

## HISTORICAL AND PEDAGOGICAL ROOTS OF THE FORMATION OF A CULTURE OF COMMUNICATION AMONG STUDENTS

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***Abstract.** This article discusses the concepts that make up the culture of pedagogical behavior, the characteristics of sociability, the place of communication in the development of a person as an individual, the importance of the teaching method in nurturing mutual respect and solidarity in the minds of students. students and youth, as well as the possibilities of its application. At the same time, many scientists and writers emphasized the influence of human relationships and communication on personality development.*

***Keywords:** spiritual maturity, dignity, manners, good speech, language etiquette, happiness, level of perfection, communication, thought, conversation.*

A teacher will never be a true master of his craft if he does not acquire a culture of communication and sociability. Teacher-student interaction and teacher-student interaction require the teacher to be able to communicate with his students. To do this he must be able to speak.

It is recorded in stories and legends that in ancient times people were isolated in order to punish them for their good deeds or for their bad deeds, that is, they tried to deprive this person of the conditions for communication with others. But we know that every person cannot live alone in the world, separated from other people. He must always communicate with others. Because communication is one of the basic needs of every person, and without it is very difficult for any person.

Every day a person meets dozens of people related to work, friendship, relatives, and talks on various topics. Everyone should not deviate from the rules of etiquette and be rude to everyone they meet.

A person, separated from society and deprived of the possibility of communication, can retain the qualities of a personality, that is, a being, but cannot be a person. Therefore, the importance of communication in the development of a person as an individual is undeniable.

Abu Nasir Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina, Yusuf Khos Hajib, Mahmud Kashgari, Kaykovus, Hotam Ibn Tai and others, considered great scientists of the East; Many scientists and writers, such as Alisher Navoi, Zahiriddin Muhammad Babur, Rezauddin ibn Fakhriddin, Mukimi, Furkat, Zavki, Uwaisi, Nadira, Abdullah Avloni, influenced the development of personality.

A teacher, says Al-Farabi, must have intelligence, beautiful speech and be able to fully and clearly express the thoughts that he wants to convey to his students [3.31]. Please, note that it is shown that it is necessary to have beautiful speech and the ability to clearly express thoughts. Because, in his opinion, "The task of a teacher and leader is similar to the task of a wise head of state, therefore the teacher must remember everything that he heard and saw, have intelligence, beautiful speech and want to tell students that he must be able to fully and clearly express his thoughts " [1.187],

Hussein Vaiz Koshifiy in his work “Futuwatnomai Sultani Yuhud Javomarlik Tariqati” showed the unique aspects of the relationship between teacher and student. In his opinion, “if they ask what the construction of apprenticeship is based on, answer that it is free.” If they ask what your will is, say it is heaven and obedience. If they ask what worship and obedience are, tell them that what the teacher says is to hear it with the ears of the soul, accept it sincerely, and put it into practice through the organs of the body.

The work of Yusuf Khos Hajib “Kutadgu Bilig” contains ideas about language etiquette and the culture of colloquial speech. In his opinion, a person gains his reputation and respect by speaking briefly and giving as much meaning to his words as possible. It is also noted that language can increase a person’s value or, conversely, lead to his downfall. One of the main issues in the work of Yusuf Khos Hajib is the education of an ideal person. In his works, he consistently expresses his principles, based on how he imagined the most perfect person capable of satisfying the needs of society of that time. The work “Kutadgu bilig” (“Knowledge leading to happiness”) embodies the directions, methods and measures of education and upbringing, spiritual maturity, we are talking about ethics and behavior, and is a spiritual source.

Abu Rayhan Beruni's thoughts about the purpose, objectives and position of education and upbringing, human development and the younger generation are truly created on the basis of humanism and anthropology, which means that the constructed teaching will be effective. According to Beruni, a person and his happiness depend on the level of his perfection, and perfection lies in his ability to establish correct relationships with people.

In his work “Mahbub ul Gulub” Alisher Navoi expressed important thoughts about the importance of language, its use and the culture of speech. “A man who keeps his mouth shut is a wise man, a man of understanding, a man who gives free rein to his words is a fool and a humble man. We see that such rare guidelines as “the tongue is sweet and pleasant, and the tongue and the heart are one” have not lost their meaning today for representatives of the field of working with people. [2.88-90],

Alisher Navoi's works "Khazain-ul-Maoni", "Mahbub-ul-Kulub" and other similar works contain valuable observations about morality, spirituality, attitude towards others, talents and abilities of a mature and mature person. It was emphasized that these psychological criteria are important for solving the problem of social justice. At the same time, the teacher objectively evaluates the teacher’s work and says: “Even if the student becomes a king, he (the teacher) is worth serving.”

Each Navoi epic “Khamsa” skillfully highlights the indomitable will, perseverance, obedience, philanthropic feelings, creative imagination, and complex inner experiences of a person.

Nasriddin Tusi in his work “On the Education of Teachers” says: “A teacher knows how to conduct discussions, prove irrefutably, believes in the correctness of his opinion, speech must be absolutely pure, sentences must be logically expressed... speech should never be offensive, rude or sharp. A teacher’s lack of restraint during a lesson can ruin the work...” [3.187],

Scientists and educators of the second half of the 19th and 20th centuries, who played an important role in the development of science and knowledge - Ahmad Donish, Furkat, Mukimi, Zavki, Avaz, Abdullah Avloni, etc., and created a number of works on psychology.

Abdullah Avlani's family pedagogy and psychological thoughts also deserve attention. He wrote in 1913 and was published for the second time in 1917 "Turkish Gulistan by Yahud Akhlak",

"Saodatnama" by Nasir Khisraw, "Gulistan va Bostan" by Saadi, "Bakhoristan" by Jami, "Mahbub-ul-Gulub" by Navoi. written in a genre similar to his works, the author reveals the social role of the family and raising children in the family. Avloni emphasizes the role of family and society in the educational process. In his opinion, the social environment, family conditions and people surrounding the child are of great importance in the development of moral qualities in children.

Touching upon the child's personality and showing the role of family in him, he says, "He does what he sees in the bird's nest." "A person's wealth is good, if he receives a good upbringing, avoids bad habits and grows up accustomed to good habits, then everyone will become an acceptable and happy person in his eyes..." Thus, the scientist makes the role of the family primary in raising a child: "... education should begin from the day of birth. Who is involved in education? Where is this done? the question arises. To this question: "First home education is the mother's task.

If you answer that the formation of a second school and madrasah is the task of the father, the teacher, the teacher and the government. It can be seen that Abdullah Avlani recognized that the ideal upbringing of a child depends not only on the family, but also on the school and public organizations, and interpreted the issue of education at the level of universal responsibilities.

Also, thanks to the presence of intergenerational communication, each society has its own culture, cultural values, values that the most advanced representatives of humanity, who understand the importance of this, always preserve for the next generations and in the process of education and everyday communication were passed on from generation to generation.

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