



THE FORMATION OF STUDENTS' ORGANIZATIONAL CULTURE AS ONE OF THE MAIN TASKS OF A DEMOCRATIC SOCIETY

Djabborov Ma'sud Bahriddinovich,
Shaxrisabz davlat pedagogika instituti,
"Pedagogika" kafedraasi o'qituvchisi
e-mail: masuddjabborov892@gmail.com

Annotation

The article outlines the types, functions of culture, the methodology for the formation of student organizational culture.

Keywords: culture, material culture, spiritual culture, the main functions of culture, organizational culture, and the organizational culture of the teacher.

Introduction

All the historical changes and innovations that have accumulated over the years of independent development, the future of our own and our own way of life, have a profound impact on the hearts, minds, and minds of our countrymen.

The effectiveness of the reforms that are being undertaken in all sectors of our society is primarily linked to the restoration of public spirituality, the deep study of our rich historical heritage, the preservation of our mothers, the development of culture and art, science and education, and the training of qualified professionals armed with the achievements of modern science and technology.

In many ways, the upbringing of young people, their worldview, their place in the development of society, and their social and political activity are directly related to the activities of higher and secondary, professional educational institutions. Therefore, the creation of an improved system for the training of qualified specialists on the basis of the development of modern economy, science, technology and technology is now an important prerequisite for the country's development.

The adoption and consistent implementation of the National Literature Programme is being used to address this issue. The National Programme is the strategic basis for implementing government policy in the field of personnel training and education and is aimed at developing a system for preparing highly qualified, competitive professionals at various levels, questioning a spiritually rich, free, creative person.

The Education Act, government requirements address a number of pressing problems before pedagogy and practice: understanding the content and structure of the





literature, revising it based on achievements achieved in the fields of education, science, technology, economics, culture, reforming the education system, updating and implementing state educational standards exit, training, retraining and professional development of highly qualified personnel, etc.

The future of our country depends on the intellectual well-being of our people, our country, intelligence, improving the national education system by world standards, strengthening its national land, and preparing textbooks. Life prohibits the need and importance of fundamentally changing the educational system and elevating it to the level of modern demand in order to have perfect organizers and zukko standards with modern knowledge.

(Matthew 24:14; 28:19, 20) When it comes to a society where the ideology of national growth is being developed from national reconstruction today, a perfect man is demonstrating national values, human rights and earthly strength, and artistic power, he has perfectly acquired enlightened, Islamic, and secular knowledge, including a foundation of socio-political, spiritual, and moral feelings, capable of demonstrating himself and his abilities in society in every way, It is understood that a mature, morally pure, physically healthy, free, creative person who can feel the beauty of life. For a long time, theoretical and pedagogical issues were viewed, not as independent research, but in philosophy. However, the ideas of Oriental hypocrites are incompatible with the methodology of teaching, training, and teaching and played a decisive role in the development of pedagogical ideas. For example, in explaining the events and events observed by Al-Khwarizmi in the tenth century B.C.E., the principle of regularity and sequence can be found in the pedagogical works of Abdullah Avloni in the late 19th century.

(Abu Rayhan Beroea) Jehovah's Witnesses would be pleased to discuss these answers with you. As a means of external self-awareness and self-improvement (Joseph Hamadani, Khoja Hassan Andoqiyah, Khoja Abdullah Barraqi (Barqiyah), Khoja Ahmad Yassavi, Khoja Abdulholiq Gijduvo-niy Khojagon, Bahouddin Nakshband).

The traditions of the ancient and medieval centuries, by the time of the Eastern Awakening, were of particular importance. Issues of education and training began to be revised and new ways to solve them were found. The requirements for the content of education, which have a humanitarian orientation, have changed. Relations between the teacher and the educator have changed, and the value of activity and the independence of teachers has grown in the study process. The idea of forming a teacher's interest in cognition has developed. If a child's individuality developed at the center of pedagogical ideas during that time, the individual was not put at odds with society. In this regard, education was imposed as a prerequisite for social





progress. Almost 600 years ago, Muhammad Taragai Ulugbek put forward the following accent: the desire for knowledge means the path to national prosperity.

Since the tenth century B.C.E., the eating of the caliphate in the formation of independent states—the Tohirites, the Samaritans, the Koranites, the Nazarenes, the Seleucids, and the Khmer Rouge—has led to a further prosperity, not a retreat of cultural life.

During the Samaritans, such hypocrites as Rudaki, Firdavian, al-Khwarizmi, al-Fargo, Abu Rayhan Beroea, and Abu Ali ibn Sino were created. In the Koranites, which consisted of the second half of the tenth century B.C.E., some chambers also established libraries in their palaces. These libraries contained works by Arabic and even Western European scholars. During this time, the Turkish language was formed. Scholars such as Joseph José Haggai and Mahmoud Khashoggi created works of world importance. In the early 11th century, the Nazarene Empire was formed, and later the Seleucids and the Khmer Rouge were formed. Scientific, socio-philosophical ideas were also developed during the Nazarene era. Mahmoud Ghazal accumulates huge cultural treasures in his palace and invites scientists to do scientific work. For example, Abu Rayhan Beroea's famous book India was created there.

During the Seleucid era, when Ali-Lion Mahmoud ruled, his minister, Nizhny ul-Mulk, was one of the most famous political figures and most enlightened figures of his day. The Seleucid authorities were militious, and Nizhmulk controlled the internal and external policies of this authority. (1091 - 1092) Jehovah's Witnesses would be pleased to discuss these answers with you. It outlines the principles of government. The "Covenant" outlines many educational values. Nizhmulk urges kings and governors to act in fairness, peace and kindness, to govern the state intelligently, to establish strict rules and procedures, to exercise authority conscientiously, purely lawfully and to exercise faith, and to work to ensure the well-being, peace and harmony of the country's population. Considering what to pay attention to when recruiting people, Nizomulmulk emphasizes the need to properly select officials, entrust them with the work and responsibilities of their slaves, and demand their implementation in a timely manner.

Clearly, in his day, Nizhmulk called on prime ministers with positions of government, other smaller ones, to take their affairs seriously, and to do honest and clean things. His ideas still do not lose their relle importance. "The covenant of politics, which has long been very popular in the East, shows that the king, the governor, the commander and the princes, the judge, the lamb, in modern language, the leader's main task is to protect the sheep from wolves, cut off unclean slaves, cleanse the earth of the wicked, and build the world with justice and tranquillity."





Every time I read such wise thoughts, I think deeply. I wish that with these words, every leader would become a believer, a small official sitting in the chair of action, "recalls the first President of the Republic of Uzbekistan, I. Trump.

Khwarizmi focused heavily on personal observations of the student and the use of the knowledge he had gained in education. In this way, he greatly appreciated the skills and skills of scholars to collect scientific sources, express them, and explain what they observed. For example, in his essay "Al-Muxtasar fi Account al-Jabr Val Muqobala," he writes in three groups: "One of them will pass through others in the way of what his predecessors did and leave it to those who stay behind him."

Like all hypocrites, Muhammad al-Khwarizmi used visual-experimental methods, various methods of teaching, methods of developing questions, skills, and skills, as well as methods of testing knowledge. The brochure was written to provide information on a variety of ways that gifts may be made now or later, as through a bequest at your bodies. "I have compiled a brief book about the Aljabr val-muqobala account, which covers simple and complex issues of arithmetic, because it is necessary for people in the distribution of inheritance, in the making of a will, in the distribution of goods and in justice, in trade and in any transactions, as well as in land measurement, channelling, geometry and so on."

Abu Nasr Forobi's teachings on socio-philosophical, moral, and educational subjects show that the human problem is viewed as the most important problem in his philosophical, educational, and social views. In his books *Ixso al-Ulum*, "On Wisdom," "The City of the Phi-lis'tines," "About the Ideal Congregation," "On Happiness," and others, he outlined the factors, objectives and tasks, teaching methods and styles that are important in achieving perfection. It should also be noted that the hypocrite is one of the founders of advanced pedagogical teaching in the Middle East and the Middle East, and is the first scholar to write and describe education. He also pays attention to the basics of education, psychology, morality, and aesthetics in his socio-philosophical views.

The methodological basis for Abu Nasr Forobi's teaching on education is his philosophical views of man. Studying a person's physiological structure, psychology, material and spiritual world, he pays special attention to studying the absence of human abilities and power, the absence of spiritual strength—the mental and speaking abilities—in other creatures of nature, and this spiritual power process, namely, knowing things and events, influencing a person mentally, and acquiring knowledge. Abu Nasr Forobi considers the main task of education to educate a mature person who can meet the demands of society and serve that society.





He is considered the first scholar to describe education. The word education is to teach a person, to provide him with theoretical knowledge based on explanation; discipline is a study of theoretical virtue, the behavioral mechanisms and practical skills needed to master a certain craftsmanship, says the scientist.

Abu Nasr Forobi's word for "Education is to unite theoretical virtue between nations and cities, and upbringing is to unite the inborn virtues and practical vocational qualities between these peoples.

Education is only with words and teaching. Tarbia, on the other hand, is a work, a vocational training, and a study consisting of practical work, experience, and practical skills of this nation."

Abu Nasr Forobi describes in his book *What To Know Before Learning Philosophy*:

"... Before you learn philosophy, you need to clear yourself of passions in such a way that you have a passion for perfection, not wrong feelings, such as maturity and lust. This can be achieved by purifying the behavior not only in words, but in reality (in practice). Thereafter, it is necessary to cleanse the soul (soul, spirit) of the ignorant (speaker, thinking) who avoid mistakes and errors and to understand the way of truth."

The great scholar Abu Rayhan Beroea, on the other hand, considers man to be the highest perfection of nature, saying that wisdom is given to build and rule the earth, so that everyone must be highly moral and knowledgeable.

In his writings, Abu Rayhan Sha'drach, Me'shach and A-bed'ne-go emphasized that man's perfection depends on the development of his mental thinking, moral perfection, and his healthy and physical strength.

In his writings, Abu Rayhan Sha'drach, Me'shach and A-bed'ne-go expressed their views on human perfection.

First of all, "reaching personal perfection begins with the operation of intelligence that relies on experience. Thus, a person is able to know the outside world, on this basis he acquires knowledge, and knowledge makes his mind something with the truth, and truth prohibits "the right heart," or the right feelings. That is how man's personality will be perfect."

Abu Ali ibn Sino (980-1037) notes that these monasteries not only provided knowledge of Islam but also studied secular knowledge, conducted scientific research, and established scientific schools.

Abu Ali Ibn Sino distinguishes the subjects that were taught in monasteries in his day in the following systems: decency (ethics of behavior), astronomy, medicine, language and grammar, philosophy (Muslim law).

The types of discipline offered by The Watchtower include:





- 1) mental upbringing;
- 2) physical well-being;
- 3) Aesthetic Tarbiya;
- 4) spiritual education;
- 5) Training in craftsmanship.

The types of discipline proposed by Abu Ali Ibn Sino allow us to say that during the Awakening period in Central America, education was based on ideas on humanitarianism and the perfect development of individuals.

The activities of Muhammad Taraghai Ulugbek (1394-1449) in Samarkand show that during the 14th and 17th centuries, the monasteries served as centers for the development of science. In addition to being the ruler of Samaria, Muhammad Taraghai Ulugbek was renowned as an astronomer, mathematician, and historian. Historical evidence also notes that the ally was a skilled teacher. Therefore, The Watch Tower Publications Index and the Watch Tower Publications Index and the Watch Tower Publications Index and the New World Translice of the Holy Scriptures He attached great importance to people, especially young people, learning scientific knowledge.

In his home state, A·has·u·e'rus has made serious reforms in education. He transferred monasteries to the state supply, set monthly wages for the teachers, and allocated stendipia to the disciples.

The curriculum of the madrasah of Muhammad Taragai Ulughbek includes the following subjects: Arabic, Literature, Koran, Hadis, Rhetoric, Logic, Philosophy, Ficus (law), metaphysics, mathematics, astronomy, medicine, geography, history.

The following are some of the stages of studying in monasteries built by the hypocrite and directly taught:

1. "Anda" (small) – the study period is 2 years.
2. "Aust" (middle) – the study period is 3 years.
3. "Excellent" (higher) – the study period is 3 years.

In this approach, bachelor's and master's degrees are visible in terms of the point of view of our day. At the same time, they are also unique to medieval European universities.

As a great talent, the ally has passed from its time to generations. Almost 600 years ago, Muhammad Taragai Ulugbek put forward the following accent: the desire for knowledge means the path to national prosperity. This is fully confirmed by the current experience of economically developed countries.

Oriental hypocrites of the Awakening period in the East—Muhammad Moses al-Khwarizmi, Abu Nasr Forobi, Abu Ali ibn Sino, Abu Rayhan Beroea, And Mirza





Ulughbeg—put human beings first in their educational and educational views and consider it necessary for children to achieve comprehensive, physical, and aesthetic perfection, as well as to know the languages. Natural sciences such as mathematics, astronomy, mechanics, and natural sciences are among the mysteries of the subjects that make up intellectual education.

The foregoing can be said that the future of our country depends on the intellectual well-being of our people, our nation, intelligence, improving the national education system by world standards, strengthening its national land, and preparing textbooks. Life prohibits the need and importance of fundamentally changing the educational system and elevating it to the level of modern demand in order to have perfect organizers and zukko standards with modern knowledge.

The unique social development of the country envisions the task of preparing students for the development of an organizational culture and the implementation of organizational tasks in various areas of social life.

Organizational culture is a form of manifestation of an important social character of a person and reflects social activity.

The essence and uniqueness of organizational culture, on the one hand, allows students to intelligently integrate a variety of knowledge related to the organizational activities that require the qualifications of the organizer and the organizational qualities accumulated in the practical process. On the other hand, it helps to realize these experiences in practical activities with the necessary social values for individuals and the community. It is well-known that organizational culture is a complex process that provides students with an active view of the team in achieving their overall goals and harmoniously coordinating the tasks facing the team.

Many research scientists have studied the characteristics of adolescents demonstrating organizational abilities. As we analyze the research of scientists, they recognize organization as the first stage of "leadership."

Psychologist V.D. Parigin, R.S.Nemov, believes that the organizer should be a "leader", "Leader" is a strong initiator and organizer. The scientist lists a number of requirements for the adolescent organizer:

These are:

- seeking a specific goal;
- who knows the necessary changes in the personality of students;
- able to intertwine with the innermifications of friends;
- who can always look at them with a "friendly" eye, not a "manager";
- always says that it is necessary to share their problems and interests.





Research shows that during adolescence, the influence of the class community on its members is strong. In particular, they are strongly influenced by the school environment, including the class community, official and informal equal leaders.

L.I. Umansky emphasizes that the ability to organizational organization consists of the following components:

1. Organizational feelings are reflected in psychological well-being, invention, and decency.
2. To assist individuals desiring to benefit the worldwide work of Jehovah's Witnesses through some form of charitable planning, a brochure has been prepared in Uzbek.
3. Inclination to organizational activities is emotional emotion, activity, and firm interest.

Analyzing L.I. Umanski's opinion, the exemplary organizer said in a teenager:

1. Moral qualities are community, initiative, activity, and kindness.
2. Willful qualities are maturity, integrity, and discipline.
3. Emotional qualities should have such qualities as triggering, confidence in their own strength, optimism, "he says.

The author created a system of organizational skills. He believes that individuals with an organizational culture should have the following qualities:

- the orientation of the person;
- the readiness of the individual for a variety of activities;
- common characteristics (accessibility, general level of development, practical intelligence, observation, activity, initiative, rigidity, organization, self-control);
- special characteristics (feelings of organization, emotional and willful influence, compatibility with the work of compatibility);
- personal-individual characteristics.

When researchers studied the attitude of an individual to the environment in self-discipline, it became clear that independent activity, initiative, in an individual was an important factor.

Independent activism and initiative always seek forward, preparing the ground for them to cope with their own shortcomings.

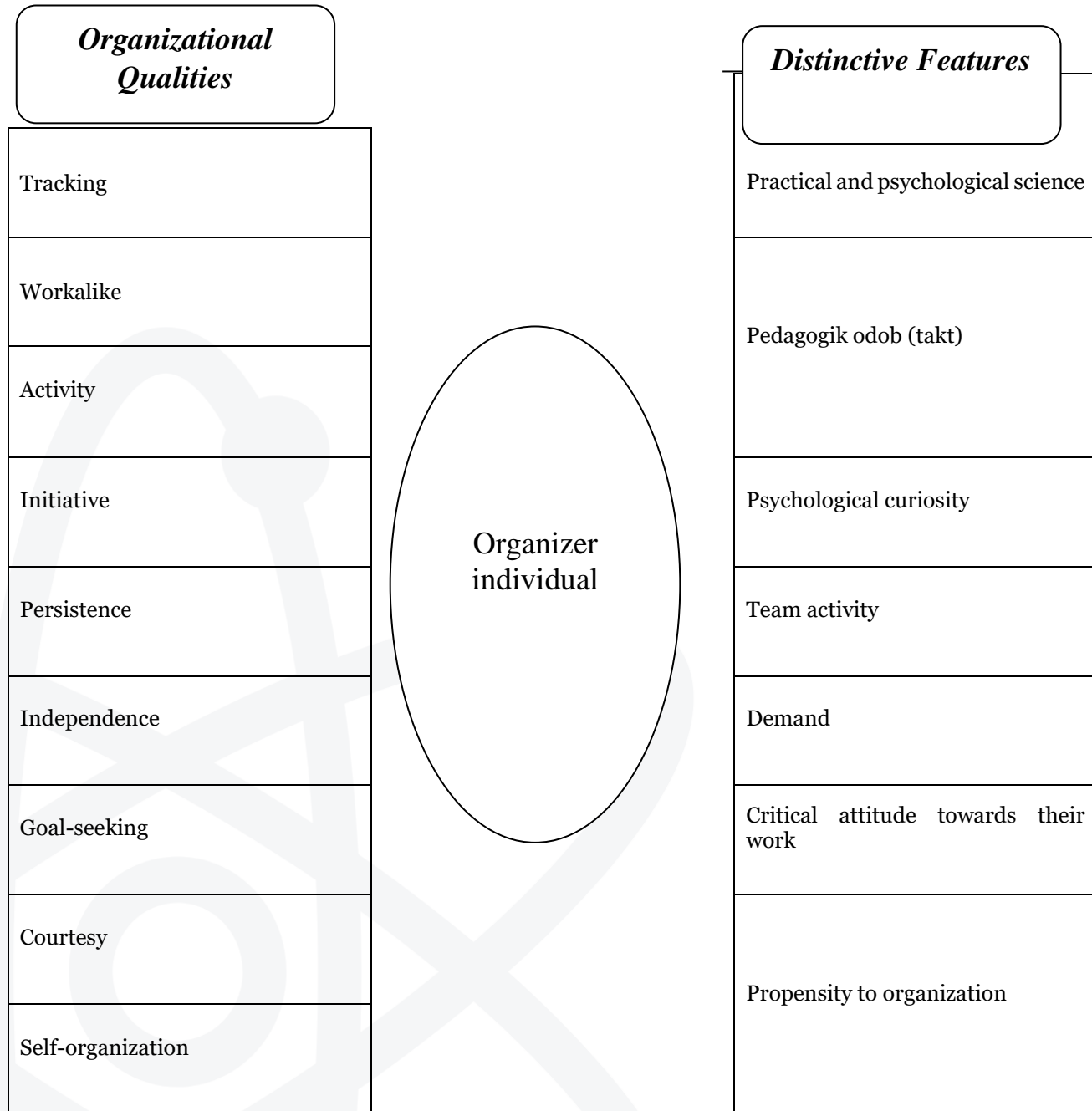
From the foregoing, we can say that a teenager can only be an exemplary organizer if he has the following characteristics:

- who can quickly engage in communication;
- engaged in public affairs;
- who can keep his word;
- who can quickly adapt to a new team;
- who can arrange nights with himself or his friends;
- who can express himself freely;
- who can finish the starter;
- self-confident;





believed that he would have many friends;
who can share the opinions of their comrades;
self-conscious;
who can try to actively study;
who strive to be noticed by everyone;
who can count on the acceptance of their opinion by others;
who can behave in unfamiliar circles.



2.1-rasm. Qualities related to the formation of an organizational culture (based on N.N.Djamilova's research)



Discipline is self-control, internal organization, a sense of responsibility, a willingness to obey personal goals and social skills.

Discipline is reflected in the use of social behavior as a virtue without exception, habits of order, adherence to laws, and subjugation of personal interests to public views. It supports the balance in family and society, the movement of people of different types of activities.

Independence is the ability of adults to carry out a variety of activities (learning, labor, play, artistic) based on advice and suggestions.

Independence opens up a system of compliance with the necessary knowledge, skills and skills to improve an individual's internal position, without the help of strangers. To carry out independent activities, you need to adhere to public skills (targeting, planning, supervision and self-control, correcting their activities, identifying their results, evaluating what has been done, demonstrating empathy in the process of independent work, and resolving moral conflicts).

Independence is nurtured in labor, community and creative activities.

Independence is a prerequisite for the process of thinking, a trait of intelligence. (P.P. Blonsky, A.A. Smirnov, N.A. Menchinskaya, M.P. Shardakov, A.M. Matyushkin, E.Z. Tajikistan, and others).

Independence is an individual trait that ensures the selection and solution of a specific method of solving the issue. (A.N. Leontyev, A.Y. Ponomarev, A.A. Lyublinskaya, V.M. Karimova, R.I. Sunnatova, Q.P. Husanorova, and others).

Independence is the result and condition of acquiring methods of mental activity. (D.N. Bogoyavlenskiy, YE.N. Kabanov-Meller, V.I. Reshetnikov, and others).

Another group of scholars (M.G. Yaroshevsky, A.YA Ponomarev, O.K. Tixomirov, Z.T. Nishonova, and others) argue that independence is a prerequisite for personal artistic activity.

Independence is the ability to see a new problem and solve it on its own.—V.V. Davidov, M.A. Danilov, A.M. Matyushkin, A.V. Brushlinsky, D.B. Bogoyavlenskaya, E.G. Goziev).

Workagent is to do something, to work hard, to develop something through hard work, body strength and skills, and sometimes to exercise, to engage, to try to do something. Initiative is a person's ability to be independent social initiative, to be active. Mazku defines important tasks, determining their compatibility with existence—learning, mehant, artistic and artistic activities. This is the first step for teamwork, an internal need for new forms of activity. Initiative as a personal virtue enriches school from the age of education and develops in conjunction with the characteristics of all ages. At adolescence and adolescence, entrepreneurship is characterized by independent





thinking and independent behavior, as well as dependence on creative activities, formed on the basis of real personal needs.

The use of authoritarian discipline methods by parents and teachers has a negative impact on the development of initiative.

Targeting is an aspiration to achieve some success. The ability to set goals and determine the methods and tools for achieving this variety of activities (labor, learning, games, and so on).

A person with a goal is always confident that he can achieve approval, manifesting himself as a model for others.

(Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you.

Together, in the course of our research, we have learned the professional training of prospective professionals and the qualities of organizational qualities.

Motivational qualities are shaped and developed throughout a person's life, encompassing his or her needs, motivations, and goals for his chosen profession. A significant part of motivational qualities are stimulating ideas. It is formed at a certain stage in a person's life and is associated with the place where he lives (the encouragement of the activities of a school student, a student, a teacher).

The motivation for learning encompasses a system of goals, needs, and motivations that motivate a person to acquire knowledge and to approach him intelligently, to acquire knowledge methods, and to be active.

In many cases, motivation is perceived by teachers as a sequence of elements, not a holistic system. In such cases, special motivations, interests arise, and of course the following objectives are set: the formation of interest in their fan and chosen profession, the training of a responsible approach to the study of new content and technology.

However, achieving such goals will not lead to the formation of a holistic motivation, but its division into pieces, which means that students will be motivated to study individual subjects, but the motivation for general knowledge will not develop.

Intellectual potential is characterized by:

types of thinking (such as creative, theoretical, and practical knowledge);

method of thinking (figurative and visual thinking, based on thought);

intellectual qualities (intelligence, flexibility, critical thinking, ability to act mentally, etc.);

cognitive processes (attention, imagination, memory, perception), thought processes (analysis, synthesis, systematicization, issuance, clarification, interpretation, etc.),



knowledge skills (ability to put the issue, analyze it, develop a problem, draw hypothesis, base it, draw conclusions, apply knowledge, etc.);

knowledge learning skills (isolating, planning, targeting, being able to read and write by a margin, registering (concepting) key positions, and so on);

enhanced knowledge and skills in addition to science (their perceptions of morality and ethnic values, their life views, etc.);

mastered a holistic system of humanities, socio-economic, mathematical, natural and scientific, general and specialized knowledge, skills and skills in the field of science.

Based on all official documents, the teacher seeks to transfer information and information, to develop knowledge, skills and skills. In its essence, didactic principles serve these purposes.

Willful qualities are characterized by conscious determination of the goal. A willful person has qualities of purpose, inability to overcome internal and external barriers, physical and mental abuse, self-control, and initiative.

Emotional qualities are characterized not only by emotions but also by qualities of self-assessment. Therefore, focusing on the development and development of emotional qualities in determining pedagogical goals will be of great importance, i.e.: take into account the formation of the necessary qualifications for managing their emotions;

teach you how to control your own specific feelings (anger, anger, anxiety, arrogance, jealousy, empathy, embarrassment, pride, fear, entertainment, love, etc.);

- to teach them to understand their emotional state and the causes that cause them.

Practical skills incorporate psychological, pedagogical, methodological and technological skills, actions, individual skills in various fields of activity and communication.

Freedom to choose self-government goals and means of achieving them; conscientiousness, a critical approach to their work, the comprehensiveness and awareness of actions, the comparison of their behavior with that of others, confidence in the future; is characterized by the ability to maintain and control their physical and psychological state at the required level.

In general, the following articles should be formed in prospective professionals with organizational cultures:

1. Ability to organize a congregation, activate children in carrying out tasks and tasks.
2. The ability to properly organize, plan, properly distribute time, and make good use of time.
3. Control your activities and check the board.





Conclusions and recommendations

The effectiveness of the reforms that are being undertaken in all sectors of our society is primarily linked to the restoration of public spirituality, the deep study of our rich historical heritage, the preservation of our mothers, the development of culture and art, science and education, and the training of qualified professionals armed with the achievements of modern science and technology.

(Matthew 24:14; 28:19, 20) When it comes to a society where the ideology of national growth is being developed from national reconstruction today, a perfect man is demonstrating national values, human rights and earthly strength, and artistic power, he has perfectly acquired enlightened, Islamic, and secular knowledge, including a foundation of socio-political, spiritual, and moral feelings, capable of demonstrating himself and his abilities in society in every way, It is understood that a mature, morally pure, physically healthy, free, creative person who can feel the beauty of life.

Organizational culture is a form of manifestation of an important social character of a person and reflects social activity. The essence and uniqueness of organizational culture, on the one hand, allows students to intelligently integrate a variety of knowledge related to organizational activity, which requires the requirements for the organizer and the qualities of organizational activities accumulated in practical activities. On the other hand, it helps to realize these experiences in practical activities with the necessary social values for individuals and the community.

The qualities of the formation of an organizational culture can be divided into two categories: organizational qualities and individual characteristics. Organizational qualities include observation, employment, activity, initiative, perseverance, independence, goal-seeking, kindness, and self-organization. A person's characteristics include practical and psychological intellect, pedagogical discipline, psychological curiosity, activity, demand, a critical view of his or her work, and a tendency to work as an organization.

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