

**THE CONCEPT OF TOLERANCE AND RULES OF MEDIATION IN
PEDAGOGICAL CONFLICTOLOGY**

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Annotation:

This article provides detailed information on pedagogical conflict and its causes, the concept of tolerance and its manifestations in society, meditation and its rules, scholars who have studied pedagogical conflictology and their views on pedagogical conflictology.

Keywords: educator, conflict, tolerance, meditation, character, society, skill, religion, culture, psychology, personality, motivation.

**PEDAGOGIK KONFILEKTOLOGIYADA TOLERANTLIK TUSHUNCHASI VA
MEDIATSIYA QOIDALARI**

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Annotatsiya:

Ushbu maqolada pedagogik konflikt va ularga sabab bo'luvchi omillar, tolerantlik tushunchasi va uning jamiyatdagi ko'rinishlari, meditatsiya va uning qoidalari, pedagogik konfliktologiyani o'rgangan olimlar va ularning pedagogik konfliktologiya haqidagi fikrlari haqida batafsil ma'lumot berilgan.

Kalit so'zlar: pedagog, konflikt, tolerantlik, meditatsiya, xususiyat, jamiyat, ko'nikma, din, madaniyat, psixologiya, shaxs, motivatsiya.

**ПОНЯТИЕ ТОЛЕРАНТНОСТИ И ПРАВИЛА МЕДИАЦИИ В
ПЕДАГОГИЧЕСКОЙ КОНФЛИКТОЛОГИИ**

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Аннотация:

В данной статье представлена подробная информация о педагогическом конфликте и его причинах, понятии толерантности и ее проявлениях в обществе, медитации и ее правилах, ученых, изучавших педагогическую конфликтологию, и их взглядах на педагогическую конфликтологию.

Ключевые слова: педагог, конфликт, толерантность, медитация, характер, общество, мастерство, религия, культура, психология, личность, мотивация.

Tolerance is a complex and unique reality that combines both social and individual characteristics. Tolerance is not only a psychological concept related to one's own personality traits, but also the ability to apply that trait to other people, even if it is human. Tolerance, therefore, acts as a reality that affects both one's personal life and one's social life. A free, socially and culturally diverse, voluntary society of the same origin needs tolerance to ensure its stability. The effectiveness of tolerance, on the other hand, depends on the extent to which it is compatible with the prevailing mythological, religious, and scientific-popular consciousness. The study of the nature of tolerance should focus on national traditions, national values and national culture. The tolerance of our people has formed the spirit of national solidarity in Uzbekistan.

Representatives of different nationalities began to feel Uzbekistan as their homeland and had ample opportunities to demonstrate their national, cultural, religious relations and beliefs. This has led to the formation of tolerance, such as solidarity and tolerance. It is known that to date, many representatives of advanced social psychology, educators, philosophers, sociologists have conducted a lot of research on the problem of socio-psychological features of the formation of tolerance in individuals.[1]

This problem began to be studied rapidly in the second half of the 20th century. The phenomenon of tolerance by B. Barber, J. Berry, J. Allport, M. Plizent, A. Teshfel, M. Walzer; philosophical features by philosophers R.Valitov, V.Shalin, V.Garadja, Yu.Lukhovitskaya; In the sociological research of M. Ladojets, V. Sokolov, L. Drobijeva ethnocultural features of tolerance, V. Lektorsky tolerance as a value; V. Shalin as a political necessity; psychological features A.Asmolov, M.Mirimanova; ethnopsychological features G.Soldatova, T.Stefanenko, N.Lebedeva, L.Drobijeva, L.Gumilev, V.Tishkov; Special attention is paid to the principles of tolerance in the research of Uzbek scientists V. Karimova, A. Begmatov, E. Karimova, Z. Kadyrova, A. Sharipov, B. Farfiev, S. Otamurotov, M. Khajieva, A. Saidov and others. focused Also, based on the principles of the holy religion of Islam, the Holy Quran, Hadith Sharif and the works of our ancestors and great figures (A. Navoi, A. Temur, az-Zamahshari, Abu Lays as-Samarkandi, Imam al Bukhari, Termizi, Moturudi, etc.)[2]

Special attention is paid to the issues of tolerance, national, religious and political tolerance. The issues of tolerance are widely covered in the works of the First President of the Republic of Uzbekistan Islam Karimov. The Declaration of Principles of Tolerance was signed on November 16, 1995 in Paris at the twenty-eighth session of UNESCO with the participation of 185 countries.

Tolerance - (Latin "tolerantlo" tolerance, tolerance, tolerance, tolerance) - in relation to religions, social order, national and religious traditions, cultures, other religious, political

views, beliefs and lifestyles Patience means endurance, perseverance, politeness, thoughtfulness.[3]

Tolerance in the narrow sense means not denying the diversity of religions, interfaith tolerance. The concept of tolerance is opposed to such concepts as extremism, it is part of the philosophical and social consciousness and is reflected in human thinking.

Thinking - (Arabic-thinking, mental cognition) is a rational stage of cognition, which determines the general, important features of objects and events, reflecting the internal, necessary connections between them, that is, the legal connections.

Mediation is called mediation in the theory of conflict resolution. mediation is a voluntary, confidential, or neutral, third party that is impartial to both parties - that is, the mediator's assistance to the parties to the dispute in resolving the dispute. The task of the mediator is not to find out where the conflict started, who is to blame, who is right or wrong, but to find ways to resolve the problem. The mediator performs these functions through regular communication with both parties.[4]

Basic rules of mediation:

1. Desire and will to seek a solution to the conflict;
2. To tell only the truth;
3. Hearing without speaking;
4. Respect someone's point of view, never hit it;
5. Commitment to the implementation of bilateral agreements.[5]

Five main advantages of mediation:

1. In the process of negotiation, no one will offend you, touch your passion. Mediation is a guarantee of your security and a friendly negotiation process.
2. Mediation is an absolutely secret process.
3. You can really learn this or that. It allows you to understand the thoughts of the other party.
4. Mediation is a free activity.
5. Mediation is a necessity, and no one tells you what to do. Because you and your opponent make every decision and you agree with it. Every solution is yours and yours alone. -Conflict resolution requires active listening on both sides, listening to the other, knowing what his thoughts, ideas, emotions, as well as observations, ie arguments.[6]

In order to clearly define the problem and see its limits, it is possible to ensure the correct assessment and interpretation of the opponent's thoughts and games, feelings, understanding the views of the opponent. To get out of the conflict, a person must first keep his emotional and psychological state clean and tidy. If you start your approach to the conflict in the whirlpool of historical events and contradictions and rely on them, you will never be able to resolve the conflict successfully.

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