

SOCIO-PSYCHOLOGICAL CHARACTERISTICS OF INTERPERSONAL RELATIONSHIPS IN THE STUDENT COMMUNITY

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Abstract:

The article presents the psychological characteristics of communication and interpersonal relations of students from the Mordovian diaspora. Based on the results of the empirical study, conclusions were drawn about the need to optimize communication and interpersonal relations of students of different nationalities in a university setting through specialized trainings.

Keywords: communication, interpersonal relations, Mordovian diaspora, students, strategies of behavior in conflict, communication skills, empathic abilities.

Introduction

The conditions of existence in the modern world require students to be highly sociable, competent, understanding and tolerant. We should not forget that we live in a multinational state, where highly interpersonal relations in society played an important role in creating and strengthening friendly ties both in society and, of course, in the student environment, where harmonious relationships are laid, being the foundation of future relationships.

Today, it is not enough to possess only specially prepared knowledge, it is important to be able to communicate, constructively build a dialogue. Maintain and set yourself up for positive and productive communication and cooperation.

It is necessary to have developed communication skills, to be able to build and maintain stable productive interpersonal relationships in a team. Teachers-curators and psychologists, employees of psychological services of universities should pay special attention to these issues in the process of working with students. Student groups bring together people of different nationalities, religions, skin colors, etc. However, these differences should not prevent the formation of favorable relationships between them. And, of course, in order to solve these emerging problems of live communication in a team, psychologists and teachers need to have a clear understanding of the features of communication and interpersonal relationships of representatives of different ethnic groups. In the article, we will try to touch upon these issues and try to solve the problems that arise.



The problems of communication and interpersonal relationships have been developed by many scientists. Among them: C. Cooley, G. Sullivan, A. A. Bodalev, A. A. Leontiev, V. N. Myasishchev, N. N. Obozov, M. I. Lisina, A. A. Kronik and others.

An analysis of psychological literature shows that the problem of communication is indeed one of the most pressing and actively developed in psychology. Communication is analyzed as a category of general, social and educational psychology, as a dialogue in practical psychology and counseling. Communication is an essential aspect of social reality. It is the leading factor in mental development [2; 10-11].

Communicating and, first of all, being in society, people learn to build interpersonal relationships. They try to find compromises by trial and error. They find compromises in communication, interacting with each other.

In the process of communication, interpersonal relationships arise and are formed, which represent readiness for a certain type of interaction. Interpersonal relationships are characterized by pronounced emotional and sensory experiences and are regulated by the level of significance or social attraction. Different types of interpersonal relationships are distinguished by the principle of a certain degree of emotional closeness [3; 12; 14].

Starting from adolescence, selective and significant relationships are established in the process of interpersonal communication. With admission to a university, the circle of communication and its content changes. Relationships between students become the central component, the core of the socio-psychological climate in the student group [4]. Many expect a new turn in their lives from student life, evaluating it as an opportunity to be independent and independent from parents, relying only on themselves.

This is an opportunity to meet new people, make friends, and develop interests that cannot be built without diplomatic and communication skills. While studying at the Faculty of Pedagogy and Psychology, many people think that conflict-free students are most likely studying here, since the environment itself is conducive to this, but unfortunately, there are also problems with mutual understanding, cooperation, and communication. In turn, we quickly resolve conflict situations and do not allow the conflict to escalate. Each student, albeit small, has experience in their own relationships, starting from kindergarten, school, colleges, and now the University. Thus, the synthesis of existing knowledge, life experience, independent reasoning and actions has a positive impact on the personal and professional development of student youth, and allows them to significantly enrich the quality and content of the interpersonal interactions they build. As A.S. notes, Chernyshev, professional training of students should be carried out through their active inclusion in the life of the group, in its system of relations and joint activities; and is based on the involvement of the future specialist in such activities as educational, research and social activities [5, p. 27].

The main type of student activity is educational activity, which takes up the greatest amount of time in the entire process of training future specialists.

Interpersonal relationships between students are, first of all, a form of interaction with each other. Relationships of the "student-student" type in the university environment refer to the horizontal level of interaction, which is characterized by the intensity of informal



communication, satisfaction of psychological needs, the formation of character traits and personality traits, imbued with specific tasks of professionalization.

For example, as E.E. Sapogova notes [6, p. 57], communication with peers solves a number of specific problems. In the author's interpretation, it is, first of all, an important channel of specific information that cannot or for some reason is embarrassing to receive from adults. In addition, according to her data, communication with peers at student age continues to act as a means of assimilating statuses and roles by young people, practicing communication skills and communication styles in a new social environment. It is also important that this communication acts as a type of emotional contact that promotes awareness of the group's belonging, autonomy, emotional well-being and stability. Communication is one of the most important areas of human activity, aimed at establishing interaction (psychological contact) between people, in the process of which people develop and form interpersonal relationships, exchange thoughts, feelings, experiences.

Over the past decades, the study of the problem of communication has become one of the leading areas of research in psychological science in general, and above all, in social psychology. The subject of communication research in social psychology is the study of the psychological structure, mechanisms of communication, means and forms of human communication with other people.

In conclusion, we note once again that communication is a complex, multifaceted process of establishing and developing contacts between people, interaction of subjects carried out by sign means, caused by the needs of joint activities, including the exchange of information, the development of a single strategy for interaction, perception and understanding of another person

In the social aspect, communication is a prerequisite for the transfer of social experience and cultural heritage from one generation to another.

As for interpersonal communication in the student environment, this problem is currently particularly relevant, since, firstly, the social environment has a socializing and educational impact on the personality of the student from the side of the study group to which he belongs; secondly, from other social groups with which he directly interacts in the process of learning and socialization.

Mamlakatimizda xotin-qizlarning ijtimoiy faolligi so'ngi 2017–2022 yillar ichida misli ko'rilmagan darajada yuksaldi. Bunday yuksalish tendensiyasi President Shavkat Mirziyoev tomonidan olib borilayotgan mamlakatimizni ozod, erkin, obod va farovon qilish borasidagi keng ko'lamli demokratik islohotlarning amaldagi natijasidir. Darhaqiqat, keyingi yillarda ayollarning davlat va jamiyat boshqaruvidagi ishtirokining keskin oshishi, bugungi kunda davlatimizdagi har to'rt rahbarlik lavozimidagilardan bittasi ayol ekanligi, ularning mustaqil qaror qabul qilish imkoniyatiga ega bo'lib, shqaruvda, turmush tarzida va ijtimoiy hayotning barcha jabhalarida gender tenglikni ta' minlash borasida fidokorona faoliyat olib borayotganliklari, mamlakatimizni rivojlangan, demokratik davlatlar qatoriga olib chiqish bo'yicha o'zlarining munosib hissalarini qo'shayotganliklari quvonarli holdir. Xotin-qizlarning ulushi sog'liqni saqlash va ijtimoiy xizmat sohalarida 82 foizni, ilm-fan, ta'lim, madaniyat va



san'at sohalarida 72 foizni tashkil etib, yetakchi mavqega ega bo'ldilar. Ayollarimizning tadbirkorlik, industriya, axborot texnologiyalari, turizm va boshqa sohalaridagi o'rinlari ham tobora mustahkamlanmoqda. Ayniqsa, milliy parlamentimizda ayol deputatlar ulushi BMT tomonidan belgilab berilgan me'yor talablarga to'laqonli mos kelishiga erishilganligi Yangi O'zbekistonimizni xarakterlovchi muhim jihatlardan biri hisoblanadi. Shu o'rinda ta'kidlash lozimki, ushbu erishilgan yutuqlar shak-shubhasiz mamlakat rahbarining aholini gender tenglikka erishtirish borasidagi metin irodasi, qat'iyati va dono siyosatining natijasidir.

Yurtimizning ko'p ming yillik davlatchilik tarixida ayollarning o'rni va roli katta ahamiyat kasb eib kelgan. Dunyoning birinchi tarixchisi sifatida qaraladigan yunon mutafakkiri Gerodot o'zining 25 asr oldin yozgan "Tarix" kitobida massagetlarning dono hukmdori To'maris to'g'risida, uning vatanparvarligi, xalqchilligi, kamtarligi, mardligi va shijoati xususida fikr, vatan ozodligi va erkinligini To'maris naqadar ustun qo'ya olganligini hayratlanib bayon qilgan.

Ana shunga o'xshash misollar esa xalqimiz tarixida minglab topiladi. Jumladan, tariximizda Bibixonim, Gulbadanbegim, Zebuniso, Nodira, Uvaysiy, Anbar otin, Zulfiya, Muzayyana Alaviya, bugungi kunimizda Suyima Ganieva, Lola Murotova va o'nlab "O'zbekiston Qahramon"lari sanalgan ayollarimiz fikrimizning isboti bo'la oladi. Eng muhimi ayollarimizning davlat va jamiyat boshqaruvidagi ijtimoiy faolligi asrlar mobaynida tarixiy va ma'naviy vorisiylik asosida uzviy davom etib kelmoqda. Xususan, Yangi O'zbekistonni barpo etish jarayonida ayollarning hayotda munosib o'rin olishlari, baxtli, saodatli bo'lishlari borasida amalga oshirilayotgan ishlar sirasida "Ayollar daftari"ning joriy etilishi muhim tarixiy voqea bo'ldi. "Ayollar daftari" qiyin holatga tushib qolgan xotin-qizlarga davlat va jamiyatning aniq manzilli ko'magini berish asosida ularning o'z kuchlariga ishonchini oshirish, aniq maqsadli qilish, o'z kuchiga tayangan holda harakatlanib nafaqat balki, ijtimoiy-iqtisodiy holatlarini tiklashda keng imkoniyatlar eshigini ochmoqda.

T.K. Norboeva (2021) fikricha "... bugungi kunda O'zbekiston mohiyatan yangi davlat tuzilmalari va insoniylik negizi teran bo'lgan jamiyatni barpo etish yo'lida jadal rivojlanmoqda. Bu zamonaviy yuksalish yo'limiz, bir tomondan, insoniyat erishgan sof demokratik tamoyillarni to'liq namoyon etayotgan taraqqiyot yo'li bo'lsa, ikkinchi tomonda davlatchilik tariximiz, azaliy qadriyatlarimizni tiklash va yangi sharoitda milliy ligimizning ma'naviy negizlari naqadar teranligini ro'yi rost ko'rsatadigan donishmandona amalga oshirilayotgan qat'iy yo'l bo'lib, islohotlar natijasida mamlakatimizning yangi qiyofasi shakllanmoqda" [1; 8–19].

Yangi O'zbekistonni yaratish yo'lida keng ko'lamli innovasion faoliyat, bunyodkorlik va yaratuvchanlik harakatlarining asoschisi O'zbekiston Respublikasi Prezidenti Sh. Mirziyoev har yili xotin-qizlar va yoshlarni qo'llab quvvatlash borasidagi amaliy ishlarni yangidan yangi marralarga olib chiqish bo'yicha tegishli ko'rsatmalarni berib kelmoqda.

Davlatimiz rahbari tashabbusi bilan 2020 yil 22 iyunda qabul qilingan "Inson huquqlari bo'yicha O'zbekiston Respublikasining Milliy strategiyasi" mamlakatimizda inson huquqlarini himoya qilish mexanizmini takomillashtirish va inson huquqlari madaniyatini shakllantirishda muhim ahamiyat kasb etmoqda.



Yurtimizdagi gender siyosat yuritilishining tarixiy genezisiga qaraydigan bo'lsak, istiqlolning dastlabki yillaridanoq O'zbekiston hukumati Pekin Harakatlar platformasida muhim o'rin tutib kelmoqda. Xususan, Xitoy davlatining Pekin shahrida 1995 yili o'tkazilgan "Xotin-qizlarning to'rtinchi Butunjahon konferensiyasi"dan buyon mamlakatimiz ayollar va erkaklar huquqlarining tengligi ta'minlangan jamiyat barpo etish yo'lida dadil odimlayotganligini guvohi b kelmoqdamiz. Va hatto so'nggi yillarda qabul qilingan qator normativ hujjatlarda O'zbekiston hukumatinin gender tenglikka erishish maqsadi "Harakatlar strategiyasi" va "Barqaror rivojlanish bo'yicha milliy maqsadlar" mazmunidan ham keng o'rin olgan. Ana shu asosda o'tgan qisqa davrda O'zbekistonda xotin-qizlar huquqlarini qo'llab-quvvatlashga ixtisoslashgan fuqarolik jamiyati institutlari rolini kuchaytirish maqsadida o'ndan ortiq qonunchilik hujjatlari qabul qilindi hamda bugungi k unda ularning ijrosi ta'minlanib kelmoqda. Bundan tashqari, BMTning Barqaror rivojlanish maqsadlariga erishish bilan bog'liq mezonlarni aniqlashga qaratitgan 32 ta gender indikatori tasdiqlanib, ijroga yo'naltirilgan diqqatga sazovor holat sifatida baholanadi.

Statistik ma'lumotlarga qaraganda, jamiyatimizda 1 ming 400 ga yaqin ayollar respublika va viloyatlar, 43 mingdan ziyodi tuman va shaharlar darajasidagi rahbarlik lavozimlarida ishlamoqda. Xotin-qizlarning ulushi sog'liqni saqlash va ijtimoiy xizmat sohalarida 82 foizni. ilm-fan, ta'lim, madaniyat va san'at sohalarida 72 foizni, qishloq xo'jaligida 45 foizni hamda sanoat sohasida 38 foizni tashkil qilmoqda.

1991 yildan beri faoliyat yuritib kelayotgan "O'zbekiston ishbilarmon ayollar Assosiasiyasi" tomonidan mamlakatimizning 14 hududida ham tadbirkorlik faoliyatini boshlamochi bo'layotgan kollej bitiruvchi qizlarining biznes tashabbuslarini tlash va (yoki) rag'batlantirish maqsadida 2017 yilning yanvar-noyabr oylarida « Ustoz-shogird" an'anasi asnosida tadbirkorlik faoliyatini rivojlantirishga amaliy ko'maklashish" nomli loyiha amalga oshirilgan. Bundan tashqari yana bir loyiha "Ayollarning ijtimoiy-iqtisodiy mavqeini oshirish, ularni tadbirkorlik va kasb-hunarga o'rgatish" nomi ostida amalga oshirilib, bu orqali mamlakatimizda keng ko'lamda tadbiri kuzatilayotgan gender tenglik siyosatini mo hiyati bayon qilindi. Mazkur loyiha o'z navbatida, yurtimizda davlat tomonidan ayollar tadbirkorligini qo'llab-qo'vvatlash borasidagi chora-tadbirlardan biri sanalib, turli hududlarda yashayotgan xotin-qizlarning ham iqtisodiy, ham ijtimoiy o'z o'zini oshirishga omil bo 'lib xizmat qildi.

Bu borada psixologiya fani sohasida olib borilgan tadqiqotlarda (masalan, M.V. Xalimova, 2022) qayd etilishicha, "... biznes sir-asrorlarini hamda mavjud kapitalni to'g'ri ishlata olmaslik hisobiga, sarosimada qolib, o'z biznesini kasod ga uchratayotgan, o'zlari esa bunday talofatlardan og'ir psixologik holat va ruhiy tanglikka tushib qolayotgan xotin-qizlarga, Farg'ona vodiysida ko'plab ro'baru kelish mumkin" [3, 65].

Bugungi kunga kelib, S.Maxmudovanning fikricha, "gender tenglik tamoyili dunyodagi qator mamlakatlarning konstitutsiyalari mazmunidan o'rin olmoqda. Bu borada olib borilgan o'rganishlar konstitutsiyalarning 98 foizi tenglik va kamsitilmaslik, 94 foizi zo'ravonlikdan himoya qilish, 86 foizi xotin-qizlarning ta'lim olishi, 85 foizi ijtimoiy xizmatlardan foydalanish



kafolati, 44 foizi iyaga qarshi choralar va 12 foizi xotin-qizlar huquqlari bo'yicha alohida qoidalarini o'z ichiga olganini ko'rsatmoqda.”

" kamsituvchi konstitutsiyaviy qoidalar»ga barham berish borasidagi ijobiy tajribasi inobatga olingan" [3, 25], deya o'z pozitsiyasini ochiqaydi.

Tarixga nazar tashlar ekanmiz, buyuk ajdodimiz Abu Nasr Farobiy, Amir Temur, Alisher Navoiy, Zahiriddin Muhammad Bobur, Abdulla Avloniy, Abdurauf Fitrat asarlarida xotin-qizlarning jamiyatdagi o'rni va nufuzi, ularni ijtimoiy himoya qilish masalasiga alohida e'tibor tilganligining guvohi bo' lamiz.

Bugungi kun “o‘zbek ayoli” nafaqat oilada uy bekasi, tarbiyachi vazifasini bajarmoqda, balki u jamiyatdagi barcha sohalarda ijtimoiy faol inson sifatida ham tashabbus va g‘ayrat bilan ishtirok etmoqda. Shu jihatdan ham "o'zbek ayoli" o'zining ma'naviy qiyofasi, ichki dunyosi, muomala madaniyati, o'z kasbining fidoiysi, ezgu fazilatlar egasi bo'lishi bilan nafaqat farzandlari ibrat bo'la oladi, balki ularni muvaffaqiyatli II jarayonida ham jonbozlik ko'rsatadi. O'zbekiston ayoli oiladagi ijtimoiy-ma'naviy muhitni o'zining ijobiy fazilatlarini bilan asrashga intiladi, jamiyat va oilaning har bir a'zoriga odobi, ma'naviy-axloqiy fazilatlarini bilan shaxsan namuna bo'ladi. Shuningdek, oila a'zolari o'rtasidagi ham o'zaro, ham xo'jalik munosabatlarini o'ziga xos ayollik mahorati bitan tartibga soladi. "O'zbek ayoli" doim atrofida ijobiy kayfiyat baxsh etuvchi mehribonlik ramzi sifatida namoyon bo'ladi va o'zining keng dunyoqarashi, bilimi, tadbirkorligi, tashabbuskorligi va rejaliligi bilan vorisiylik tamoyilga ko'ra farzandlar ijtimoiy oylashuvida jamiyat hayotida o'zining munosib o'rniga ega. Bu voqeliklarning barchasi O'zbekistonda xotin-qizlar gender tengligini ta'minlash naqadar muhim ahamiyatga ega ekanligidan datolat beradi.

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