THE ESSENCE AND DISTINGUISHING FEATURES OF STUDENT COMMUNITIES IN A MODERN UNIVERSITY

Turgaybek Abullaev
Researcher of the Tashkent State Pedagogical University
Tashkent, **UZBEKISTAN**

ABSTRACT

Due to the fact that the signs of the community are associated with the features of collective life, we consider this concept. As M.G. notes Kazakin, collective life activity is "an integral developing phenomenon, the components of which form this integrity, determine and bear on it its movements - development. Some components (public opinion, values, ideals, collective traditions, moral acquisitions of a person) are derivative, arising as the interaction of others - the source.

Keywords: Pedagogy, sociology, research, problem.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

Let us examine the understanding of the essential features of a community by researchers of the humanitarian fields of scientific knowledge - philosophy, sociology, psychology, pedagogy and highlight productive ideas for our research.

In philosophy, various aspects of the community are studied. In particular, the relationship of community and eventuality was considered by T.R. Gainutdinov and J.L.Nancy, Communities and Societies - V. Becker, in the works of N.S. Ladyzhets, T. Kuna features of scientific communities are disclosed, the specifics of project communicative communities were investigated by V.R. Imakayev, the characteristic of child-adult communities is presented in the works of NB Krylova.

A.Yu. Rogacheva, it has "internal experience." This provides an opportunity for community members to engage in each other's experiences [1].

The basis of a true community is equality, and it satisfies the needs of all its members. They enter into it by agreement, urgency or in accordance with a sense of duty. However, a person cannot become a member of any community. If a person does not accept this or that community, he can refuse it, cease to be a member of it. M. Blanchot points to the difference between a traditional community and a selective community. The first of them is imposed on a person from without, without his consent, this is actual sociality. The community is called selective in the sense that it could not exist beyond the will of those who freely made their choice. The community does not set any production goals. An important sign of a community is mutual assistance and mutual support. Despite the fact that the community is a kind of unity, members of such a community should not dissolve in it, lose their individuality [2]. Certain moral norms are inherent in him, to which all members of the community obey. V. Becker identifies norms that are aimed at a single goal-setting of group action of all members of the community. All members of the community obey such norms, for example, the obligation to tell the truth, keep their word, limit or suppress personal egoism [3].

Let us briefly characterize the scientific, design communicative and child-adult communities and highlight the ideas important for the implementation of our research. A group of scientists that adheres to a certain paradigm, T. Kuhn calls the scientific community. The purpose of the existence of such a community is to exchange, deepen, study knowledge and experience, as well as to create new knowledge. Members of the scientific community are researchers with a certain specialty, similar education and professional skills, as well as the subject of research [4].

To carry out our research, the ideas of N.B. Krylova, who is engaged in the study of child-adult communities. By community, she understands the natural organization of human life, an event community. This is a community of children and adults, which manifests itself not in formally planned events, but in their event and through the event. The commonality is manifested in the compatibility of the chosen life activity in which everyone can self-determine and self-actualize. According to NB Krylova, the child needs informal compatibility, so the school should provide him with the opportunity to choose socially significant and most interesting communities for him. It is important that the child-adult community is an open event community, it is in such a community that children will be active and proactive. When a meaningful interaction between children and adults arises in the classroom, it turns into co-operation and becomes a community. At the same time, children need to become aware of themselves as a community. The first sign of a community is a voluntary joint activity deliberately planned and organized by children, which is of interest to everyone [5].

As a result of the generalization, we can distinguish the following essential features of the community, productive for the performance of our research, named in the studies of philosophers: common goals, interests; constant interaction between community members; community of events experienced by all members of the community, joint activities.

Modern Western sociological theories regard the community as a social association characterized by shared interests, cooperation, common normative patterns of social, and sometimes economic relations, the presence of forms of group intercommunal control, constantly emphasized by relative autonomy with respect to society as a whole [6].

The community is the immediate environment of a person, which includes family, relatives, friends. It is an intermediate link between the macro-system of society as a whole and the micro-system of family and personal support. The community is a source of enrichment of life due to additional social contacts and performs the function of streamlining and understanding social relations. The community is seen as a way of creating a social order from the complex interweaving of human lives, the desire of people to fill their existence with subjective meaning [2]. From the point of view of F. Tönnis, a community of community members can be built on the following grounds: geographical proximity, psychological proximity, blood-related proximity (family), spiritual proximity (circle of friends and like-minded people) [4]. According to Y. Shchepansky, the community creates a sense of community also by the similarity of everyday affairs, constant personal contacts, a similar lifestyle, many common local affairs, and a common value system [3].

For our study, the ideas of V.E. Goncharova on voluntary and imposed communities. A member of a voluntary community remains in its composition as long as his subjective assessment of the benefits of participating in the community (status, psychological, etc.) exceeds the sum of the costs associated with membership in the community, as well as the potential costs associated with leaving the community. The imposed nature of the community

does not mean that its members are really trying to leave the community. Only a small number of its members have a desire to leave an imposed community, unless there is a tradition of leaving the community. Awareness of belonging to a community does not come immediately. For this, relationships with representatives of other similar communities are necessary, within the framework of which the opposition "friend or foe" can be perceived [5].

Thus, the analysis of sociological research allows us to identify the essential features of the community, among which the most productive for our research are the following: community of values, interests, lifestyle, everyday affairs, psychological and spiritual closeness, constant personal contacts, cooperation, mutual assistance, mutual understanding, freedom expressing one's opinion, a sense of ownership, "need", importance and usefulness to each other, mutually oriented actions of community members, voluntary participation I'm in community activities.

In psychology, the work of E.I. Isaeva, V.I. Slobodchikova, G.A. Zuckerman, A.P. Chernyavskoy, A.V. Shuvalov, V. Frankl.

An important characteristic of the community is the emotional support of each of its members. As noted by G.A. Zuckerman, such support to members of the learning community is a source of motivation and development of decentration, as well as a powerful learning resource. [four]

In the work of A.P. Chernyavskaya highlighted the essential features that characterize the school community: cooperation, the relationship of students and teachers in creatively solving their problems, mutual trust, observance by all members of the community of ethical and moral standards, joint goal setting, reflection of what is happening with participants in such a community. She emphasizes that the community is characterized by a special style of relations: personality-oriented, authentic, caring, attentive to each other [1].

Summarizing the characteristics of the community identified by psychologists, we have compiled a list of essential features of the community that are important for the performance of our study. These are signs such as a commonality of norms and values; mutual understanding and empathy; confidential, caring, attentive to each other style of relationship.

In pedagogy, various aspects of communities were studied by E.A. Antimova, R.U. Bogdanova, A.P. Bredikhin, JI.I. Gritsenko, E.N. Gusinsky, B.A. Deutsch, J. Dewey, P.P. Zagidullin, J1.H. Kapustina, M. Lipman, A.V. Mosin, I.V. Serebryakova, E.S. Chizhikova.

Consider the features of various communities and characterize their essential features. RU. Bogdanova explores a community of children and adults, which defines it as "a voluntary association of schoolchildren, their parents, teachers, and other adults. Children and adults unite in the community on the basis of their common value-semantic personality orientation, the desire to creatively solve certain problems that are personally significant for them "[2]. The vital activity of a community accumulates activity, communication, and relationships in itself. At the same time, it involves a wide context of life situations, circumstances, "meetings", events. The creative community of children and adults in an educational institution is a pedagogically organized association. The following features are characteristic of it: direct personal contacts, mutual acceptance, mutual understanding, each person's internal disposition to each other is relatively small in quantitative composition (about 20-30 people). The community implies the presence of a leading teacher, a group of schoolchildren who want to unite in a community, a creative lifestyle, and a distinctive symbolism of the community.

According to B.A. Deutsch, community - "a group of people united on the basis of a common activity and interests or for the realization of common goals." He identifies the features of a community that distinguishes it from other types of human associations: the presence of common interests, deeds, or goals; high degree of contact between community members; the presence of a common, organized according to the interests or goals of the activity; the presence of traditions and rules of joint communication and life. Significant differences between the community and the collective are that common interests can become the basis for creating a community, and the collective can be a harmonious system of socially significant goals. A community is a less rigid form, which, with the common desire and joint efforts of all its members, can develop into a collective, or can exist as a separate form, and the collective is the highest form of rallying people.

The community is a freer form, unlike the collective, which implies the fluidity of its members. In accordance with the appearance of a person's goals and interests, he can change the community, which is most comfortable for him. There is no rigid set in the community for setting ever higher and more complex goals. A community that has achieved its goal may disintegrate. If there is a desire to preserve the community, its members will be able to find another goal, which does not necessarily imply an upward movement. The basis of the life of the community can be the expansion of the scope of activities in breadth, and in depth, which will require joint efforts from community members. A community, unlike a collective, can develop in a spiral, return to what has been passed at a new level of understanding. In the community, the problem of organizational structure is being addressed differently. In a collective, life activity is strictly regulated by self-government bodies, and in the children's community, as a rule, they do not play such a role.

The organizational structure of the community has its own characteristics. In any formal children's community, parts of managerial functions are gradually transferred to children, while the main ones remain with adult members of the community. The concept of community implies that the most important issues are addressed together. Unlike the collective, it is not necessary to build a formal structure of self-government in it, there can be no self-government bodies in the adolescent community at all. The leading role may belong to adults. Life management can be organized through the creation of creative and proactive microgroups. A variety of microgroups, voluntariness of inclusion in activities gives children the opportunity to find a niche in their overall life, in which they could be most useful to the community, realizing their interests and needs. The opportunity to participate in the work of several different microgroups simultaneously or at different periods of time helps to expand the sphere of communication, provides an opportunity to try your hand at different fields of activity. There is some shift in emphasis in the community. For the team, activity becomes dominant, and in a community of different ages, communication and relationships. Often relationships determine an activity. In addition to teachers, community educators, parents can be included in the community. A group of educators becomes the core of such a community. The community has educational potential, which is largely based on the interaction of community members of different ages. Traditions, rules of communication and life activities influence the formation of the worldview of children and their value orientations. Separation of the personality in the community is an indispensable condition for its entry into this community. "The community, as an organizational form of association of children, has certain advantages over the collective in modern sociocultural conditions, when the paradigm of humanism becomes the reality of our pedagogical system, and not a formal slogan as it was before" [6].

Due to the fact that the signs of the community are associated with the features of collective life, we consider this concept. As M.G. notes Kazakin, collective life activity is "an integral developing phenomenon, the components of which form this integrity, determine and bear on it its movements - development. Some components (public opinion, values, ideals, traditions of the team, moral acquisitions of the individual) are derivative, arising as the interaction of others - the original, "basic" (activity, communication, relationships). " It is in this ability to form new qualities and phenomena that are not inherent in the original objects of interaction that systematic collective life activity, its self-movement, are manifested. In the light of this kind of interaction, personal mediation of the processes of collective formation appears. In other words, it is the systemic qualities of collective life as an integral developing phenomenon that explain the fact that not only the collective affects the individual, but also the individual on the collective. In this regard, the features of the community are determined by the specifics of the activity, communication, the nature of the relations that have developed in it.

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