

THEORETICAL SIGNIFICANCE OF THINKERS' THOUGHTS IN CORRECTING NEGATIVE CHANGES IN STUDENTS' BEHAVIOR

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Abstract

This article analyzes the views of thinkers and their theoretical significance in correcting negative behavior of students. It is emphasized that the use of pedagogy and psychology in shaping the behavior of students is of great importance. The author analyzes the views of thinkers on the methods of education necessary for the personal development and social adaptation of the student.

Keywords: Student, behavior, actions, character, nature, mood, character, habits, actions, deeds.

Introduction

The issue of shaping behavior has been carefully considered in all periods of human society, because the behavior, conduct, level, and behavior of people are considered an important factor regulating relations in society.

Changes in students' behavior occur depending on their age, psychological development, and social environment. As they age, children and adolescents develop different approaches to accepting new experiences, solving problems, and establishing social relationships. This article examines the theoretical foundations for identifying and correcting age-related changes in students' behavior.

The National Encyclopedia of Uzbekistan defines the concept of behavior as follows: "Behavior is one of the concepts of ethics. It is a moral phenomenon related to human behavior, and is understood as the manifestation of the morality of a person's behavior. Human actions within the framework of morality include, in addition to behavior, decency and morality." [2;704]. Therefore, it follows that the task of educating the youth in the right way is an important task in regulating human behavior within the framework of morality, beautifying it within the framework of the requirements of the times, and also changing the social worldview. The timely and appropriate implementation of this task is the most important basis for the exemplary formation of children's behavior.

The explanatory dictionary of the Uzbek language recognizes that the word "khulq" came into our speech from Arabic and means "character, nature, mood", while at the same time, it is recognized that khulq is a set of behavioral and mental characteristics of a person, his



character, and his habitual, repeated actions, habits, and deeds [1;422]. The concept of "atvor" also came into our language from Arabic and means behavior.

At the same time, the National Encyclopedia of Uzbekistan also states that behavior is a phenomenon between morality and decency, and has a broader meaning than decency and a narrower meaning than morality.

So, behavior, together with morality, can affect the development of society. It is clearly visible in the family, neighborhood, education, and work community. Therefore, people's behavior is evaluated by members of the community, neighbors, relatives, and neighborhood. This assessment is always expressed in words such as "good behavior", "beautiful behavior", "exemplary behavior" or, conversely, "bad behavior", "unsatisfactory behavior". If people's qualities such as sweetness, gentleness, indifference, generosity, kindness, and hard work give them the assessment of having good behavior, then rudeness, anger, greed, and laziness mean that they have bad behavior. [3;15].

In turn, our ancestors also considered shaping the behavior of young people from early childhood as one of their main tasks. As proof of this, it is enough to recall the main conceptual ideas in the works of thinkers, examples of folk pedagogy, written sources.

For example, initially, the main part of the examples of Uzbek folk pedagogy was occupied by the problem of forming children's morality, behavior, and manners. Especially among them, fairy tales and proverbs are leading. No matter what fairy tale or proverb we look at, we see that they focus on raising children from a young age to be well-mannered and well-mannered. For example, there are proverbs about manners such as "Good manners are the beauty of a person", "Beautiful with good manners", "A child is dear, his manners are dearer than him", "A well-mannered child is beloved by the people", "Mandatory manners are more valuable than gold", "Respect for the elder is a debt, greeting the younger is a duty", "A well-mannered boy is a star in the sky, a well-mannered girl is a beaver on the collar", "The beginning of manners is the tongue", "A rude person runs to the page", "A word is the core of a person, a well-mannered person's decoration", "Be respectful to your mother, and be quiet to your father", which still serve to form good manners and manners in the younger generation. Indeed, as the hadith scholar Imam Bukhari noted in his authentic hadiths, "All actions depend on intentions." [4;49].

After all, good deeds that begin with good intentions will certainly be fulfilled. Therefore, raising children and shaping their behavior correctly requires pure intentions, strict discipline, and the effective use of correctly guiding knowledge, values, and traditions.

Similarly, the main theme of Uzbek folk tales is devoted to the formation of children's behavior and morals. They emphasize that a well-behaved child should be liked and loved by everyone, respect adults; that generosity, hospitality, and doing good to others are noble virtues of people; and that such qualities as sweetness, openness, and hard work are glorified.



Tales such as "Zumrad va Qimmat", "Ochko'z boy", "Ur toqmoq", "Uch ago'ini batirlar", "Chol va nabira", "Egri bilin To'g'ri" are among them. Through these tales, children learned to distinguish between what is good and what is bad. [5;96-99].

To this day, religious values also play a leading role in shaping human behavior. According to the Avesta and Islamic cultural sources, a person's behavior is a criterion that determines the beauty of their inner world. In the pre-Islamic era, the Avesta was considered the source of encouragement for the peoples of Central Asia to goodness. Its socio-pedagogical significance is also that it led the younger generation towards goodness and knowledge. "I promise to be faithful to the Zoroastrian religion. I believe in good thoughts, good words, and good deeds..." [4;234]. "The Avesta emphasizes that people should always strive for goodness, and that their thoughts, words, and actions should be noble. Islamic culture continues to make a great contribution to world culture in terms of the primacy of moral rules and principles. For centuries, Islam has called people to honesty, purity, morality, and integrity. Its holy book, the Quran and hadiths, call for goodness, honesty, purity, hard work, sweet speech, doing good to everyone equally, not betraying trust, forbidding what is forbidden, cleanliness and neatness, and purity of heart.

In particular, Islamic teachings recognize that good character is the most excellent of all human qualities. Because a person with good character does not harm others, but rather always does good to everyone. The most important feature of the Islamic religion is that it encourages people to refrain from bad character and bad deeds, and not to harm others with their tongues. The Holy Quran and Hadith describe expecting goodness from people with good character. A person with good character is described by the Prophet (peace and blessings of Allah be upon him) in the narration of Anas as follows: "Good character is to keep in touch with those who have severed ties with you, to give to those who are angry with you, and to forgive those who have wronged you." In the narration of Bazzal, the Prophet (peace be upon him) said: "Approach people not with your wealth, but with an open face and good character." Also, according to Islam, one of the most important things in upbringing is raising a child with a healthy faith. Because there is no good in children who are not raised with a healthy faith. Parents and educators should focus their main attention on this aspect. Because the Prophet (peace be upon him) also paid great attention to this.

Therefore, it is necessary to use the pure beliefs of our holy religion in shaping children's behavior and to strive to raise young believers.

The issue of providing a decent upbringing to the younger generation and eliminating negative vices in the behavior of young people has been the focus of attention of thinkers, philosophers, psychologists, and educational scientists at all stages of the development of human society. This, in turn, can be seen in the socio-pedagogical and scientific-ethical works created by Eastern scholars. In particular, we can see the interpretation of these ideas in the views and approaches of Abu Rayhan Beruni, Abu Nasr Al-Farabi, Abu Ali ibn Sina, Kaykovus,



Mahmud Kashgari, Yusuf Khos Hajib, Jaloddin Davoni, Alisher Navoi, Behbudi, Abdulla Avloni, Fitrat and others. [7;59].

Therefore, we believe that our intention to raise a well-rounded, well-rounded generation has a sufficient spiritual foundation. The traditions of our nation, the concept of enlightenment that is ingrained in our blood, and the desire to acquire knowledge are also programming for today's children.

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