

# Issues of Preparing Youth for Interpersonal Relations Based on the Pedagogical Heritage of Eastern Thinkers

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## Abstract

**Introduction:** The use of historical and cultural heritage in the educational systems of developed nations, such as the United States, United Kingdom, France, Germany, Japan, Korea, and Singapore, to prepare young people for interpersonal relationships is examined in this article. In addition, the pedagogical perspectives found in the writings of Eastern thinkers like Abu Nasr Forobiy, Abu Ali ibn Sino, Abu Rayhon Beruniy, Alisher Navoiy, and others have been the basis for extensive research on interpersonal relationships, teacher-student relationships, and their function in the educational process.

**Materials & Methods:** The article's methodology section examines Eastern philosophers' perspectives on interpersonal relationships in the process of education and upbringing as well as how they have affected the contemporary educational system. In order to better understand the pedagogical legacy of scholars like Abu Nasr Forobiy, Abu Ali ibn Sino, Abu Rayhon Beruniy, and Alisher Navoiy, the study looks at their perspectives on pedagogical ethics, teacher-student communication, and the mentor-mentee relationship. The elements of this legacy that fit the contemporary educational process are found using methodological approaches, and successful pedagogical strategies are created.

**Results:** The article's results section examines Eastern philosophers' perspectives on interpersonal relationships in the process of education and upbringing. It examines the educational heritage of thinkers like Abu Nasr Forobiy, Abu Ali ibn Sino, and Alisher Navoiy, emphasising their perspectives on mentor-mentee relationships, teacher-student communication, and pedagogical ethics. The study pinpoints the elements of this heritage that fit into the contemporary educational process and offers theoretical underpinnings for creating successful teaching strategies.

**Conclusions:** The article's conclusion examines Eastern philosophers' perspectives on moral and spiritual education. Their teachings place a strong emphasis on values that are crucial to the upbringing of children and young people, such as honesty, patience, integrity, forgiveness, and patriotism. These principles are still very important in today's educational system.

**Keywords:** Education; Spirituality; Renaissance; Society; Justice; Interpersonal Relationship

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## Introduction

In the education systems of developed countries such as the USA, the United Kingdom, France, Germany, Japan, Korea, and Singapore, priority is given to preparing young people for interpersonal relationships through historical and cultural heritage. Each nation, based on its own national mentality, strives to pass down from generation to generation the experience of mutual relations and communication, paying special attention to speech etiquette and adhering to the norms of proper conduct. In this context, the educational process plays a crucial role. In developed countries, special emphasis is placed on using the centuries-old experience of each nation to develop effective strategies for preparing future teachers for interpersonal relationships.

Interest in studying the scientific-pedagogical, cultural, and spiritual heritage created by Eastern thinkers is steadily growing on a global scale in the development of world science and culture. The pedagogical views of Eastern thinkers, which are relevant to all nations, have become the heritage of all humanity. For this reason, this scientific heritage is attracting great interest among scholars in all developed countries of the world and is being scientifically studied. In this field, the scientific research of scholars from the United Kingdom, the United States, Japan, Germany, Russia, and India holds a significant position. Over the centuries, educational and upbringing-related sources have been included in the Cultural Heritage Register of UNESCO [1], ECO [2], IRCICA [3], and ICESCO [4] organizations, and are being studied as a separate field by many scholars around the world. It is evident that the extensive pedagogical heritage created by Eastern thinkers is represented in the libraries of foreign countries such as Germany, Russia, Great Britain, France, Spain, Egypt, India, Iran, and Turkey. These pedagogical views of Eastern thinkers are embodied in scientific and didactic sources, offering wide opportunities for utilizing them in the higher pedagogical education process to prepare students for interpersonal relationships. In our country, improving the quality of higher education, enriching its content with conceptual approaches, applying historical and cultural models and concepts in the educational process, and enhancing students' spirituality while preparing them for interpersonal and socio-cultural relationships have become more relevant than ever.

**Materials & Methods:** The methodological basis of this study was the examination of Eastern thinkers' perspectives on interpersonal relationships in the educational process and the determination of their impact on the contemporary educational system. Throughout the research, logical, historical, and pedagogical analysis techniques were used. The historical method was used to analyse the mentor-disciple traditions, teacher-student relationships, interpersonal relationships in their writings, and the pedagogical heritage of Eastern thinkers. Aspects of this legacy that are pertinent to the contemporary educational process were brought to light by pedagogical analysis. The ideas of Eastern thinkers were systematised in a logical and orderly way by the logical analysis, which also demonstrated their usefulness in the context of teacher-student relationships. Scholarly commentary and the works of the thinkers were used as primary sources for the data collection process. Both the content and logic of these sources were compared during the analysis process, and they were modified to satisfy the demands of contemporary education. Effective pedagogical strategies for fostering interpersonal relationships during the educational process were created based on this methodology.

In the works of Eastern thinkers such as Abu Nasr al-Farabi, Abu Ali ibn Sina, Abu Rayhan al-Biruni, Muhammad ibn Musa al-Khwarizmi, Ahmad al-Farghani, Imam al-Bukhari, Abulqasim Mahmud al-Zamakhshari, Burhanuddin al-Margilani, Abu Mansur al-Maturidi, Mahmud al-Kashgari, Omar Khayyam, Burhanuddin Zarnuji, Saadi Shirazi, Ghazali, Tusi, Yusuf Khas Hajib, Abu Nasafi, Amir Timur, Abdurahman Jami, and Alisher Navoi, the relationships between teacher and student, interpersonal relationships, the requirements for teachers and students, pedagogical ethics, and the significance of communication skills in education are discussed.

## Results

In the scientific heritage of Eastern thinkers, great attention is given to the issues of teacher and mentorship ethics, culture, communication, and behavior in the educational process. Indeed, the upbringing of the younger generation determines the future fate of humanity, which is why thinkers have been striving to address this issue for centuries, recognizing the importance of equipping them with positive qualities.

Developing strategies for preparing future educators for interpersonal relationships through the legacy of Eastern thinkers is one of the urgent pedagogical problems awaiting its solution.

As emphasized by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, in finding a solution to this issue, the “Golden Age of Islamic Civilization” and the “Timurid Renaissance”, two periods of Renaissance, played a significant role. Thinkers from these periods, who lived and worked during these eras, contributed greatly to the development of education and upbringing with their rich scientific heritage and pedagogical teachings. The Eastern concept of “Teacher-Student” relationships, reflected in the works of these Eastern thinkers, is an invaluable legacy that focuses on acquiring interpersonal relationship skills that enhance educational outcomes and positively influence the quality of pedagogical processes. This has been proven and recognized as a historical truth in world science [5]. At the same time, interpersonal relationships serve as the foundation for establishing and supporting social connections in society, which, in turn, contribute to the well-being and activities of individuals and communities to a certain extent. This is evident in the following ways:

firstly, interpersonal relationships facilitate the exchange of information, ideas, and emotions, allowing people to understand each other and communicate effectively. As a result, it fosters cooperation, which is essential for achieving common goals and solving problems together within a community;

secondly, interpersonal relationships provide emotional support, ensuring a sense of belonging and uniqueness. As a result, social connections based on positive relationships with family, friends, and peers enhance an individual’s overall well-being;

thirdly, interpersonal relationships help maintain social order and prevent deviant behaviors, as strong relationships between individuals and groups increase the sense of social responsibility within society. Consequently, they encourage each person to adapt to societal norms and values.

Interpersonal communication, which forms the basis of the educational process, is a dynamic form of acquiring knowledge through which thoughts, actions, and emotions are expressed. Interpersonal communication is understood as the micro-social context that occurs in the classroom, aimed at conveying meaning, fulfilling educational tasks, and establishing relationships between students and their teachers through collaborative processes [6].

Based on the above, it is worth emphasizing that interpersonal relationships play a crucial role in all areas of human activity, as they promote social cohesion, encourage individual growth, and ensure the development of society.

It is important to discuss the views of Eastern thinkers on interpersonal relationships in the educational process. Abu Nasr al-Farabi stated that teaching is essential for addressing social problems, for the comprehensive development and improvement of an individual. It involves cultivating moral standards, positive and noble qualities and virtues, and fulfilling the spiritual needs that determine intellectual development. He emphasized that a teacher should possess qualities such as phenomenal memory, logic, sharp observation, love for knowledge, eloquent speech, and justice [7].

Abu Ali ibn Sina emphasized the importance of utilizing an individual’s potential, striving for perfection, and adhering to life principles such as living not only for oneself but also for others, approaching one’s work creatively, and possessing high moral virtues. He also outlined the expectations for teachers: to understand the nature, spirit, and individuality of the child, to see them as a person, to trust in their potential and help unlock it; to maintain moderation, sensitivity, and sharpness in relationships with students; and to foster humanism and the development of a well-rounded individual. He believed that the fundamental subject of education should be morality. He also highlighted the importance of using methods such as conversation, advice, examples, analysis, synthesis, and generalization in teaching and education [8].

Abu Rayhon Beruni emphasized the importance of equipping students with scientific tools, encouraging experience and observation, repetition and reporting, and the need to maintain friendly relationships in

teaching. He also highlighted the necessity of adhering to the principles of pedagogical direction during the lesson process (from the near to the far, from the unknown to the less known) [9].

Muhammad ibn Musa al-Khwarizmi wrote that the teacher's competence must be sufficient to satisfy the learner's demands for knowledge. He emphasized that the main focus should be on: the students' independence and creative activity; observing factors and events, describing them, and providing consistent explanations [10].

According to Ghazali, the development of moral skills in a person is formed through self-education and imitation of wise mentors. As intellect is developed and strengthened, the role of self-education increases. Self-education begins with self-observation and self-awareness. When necessary, physical punishment can be applied, but one should not take pleasure in it. To avoid humiliating the child in front of others, punishment should be administered privately. However, he emphasized the importance of acting with care and confidence, ensuring that the learner is not bored with mere advice [11].

Tusi stated that knowledge serves as a medicine that a person uses throughout their entire life, and in order to obtain such a medicine, one must clearly understand the purpose and method of acquiring knowledge [12].

Alisher Navoiy emphasized the following requirements for teachers in organizing the educational process effectively: respect for students – the highest and most valuable gift of nature (humanity); love for children, mastery of one's work, and the ability to apply one's knowledge; attention to moral and labor education; the cultivation of positive virtues in students; and the importance of basing the process on enlightenment [13].

The strategic program and plan for preparing future teachers for interpersonal relationships through the heritage of Eastern thinkers, as well as the strong connection between decisions at various levels, have been identified as one of the main principles in utilizing the rich legacy of Eastern philosophers in implementing reforms aimed at raising the quality of education in higher education institutions and fostering innovative development in our country.

## **Conclusions**

Today, utilizing the teachings and advice of our ancestors plays a special pedagogical role in ensuring the moral and ethical education of students and youth. Students should benefit from the educational and developmental values of our ancestors. The ideas and views proposed by Eastern philosophers in ancient times continue to serve as an important educational source, nourishing their minds and hearts with spiritual sustenance.

Eastern philosophers emphasized the importance of possessing personal qualities such as eating halal food, maintaining integrity in faith, being loyal in effort, staying away from gossip, concealing others' faults, avoiding unnecessary speech, renouncing excess wealth, wishing goodness for all, being responsible toward society and the homeland, looking at others with compassion, viewing others with a perspective of lessons rather than envy, refraining from giving advice to others unnecessarily, controlling anger and stopping rage, purifying one's character, maintaining harmony with others, preserving honesty and loyalty in speech, avoiding lying, speaking truthfully, teaching others to speak truth and righteousness, striving to engage in scholarly discussions, being forgiving, maintaining silence about those who act rudely, and paying attention to the beauty of one's behavior.

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