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FORMATION OF CONSTRUCTIVE BEHAVIOR OF TEENAGERS IN CONFLICTS BY ETHICS OF EASTERN COMMUNICATION

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Annotatsiya: Ushbu maqola Sharqona muloqot odobi orqali nizoli vaziyatlarda o'smirlar konstruktiv xulq-atvorini shakllantirish jarayonini o'rganishga bag'ishlangan. Maqolada nizoli vaziyatlarda o'smirlarning xulq-atvori va harakatlarini optimallashtirish imkoniyati ko'rsatilgan

Kalit so'zlar: o'spirinlar; mojarolarning oldini olish; psixologik tayyorgarlik; ijobiy xulq-atvor; Sharqona muloyimlik; Sharqona muloqot odobi.

Аннотация: Данная статья посвящена исследованию процесса формирования конструктивного поведения подростков в конфликтных ситуациях средствами этики Восточного общения. В статье показана возможность оптимизации поведения и действий подростков в конфликтных ситуациях

Ключевые слова: подростки; профилактика конфликтов; психологический тренинг; конструктивное поведение; Восточная нежность; этика Восточного общения

Abstract: This article is devoted to the study of the formation of constructive behavior of adolescents in conflict situations by means of ethics of Eastern communication. The article shows the possibility of optimizing the behavior and actions of adolescents in conflict situations

Key words: adolescents; prevention of conflicts; psychological training; constructive behavior; the Eastern tenderness; the ethics of the Eastern communication

Introduction: The national specificity of human interaction, which is one of the regulating factors of conflict-free and constructive behavior, is revealed. Based on

the national Proverbs, sayings and teachings of our ancestors, we tried to form the necessary skills in adolescents constructive behavior, which are given in the article.

The possibilities of using in the process of training work the ethics of "Eastern communication" as a manifestation of polite tone, sweetness and beauty in the relationship of people.

The following training methods used in the training program were developed and tested: mini-lectures, brainstorming, work in small groups, role-playing games, case studies, work in pairs, psychotrening games, exercises and audio-visual videos. Experimental data confirming the possibility of using special questionnaires developed by us using the instructions of thinkers of the East about the "ethics of Eastern communication" are obtained.

The following data are one of the elements of psychological training for adolescents, as it is the Eastern tenderness and education in the process of communication are still one of the ethno-psychological characteristics and values of the Uzbek people.

In the context of globalization of human relations and scientific and technological progress changes the psychology of people, which is reflected in their relationships and interactions. This primarily concerns the education system, where the child's personality is formed, consciousness and communication skills with the surrounding reality, his spiritual and moral world are developed.

Literature review: As the head of our state noted, Shavkat Mirziyoyev “One of the important directions of the reforms, we have outlined the comprehensive support and creation of conditions for each young man to occupy a worthy place in society and we are carrying out large-scale work in this direction. If we do not engage in raising children, daily check their behavior, educate, train in professions, ensure their employment, it will be difficult to protect them from harmful influences”. [1].

The ability to resolve the conflict, its constructive resolution and management is a vital aspect of psychological health and adaptability, an indicator of adequate self-esteem.

Conflict resolution programmes in the form of various social and psychological training have emerged in schools as a response to the growing conflicts between students in General, including adolescents. These programs are based on research in the field of conflict resolution [17].

In the course of research on the process of formation of constructive behavior of adolescents in conflicts by means of ethics of Eastern communication, we have developed and conducted a corrective program in the form of training sessions with adolescents on conflict prevention.

This program was conducted for adolescents of 7-8 grades in 5 and 11 secondary schools of the city of Namangan in a group form of education with adolescents with a population of 30 students in 2 groups of 15 people. which consists of 20 hours (2 hours per week). The content of the training included games and psychotechnical exercises aimed at the formation of constructive behavior of adolescents through the development of communication skills, social competence, reflection and positive ways of action in various conflict situations .

In the course of the conducted socio-psychological training, we tried to use the instructions and moralizing thinkers of the East as a national feature of conflict prevention among adolescents. During the training, we also used national Proverbs, sayings and compiled a questionnaire on the theme of friendliness, sweet talk, respect and education of the individual according to the "ethics of Eastern communication".

A characteristic feature of the system of pedagogical views of thinkers of the East was a special attention to the harmonious development of personality [2].

The manifestation of polite tone, sweetness and beauty in the relationship of people is called "ethics of Eastern communication" [5].

The ethics of " Eastern communication " should be formed from infancy by parents in the family and teachers at school. The Foundation of the "Eastern communication" ethics and Eastern education imparted by the family are the most stable. As a child growing up in school in the process of forming a skill in a social environment, he always feels the power and power of education [5].

In the works of thinkers of the East "ethics of Eastern communication" that is, "ethics of politeness" is presented in various forms and names. The cultural and spiritual heritage of our ancestors, the word they created, the inexhaustible wealth of the language of the people plays an important role in the education of the younger generation. In this regard, Abu Nasr Farabi, Keikavus, Abu Rayhan Beruni, Alisher Navoi, Jaloliddin Davani and in the rich heritage of other wise men of the East, the education and improvement of children were promoted as the main problems [11].

Abu Nasr Farabi. The second teacher after Aristotle's contemporaries as a brilliant scientist and philosopher Abu Nasr Ibn Muhammad al-Farabi (870-950). He wrote brilliant comments to the works of Aristotle, they worked out in detail the problems of mental, moral, aesthetic and physical education of young people, the problems of pedagogical work, which are closely intertwined with his philosophical views [9].

In the treatises of Farabi, concrete methods of education of virtue by means of cognition are offered. He divided them into "soft" and " hard". If the students themselves show a desire to master the Sciences, the desire for work and good deeds, then soft methods of education are appropriate to help strengthen these aspirations. If wards spiteful, bratty, lazy, to use "harsh methods", that is coercion. However, the use of such methods should be determined by the level of morality of the teacher. Educational activity, thus, requires extensive knowledge and high moral qualities of the teacher, combined with the supervision and experience of the students themselves. [9].

The doctrine of the model city-state. In particular, the treatise of al-Farabi" on the views of the inhabitants of the virtuous city", the main idea – the image of virtuous people. Whether he is a king, a beggar or an ordinary citizen, regardless of his background, he is a man of virtue. People are virtues of the city, have honor and respect for each other.

Keykavus. The book "Kabusname" is an ethical and didactic work covering important issues of education and ethics. This work was written by padishah Keikavus of the Gilan state, located in the South of Azerbaijan and now in the North of Iran, in 1082-1083.it is an appeal to the son of padishah Gilanshah. The work, written in the genre of instruction, contains stories and sayings of wise men, simple in style, set out lively and entertaining. "Kabusname" in the middle ages was a reference book of rulers, religious figures, scientists and teachers. This work, as a source of morality, played an important role in the education of the young generation for many centuries.[13].

Great thinker Alisher Navoi paid great attention to the improvement of education and education of the individual. He says, for instilling in people of noble qualities, it is necessary to bring up at them these moral advantages and lists them. According to Alisher Navoi, the real person is a diligent, hardworking, fair, shy, educated in communication, honest, generous, modest, generous, conscientious person. [7].

In his works, "Hamsa", "Mahbub ul-kulyub", "Munojot", "Wakfiya", "Majolisun, nafois", "Muhakamat ul-Lug`atayn" he creates images of the perfect man and talks about the education, training, and moral education of the individual. Also in his works he describes the content, methods and methods of formation of moral education and culture of speech of the person.

Research methodology: In the dictionary "O`zbek tilining izohli lug`ati" ("Explanatory dictionary of the Uzbek language") the term "fasahat" is interpreted as "the ability to speak nicely and pleasantly, precision, and smoothness of speech»:

- during communication, you must observe the etiquette of the conversation;

- during communication it is necessary to consider the speech state of the interlocutor;
- you need to speak in a pleasant, polite, heartfelt tone;
- the speaker should be polite, sweet-talking; [13].

The study of Abu Reyhan Beruni's work shows the importance he attached to such moral issues as honor and dignity, friendship and partnership, kindness, justice and conscience. Seeing ignorance around him deception, enmity, injustice, adversely affect the education of young people, the great educator advocated for the moral education of the people. The great thinker taught that perfection can be achieved in the process of universal introduction of high intellectual and moral standards, brought up with the help of science: Beruni was deeply convinced that knowledge directs people on the right path. However, " the attainment of salvation through knowledge is possible only if one abstains from evil [6].

It is interesting and important, from a modern point of view, the idea of Beruni that it is not enough just to be an educated person, to know the rules of "noble" behavior, the main thing is to be able to apply this knowledge in practice.

Beruni paid great attention to the issues of friendship and partnership, which he considered to be "the most precious gift of life". Revealing the characteristic features of friendship, the thinker requires to educate students in the spirit of partnership and mutual assistance. [6].

The largest piece of Jaloliddin Davani, addressing socio-psychological, socio-ethical and pedagogical problems are "Shine in the superiority of the moral qualities", or briefly "Ahlaki Jalali" ("Ethics Jalali"). [11].

The thinker argues that the achievement of human perfection depends on his relationship with other people and suggests that in a society in a certain social environment where the person was formed and brought up in interaction with others can achieve happiness and well-being, if justice prevails in this society. He therefore, in his work "Ahlaki Jalali" divides society into a pious city and the city

clueless. Like Farabi, Davani lists the noble qualities inherent in the management of the pious city and the main ones, which are caring for people, justice, managing their anger, generosity, mercy and sympathy. [11].

People convey to each other their goals, relationships, experiences and their entire inner world through words. In this regard, beauty and diligence in relations and communications between them is required. [14]

Have silver-tongued of relationship people are nice and things are going uphill, these people respect and love. Communication is also a kind of art root, which is the ethics of Eastern communication and every person needs to master it perfectly. [13].

Analysis and results: In table 1 below, we present a questionnaire that was compiled by us and asked to 30 students before and after the training. The questionnaire was conducted to determine the level of awareness of participants about the “Ethics of Eastern communication” for the subsequent formation of constructive behavior of adolescents in conflict situations.

Table № 1.

Content of issues

№	Questions about “the Ethics of the Eastern communication”	Answer choices		
		I know	I know a little	I don't know
1	Do you know what "Ethics of Eastern communication" is?			
2	Do you know the qualities of a person who uses the "Ethics of Eastern communication"?			
3	Do you know why people need knowledge about the rules of "Ethics of Eastern communication" ?			
4	What sources of "ethics of Eastern communication" do you know?			

5	Do you know what thinkers of the East give examples of the "Ethics of Eastern communication"?			
6	What positive aspects of the " Ethics of Eastern communication " do you know ?			
7	Do you know what people can achieve through the "Ethics of Eastern communication" ?			

In addition to the above-mentioned questionnaire "on the ethics of Eastern communication" in the process of research, we have conducted other tests questionnaires such as "rapid diagnosis of behavioral style in a conflict situation" to measure the style of behavior of the student in a conflict situation and "self-Assessment of constructive behavior in the conflict" (Fetiskin N. P., Kozlov V. V., Manuilov G. M. Socio-psychological diagnostics of personality development and small groups.- M., Publishing House Of Institute Of Psychotherapy. 2002. - 490 p.), which also gave positive changes in the evaluation of the behavior of adolescents after a special training.(We described the results in another article).

Table № 2.

Level of knowledge of teenagers taking into account the content of the questions

Level of knowledge of teenagers (30 pupils) before passing of special training			
Questions	High	Average	Low
1	4	6	20
2	3	5	22
3	3	7	20
4	2	8	20
5	6	10	14
6	4	8	18
7	3	7	20
Number of responses	25	51	134

According to table 2, it can be determined that before the special training on 7 questions about the "Ethics of Eastern communication" of 30 students: 25 answers – with a high rate of knowledge, 51 answers with an average rate of knowledge and 134 answers with a low rate of knowledge.

Table 3 shows the indicators of knowledge of adolescents after passing a special training. After re-conducting a questionnaire about the "Ethics of the Eastern communication" 7 questions out of 30 pupils: 66 responses – with a high level of knowledge, 100 responses with an average of 44 knowledge and answers with a low knowledge. The differences between pre-and post-training indicators are given in the tables 3 and 4.

Level of knowledge of teenagers taking into account the content of the questions

Table 3.

Level of knowledge of teenagers (30 pupils) after passing the special training						
Number of questions	High	Difference	Average	Difference	Low	Difference
1	10	6	13	7	7	13
2	9	6	14	9	7	15
3	10	7	15	8	5	15
4	8	6	16	8	6	14
5	10	4	15	5	5	9
6	9	5	13	5	8	10
7	10	7	14	7	6	14
Number of responses	66	41	100	49	44	90

According to the given tables it is possible to define before and after training quantity of answers of pupils as indicators of level of their knowledge of "Ethics of East communication" considerably increased. This can be determined from table 4.

Table 4.**Level of knowledge at the initial and final stages**

Level of knowledge of teenagers before the training	Number of responses	Level of knowledge of teenagers after the training	Number of responses	Difference
High	25	High	66	41
Average	51	Average	100	49
Low	134	Low	44	90

For the formation of students ethics "Eastern communication", of great importance is the image of the teacher, as he must first be a role model, to show courtesy, kindness, sensitivity, sympathy, the same think and find a way to the heart of the students. Eastern tenderness, recognition, respect and love have always been present between parents and children, teacher and student, among relatives and friends. Thinkers of the East in their works for several centuries previously argued about the high level of spirituality of our ancestors, which should be an example for the future generation.

Conclusion: In the study, we found that:

1. The ideas of Farabi, Beruni, Keykavus, Alisher Navoi and other thinkers about education, the achievement of universal happiness, of education and science, about the relations of teachers and students about peace and friendship are key components of psychological and pedagogical culture of the East.
2. The Heritage of Eastern thinkers can be applied in solving urgent problems of modern pedagogy and psychology, including the education of civil and Patriotic ideals, the development of aesthetic taste, and the revival of national values.
3. Using the works of Eastern thinkers on the ethics of Eastern communication in the development of socio-psychological training for teenagers, as well as their



conduct will contribute to the formation of constructive behavior of schoolchildren in conflict situations.

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