinning olov yoqishi", "Kampirning tovuqlari", "Ikki tulki", "Kuchsizlar dunyosi", "Yer bilan tog' o'rtasida", "Yelkan bilan kema", "Qora qushlar bilan toshbaqalar", "Ot bilan Odam", "Chumoli ila Chivin", "Quyruqsiz maymun", "Qaysi biri bo'ri". He put forward the ideas of fighting for justice and righteousness.

So, Elbek lived in turbulent times and wrote various works for the Motherland, women, and children. Like all Jadids, he created textbooks and study guides for elementary school students, fighting for the enlightenment of the people. He wrote the poem "Til" for the development of our mother tongue and emphasized in his textbooks that we should use words from our own language instead of foreign words. In 1937, he was repressed and died in Magadan because of his brave work. Elbek was acquitted 20 years later on August 1, 1957.

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⁶ Elbek. Tanlangan asarlar. Toshkent: "Sharq", 1999-yil, 264-bet.

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