

**COOPERATION WITH PARENTS IN PEDAGOGICAL CONFLICTS AND THE ROLE  
OF THE TEACHER IN RESOLVING CONFLICTS**

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**Abstract:** This article discusses the issue of educating young people as competitive specialists capable of creating the foundation of the third renaissance within the framework of the New Uzbekistan Development Strategy. Basically, measures aimed at preventing and effectively eliminating pedagogical conflicts by teaching students in higher educational institutions politeness, finding a way to the human heart and a culture of communication are analyzed. Also, the causes and consequences of pedagogical conflicts that arise in relations between students and parents in general secondary schools are considered, and a methodology for eliminating them based on creative pedagogy is recommended. The results of the study are considered an important scientific and methodological basis serving to ensure the education of youth and the sustainable life of society.

**Keywords:** Pedagogical conflict, culture of communication, creative pedagogy, education, spirituality, enlightenment, youth education, parent-student relations, conflictology, New Uzbekistan Strategy.

**Introduction.** In the conditions of today's New Uzbekistan, the problem of training young people as competitive specialists capable of creating the foundation of the third Renaissance imposes responsible tasks on professors and teachers of higher educational institutions. In the process of teaching subjects related to education in higher pedagogical educational institutions, it is necessary to teach students politeness, the secrets of finding a way to the human heart.

Through friendly relations, pleasant speech, and cordiality, it becomes possible to prevent pedagogical conflicts that always occur. Preventing pedagogical conflicts in the educational process not only ensures the effectiveness of students' education, but also serves to improve their communication culture.

As is known, conflicts are recognized as an integral part of human life. It is important to form the skills of future teachers to prevent, correct, and eliminate pedagogical conflicts that may occur.

The work carried out by the professors and teachers of the Department of "Pedagogy" of the Karshi University of Information Technologies and Management in this regard is noteworthy. The skills of preventing conflicts that may occur are being formed by organizing dual lessons based on mutual cooperation with the 1st-year masters of "Theory and Methodology of Pedagogy" and the third-year bachelor students in the "Primary Education" and "Defectology" directions, directly during the educational process. Students are not passively absorbing ready-made knowledge, but are acquiring skills such as thinking independently, becoming aware of the secrets of seeking knowledge, reasoning and drawing conclusions. Conducting lectures and practical exercises with the extensive use of new modern pedagogical and information technologies is yielding positive results.

Inspired by this, I began to write this article on this very topic. Through this, I aimed to enrich the thinking of the younger generation and contribute to the sustainable development of society.

**Main part**

In our national mentality, the culture of communication begins mainly with "Assalamu alaykum. Wa alaykum assalamu" based on mutual respect. Through these words, people communicate

with each other, get to know each other, and can satisfy their problems, needs, and solve their problems. The pleasant and unselfish expression of these words by a person also raises the mood of the interlocutor and increases his affection for the person he is addressing. That is why our people have a saying: "As the greeting is, so is the greeting." Observing the etiquette of greeting, being warm and friendly towards the interlocutor creates conditions for untying many knots in people's hearts.

Our scholars admit that there are many instructive thoughts in our classical literary heritage about the honor of being a heart owner rather than a property owner. The desire to hunt down a person's heart, to show love to him, and to express sincere wishes is highly honored and described in Eastern literature. The reason is that there is a science in the world that has been the main theme of literature. This is anthropology. The beginning of this science is the search for a path to the human heart. Both science and science, spiritual culture, and art have been struggling with this. This is the concept of a perfect person. If a path to the human heart is not found, the development of all spheres and the progress of society will be in vain. Only the human mind, consciousness, and heart are capable of great and blessed deeds. This heart has the power of worldview and thought. It is difficult to imagine the realization of the goals set before us without achieving the heights of thought and consciousness. "If a person is kind, humble, modest, noble, gentle, and harmless, he will be recognized by many. Because recognition leads to attention, attention to respect, and respect is the door to respect, and the cradle of goodness. It is not difficult to understand the identity and spirituality of a person from his attitude towards those around him. Because behavior is the adornment of human behavior. It is not out of the question that a person can be exposed to both looks and scorn with his behavior." Since the world is built according to the laws of beauty, it is appropriate that a person's behavior and speech, appearance and clothing, attitude and communication should be beautiful. It is not for nothing that our people say, "They wait by looking at you, they watch by looking at your words." Even when it is said that "the wound of the tongue does not heal, the wound of the sword does," it is not difficult to feel the need to pay attention to the communication process necessary for a person. "The path to the heart begins with enlightenment. A spiritual person knows and practices to whom, about what, when, where, how and how much to say, and in this way he gains authority and attention. It is not out of the question that one word and one action can cause recognition or objection, glance or rebuke, kindness or cruelty. Only then will both the preacher himself and his words be permissible, and will leave a mark in the heart of the interlocutor.

An enlightened person is simultaneously cultured and spiritual. Speaking is from enlightenment, listening is from culture, and understanding is from spirituality. An ignorant person cannot be polite because he does not know the value of words and his own worth. To fight and overcome ignorance with enlightenment, knowledge, thinking, and a high level of moral and speech culture are necessary;" "For those who seek solitude, this world is solitude, For those who seek a cause, this world is a cause, Whoever seeks what he seeks will surely find, For those who seek wisdom, this world is wisdom," writes the poet Sadriddin Salim Bukhari. The enlightened writer Abdulla Avloni, in his work "Turkish Rose or Morality," notes the acceptable and unacceptable traits in human nature, emphasizing that morality is the science that calls people to goodness and turns them away from evil. "A person is complicated by two things. One is the body, the other is the soul. The body sees everything with its eyes. But the soul distinguishes good from evil, white from black, through perception. Both the body and the soul have an image that is either good or bad. But the image of the soul is something that is invisible to the eye, measured by the mind, and this is called character. If a person grows up with a spoiled ego, uneducated, and immoral in his youth, expecting good from such people is like reaching for the stars from the ground. The behavior of enlightened, highly spiritual teachers can be an example to many. Students love such

teachers from the bottom of their hearts and fulfill their assignments flawlessly. Politeness, kindness, harmlessness, gentleness, and modesty have always added beauty to their beauty and prestige to their reputation. It was not for nothing that Alisher Navoi emphasized in his work “Mahbub ul-qulub” that “There is no shame in loyalty, and there is no loyalty without shame.” Thoughtlessness, incomprehension, and lack of understanding deprive a person of reason and modesty. In Eastern etiquette, where to go, what to ask, where to sit, how to speak, and whose conversation to be in are often mentioned as criteria for the culture of behavior. Saadi Shirazi rightly emphasized that “A sweet-spoken enemy hides his skin, and a harsh-spoken enemy makes a friend.”

One of the main topics that should be paid more attention to in this article is the education of youth and its impact on the peaceful life of society. By studying such problems, the aim is to make a scientific contribution to the peaceful and prosperous life of the younger generation and society. The results of this study also serve as an important methodological basis for future research in this area.

The problem of educating young people, forming them as well-rounded individuals has always been the main task of any society.

Today, the purpose of teaching the discipline of “Pedagogical Conflictology” in higher educational institutions is mainly to achieve educational effectiveness by preventing various forms and types of conflicts in the educational process, and to ensure friendly spiritual stability in the pedagogical and student community.

The basis for achieving these goals lies in the culture of interaction and the rules of communication. An integral part of a person's spirituality is the culture of communication, and the concepts of behavior, etiquette, and speech activity are at its core. It is natural that the customs, behavior, and lifestyle that have been characteristic of every nation for centuries and have become symbols of national and spiritual values and high culture are all reflected in a person's personality. Attitude, of course, stems from the culture of communication of a person. This is connected to education and upbringing, which are a sign of perfection, spirituality and enlightenment. Only a mentally, spiritually, and physically healthy generation is the bright future of the country. Just as it is impossible to imagine the flight of a bird without its double wings, it is difficult to understand and perceive the fate of a person and the prospects of the country without education, upbringing, and spirituality.

Ways to resolve pedagogical conflicts based on a creative approach In the “New Uzbekistan Development Strategy”, studying the relationship between students and parents in general secondary schools is also one of the important tasks. In this regard, using the opportunities of the new direction of Creative Pedagogy also plays an important role. In this regard, we will draw your attention to the analysis of this issue and comprehensively cover its role in the life of the younger generation and society.

In general secondary schools, in accordance with the characteristics of the educational and upbringing process, there is a certain level of pedagogical conflicts between students and parents. It is worth mentioning that the following factors are the basis for such conflicts:

The strict attitude of some parents towards their children (in this case, the approach of parents to consider their children's opinions is primary), misunderstanding between adults and students in some families, excessive pampering of certain students in the presence of problems in the family and the creation of non-standard conditions for them, and the negative impact of outsiders on the environment in the family (for example, attitudes such as your child's low academic performance); e) inappropriate intervention by neighborhood activists in families or misunderstanding by parents of teachers' directions. Such factors are the basis for the formation

of long-term and negative pedagogical conflicts between students and parents in families. Therefore, timely elimination of such factors is one of the main tasks of pedagogical conflicts. Methodology for resolving pedagogical conflicts between students and parents based on creative pedagogy.

One of the practical methods for resolving pedagogical conflicts between students and parents in general secondary schools is to rely on the foundations of creative pedagogy. In this case, paying attention to the following will give the expected effect: a) organizing the activities of circles that develop students' creative abilities (circles require students to be at school during the day, and they acquire creative abilities; b) directing students to engage in creativity in accordance with their interests and abilities (students engaged in creativity develop aesthetic culture and direct them to a correct understanding of the relationship between parents); c) regularly holding presentations and trainings of students' creative developments through extracurricular activities (including extensive use of the possibilities of cinema, theater, music, fine arts, and applied arts, which are part of the foundations of creative pedagogy); d) popularizing the achievements of students with creative skills through various events, competitions, and festivals. By using such opportunities of creative pedagogy, new methodologies for resolving pedagogical conflicts between students and parents are acquired.

Work on using the possibilities of Creative Pedagogy in resolving pedagogical conflicts between students and parents. It should be noted that the following are relevant in resolving pedagogical conflicts between parents and students using the possibilities of Creative Pedagogy: a) developing a Creative Methodology for resolving pedagogical conflicts between students and parents; b) in-depth training of future teachers in the process of higher pedagogical education with the methodology for resolving pedagogical conflicts between students and parents using the Creative Methodology; c) developing professional knowledge, professional skills and professional qualifications of future teachers in the process of higher pedagogical education on the use of Creative Pedagogy; d) regularly conducting scientific research on the basics of Creative Pedagogy and the methodology for resolving pedagogical conflicts from it. If we pay attention, by implementing these works, future teachers will be armed with creative methods for resolving pedagogical conflicts between students and parents. As a result, the scope of their work with pedagogical conflicts will expand. Thus, based on the principles of Creative Pedagogy, there are wide opportunities for resolving pedagogical conflicts between students and parents in general secondary schools.

Scientific research shows that the practical actions of a teacher as a specialist in the search for measures to prevent and eliminate negative pedagogical conflicts represent his work on himself. A teacher-educator, as a leader of young people, must ensure the full fulfillment of his creative tasks in schools in a narrow sense and form a pedagogical orientation. One of the important phenomena in the pedagogical process is conflict. Conflict is a clash of opposing, incompatible forces, a conflict that expresses the lack of mutual agreement between two or more parties, a clash of interests. Pedagogical conflict is a conflict of interests that arises in the pedagogical process between a teacher and a student, parents, colleagues or management, a mutual confrontation is a disagreement, argument and conflict between a teacher and a student. A teacher should be well-educated, intellectual, moral, spiritual, have a wide range of knowledge, be fluent in speech, and have pedagogical skills. A teacher's pedagogical skills are mainly evident in classroom and auditorium classes. There should be lively language, exchange of ideas, sincere attitude, respect, and cooperation between the teacher and the student to achieve the main goal. The teacher should study the character, family environment, psyche, behavior, and level of knowledge of each child, regardless of how many children are in his group, and then know how to approach each child accordingly.

There are different categories of children in groups. Each of them has its own character. The teacher must study each child, approach them individually and get to know them. Some children are talented, mature and active in all aspects, while others are weak, incompetent, and others are very ignorant. The main task of the group leader is to organize an educational impact on the children in the group assigned to him. The class teacher must have a comprehensive approach to students. The class teacher, in cooperation with parents, is engaged in educating children, considering their level of knowledge, their morals, achievements and shortcomings. If the teacher pays attention to these, conflicts between the teacher and the student will be eliminated. There should be contact, that is, distance, between the student and the teacher. The student must be respectful and respectful towards the teacher. The teacher must first of all be demanding of himself, only then will his demands on the child be reasonable and effective. The teacher's demandingness should not be inextricably linked with fairness. At the same time, the teacher's fairness is considered a moral virtue of the teacher, and on the other hand, it is a criterion for assessing his educational impact on students.

The teacher is also required to be fair when assessing the student's level of knowledge and behavior. The teacher must be responsible and is responsible for raising the child's personality as a well-rounded person. Only when the teacher works in accordance with the above, conflicts will not arise between the teacher and the students. The concept of pedagogical conflict Pedagogical conflict is a problem, dispute, or disagreement between a teacher and a student. The teacher must prevent these problems, prevent them from occurring, and find solutions to these problems.

Czech pedagogue Jan Amos Komensky considered the teaching profession to be a noble profession, higher than any other profession on earth.

According to A. Navoi, sometimes one person is powerless to educate one child. A teacher, on the other hand, teaches a group of children knowledge and manners. In this process, the teacher suffers a lot and goes through hardships himself. Therefore, students should feel that they are forever indebted to the teacher. Even if a student reaches the rank of king, he says that it is worth serving the teacher. Hazrat A. Navoi considers doing good to children, the honor and value of teaching, the responsibility of teaching, the conscience of teaching, being demanding and fair, as important qualities of the teacher's moral character, honesty, purity, and truthfulness. Their deep and thorough mastery is of great practical importance for the future teacher. Our ancestors always lived with good intentions and good dreams. They sought to leave a good name for themselves.

From a psychological point of view, the disciplines of pedagogy and psychology are inextricably linked. Both of them study one common process - the mental activity of a person and his behavior.

A modern teacher cannot but be a social psychologist. Therefore, it is necessary for him to be able to establish mutual relations between students and know how to use socio-psychological mechanisms in a children's team. The role of the society in which he lives is very important in the formation of a personality. Various events in the social environment directly affect the human mind, leaving a deep mark on it. The teacher studies the psyche and character of children. In order to prevent pedagogical conflicts, conflicts, clashes, confrontations, and disputes between teachers and students, the teacher must be able to prevent conflicts. In a modern way, we need to find the right solution to conflict management and conflict relations.

As Islam Karimov said: "Science" and enlightenment have not lost their importance for us today, and will not disappear. Only if we can educate intelligent and highly spiritual people can we achieve the goals we have set for ourselves.

Raising a healthy generation, which is the future of independent Uzbekistan, is a delicate, extremely sensitive, internally contradictory process. Therefore, it is necessary to observe the

process of formation of a teacher, pupil and student with great enthusiasm and care. He must have pedagogical knowledge and skills, as long as the pedagogical process is stable. Our society is wide-ranging, and we can meet people of different characters there. Interpersonal conflicts will certainly manifest themselves in various types of activities. For example, we see this in the example of a group. Imagine that we have talented and talented people in a group. They can master each content well and express their independent opinions, due to the wide range of opinions, conflicts, major disagreements, and conflicts arise between those people. Each member of the group can prove the correctness of his opinion, in such cases, conflict management is eliminated by the teacher. We can see conflicts between individuals in every field. If individuals work on themselves, can prove their opinion, they will also find solutions to conflicts.

The main reason why conflicts do not arise when entering into relationships is to find a common language, to understand each other. The complexity of this process, if necessary, to find a common language, one must be able to understand each other. Boredom from any activity, although possible, only a person does not get tired of communication, especially its informal, sincere, direct form, good interlocutors are always morally stimulated. In fact, the social experience of each person, his human, image, qualities, and even flaws are the product of communication processes.

Based on the recommendations put forward in this article, the elementary function of any communication is to ensure mutual understanding between pedagogical interlocutors. In order to prevent pedagogical conflicts, one of the people talking speaks, the other listens, hears. The effectiveness of communication depends on the degree of compatibility and complementarity of these two sides. One of the misconceptions is that when teaching a person to communicate or communicate, they only teach him to speak, to speak effectively using logically based words. Its second side, the ability to listen, is almost not paid attention to.

In pedagogical conflicts, injustices and monopolization of social relations cannot be allowed. In resolving pedagogical conflicts, the teacher should actively participate in this process not only as a teacher and educator, but also as a psychologist.

In conclusion, every specialist should know and love his profession perfectly. In conclusion, we believe that today, students studying in the institute's auditoriums - future teachers of New Uzbekistan - will be able to successfully solve the societal task of educating students and young people as well-rounded individuals through the knowledge, skills, and qualifications they acquire during their studies.

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