



# IJTIMOIIY-GUMANITAR SOHADA ILMIIY-INNOVATSION TADQIQOTLAR

ILMIY METODIK JURNALI



**VOL.3 № 2**

**2026**

## **MAGISTRATURA TALABALARI O'RTASIDA MILLATARA MUHOKAMALARNI RIVOJLANTIRISHDA KOMMUNIKATIV-PEDAGOGIK BAG'IRLIKNING ASOSIY SIFATI**

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### **Annotatsiya**

Magistratura talabalarida pedagogik bag'rikenglikni rivojlantirishda bizning asosiy maqsadlarimizdan biri milliy va xorijiy madaniyatlar o'rtasidagi o'xshashlik va farqlarni aniqlash orqali bag'rikenglik tamoyilining pedagogik komponentlari (fazilatli, rivojlantiruvchi, barqarorlashtiruvchi) va elementlari (millatlararo totuvlik, diniy bag'rikenglik, madaniyatlar muloqoti) o'zaro ta'sirini algoritmik axborot almashinuviga bosqichma-bosqich aylantirishdir.

**Kalit so'zlar:** magistratura talabalari, pedagogik bag'rikenglik, kommunikativ bag'rikenglik, o'qituvchi, oliy ta'lim muassasalari, madaniyatlararo muloqot, pedagogik komponentlar.

## **ОСНОВНОЕ КАЧЕСТВО КОММУНИКАТИВНОЙ ПЕДАГОГИЧЕСКОЙ ТОЛЕРАНТНОСТИ В РАЗВИТИИ МЕЖЭТНИЧЕСКОГО ДИАЛОГА У МАГИСТРАНТОВ**

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### **Аннотация**

При формировании педагогической толерантности у магистрантов одной из основных наших задач является постепенный перевод взаимодействия педагогических компонентов (добродетельный, развивающий, стабилизирующий) и элементов (межнациональное согласие, религиозная толерантность, диалог культур) принципа толерантности в деятельность алгоритмического информационного обмена путем выявления сходств и различий национальной культуры и инокультуры.

**Ключевые слова:** магистранты, педагогическая толерантность, коммуникативная толерантность, преподаватель, высшие учебные заведения, межкультурный диалог, педагогические компоненты.

## **THE MAIN QUALITY OF COMMUNICATIVE PEDAGOGICAL TOLERANCE IN THE DEVELOPMENT OF INTERETHNIC DIALOGUE AMONG MASTER'S STUDENTS**

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### **Abstract**

In the development of pedagogical tolerance in master's students, communicative tolerance is the main component in eliminating negative influences. One of our main goals is to gradually shift the interaction between the pedagogical components (leading to goodness, developing, stabilizing) and elements (interethnic harmony, religious tolerance, cultural

dialogue) of the principle of tolerance to the activity of algorithmic information exchange by identifying the similarities and differences between national and foreign cultures.

**Keywords:** Master's students, pedagogical tolerance, communicative tolerance, teacher, higher education institutions, intercultural dialogue, pedagogical components.

In our republic, great attention is paid to improving the mechanisms for the development of pedagogical tolerance, based on advanced foreign experience, in order to qualitatively develop the higher education system, ensure the harmony of personal, cultural life and aesthetics among master's students. Reforms in the continuing education system of new Uzbekistan are expanding the possibilities for improving educational processes in accordance with innovative trends and organizing modernized education.

The object of the study was selected as the process of developing pedagogical tolerance in master's students of pedagogical higher educational institutions.

The subject of the study is the modernization factors, didactic parameters and practical-technological system of developing pedagogical tolerance in master's students of pedagogical higher educational institutions.

The purpose of the study is to improve the conceptual basis and practical-technological system of developing pedagogical tolerance in master's students of pedagogical higher educational institutions through modernized didactic support.

The objectives of the study: to highlight the pedagogical-psychological characteristics and factors of developing pedagogical tolerance in master's students of pedagogical higher educational institutions;

to substantiate the organizational-technological aspects of developing pedagogical tolerance in master's students of pedagogical higher educational institutions based on a competency-based approach;

to improve the integrated methodological system of designing and planning educational activities for developing pedagogical tolerance in master's students of pedagogical higher educational institutions using interactive educational methods and technologies;

Review of relevant literature. In our country, the establishment of scientific research activities of master's students, the development of pedagogical tolerance in them, and the establishment of creative thinking as an important direction in the field of pedagogy have been the scientific heritage of the great encyclopedists and pedagogical scientists Abu Nasr Farabiy, Abu Ali ibn Sino, Abu Rayhon Beruniy, Alisher Navoiy, Makhmudkhodja Behbudiy, Abdurauf Fitrat, Abdulla Avloniy. Among the psychologists, the scientific research, monographs and textbooks of M. Davletshin, V. Karimova, A. Leontyev, A. Maslow, Z. Nishonova, L. Rubinshteyn, N. Safayev, E. Goziyev have covered the psychological and methodological aspects of the development of tolerance. In the theoretical and practical study of the socio-pedagogical problems of the development of pedagogical tolerance, the works of foreign scientists G. Auernheimer, H Barkowski, M. Bennet, R. Carbines, J. Lock, A. Sana, B. Soraya, G. Hofstede are of great importance.

Research methodology. In the research process, a comparative and critical study and analysis of philosophical, sociological, psychological, pedagogical literature on the problem were carried out; study of advanced pedagogical experiences in higher educational institutions; diagnostic (survey, questionnaire, observation, conversation, interview), prognostic (expert assessment, generalization of independent assessments), pedagogical experience and mathematical and statistical methods (processing of statistical data, graphical representation of results) were used.

Analysis and results. consist of the following:

The pedagogical and psychological characteristics and factors in the educational system that ensure the effectiveness of the development of pedagogical tolerance in master's degree students in the humanitarian field were identified;

The content and essence of such concepts as “pedagogical thinking”, “tolerance thinking”, “pedagogical tolerance thinking”, “modernized didactic provision” and the components of pedagogical tolerance thinking (value-motivational, reflexive-evaluative, activity-related, cognitive) are pedagogically interpreted based on the author's approach;

the methodology for organizing independent education to develop pedagogical tolerance thinking in students has been improved.

Depending on the speech situations in which intercultural dialogue participants influence each other, there can be communication between interlocutors of the same language and interlocutors of different languages. It is clear from this that the communication process reflects two types of activity - the communicative activities of the sender and the receiver. It is emphasized that logic comes first in the communication process.

Man is a social being. Man lives in society and, naturally, he must communicate with other members of this society. The term communication also comes from the Latin word communication, communis “common”.

Intercultural communication is considered to be a communication carried out between representatives of different cultures. The effectiveness and success of intercultural communication occurs only when communicators, who are experts in different cultures and languages, understand that each of them is “different” and each, in turn, understands their “stranger” interlocutors. Getting to know the culture of other peoples is one of the most important social tasks of an athlete in the field of professional communication.

In particular, it was determined as a priority task to prepare socially active physical education teachers who are able to organize an effective educational process for the system, have communicative and pedagogical tolerance, and are able to adapt to the changing conditions of the field, based on new requirements for the content and structure of teacher training for the master's degree.

In the development of pedagogical tolerance in master's students, communicative tolerance is the main component in eliminating negative influences, which forms the basis for the gradual orientation of the interaction between the pedagogical components (leading to goodness, developing, stabilizing) and elements (interethnic harmony, religious tolerance, cultural dialogue) of the principle of tolerance towards the activity of algorithmic information exchange by identifying the similarities and differences between the national culture and a foreign culture.

In our opinion, since the participants in the dialogue between cultures are individuals belonging to different cultures, they demonstrate and enrich the spiritual wealth they have acquired through their national culture in the process of sharing and exchanging ideas, ideas, and interests. It has been observed that when a physical education teacher or sports coach prepares students and athletes for the process of intercultural dialogue through lessons or exercises, they also introduce them to the culture of opponents of different nationalities, cultures, and religions, which has a positive effect not only on the students' worldview, but also on expanding their knowledge, perception, and memory. In master's degree students, the concept of pedagogical tolerance is inextricably linked with people's social relationships and performs the following tasks: first, it performs the task of collecting national cultural information, transmitting it from generation to generation, and preserving it. A person who has a high level of mastery of the national culture of his or her nation will be able to correctly perceive the culture of a foreign country.

Secondly, it influences the learning of communication between individuals, is a means of communication, a tool for expressing thoughts, and therefore controls the communicative process in society.

Thirdly, pedagogical communicative tolerance also fulfills the task of developing the spiritual culture of a person, while satisfying the aesthetic (beauty) needs of a person.

Fourthly, it fulfills the task of providing the necessary movement for everyday life, which is associated with satisfying the need for natural movements of a person, and studying the physiological aspects of a member of society.

In our view, pedagogical tolerance is a social category, which is manifested in the attitude towards others, empathetic understanding, open and trusting communication. Pedagogical tolerance is a form of tolerance that embodies the features of other types of tolerance related to the tasks and goals of the teacher, the socialization of oneself and others in the communicative process, based on the content and essence of social life events, based on pedagogical requirements.

Master's degree students should have such virtues as humanity, pedagogical creativity, being a positive role model for young people, composure, self-control in public places and auditoriums, kindness, concern for their students, fairness (in assessment, description), demandingness, a sense of humor, a cheerful character, an emotional and positive mood, adherence to professional etiquette and ethics, communicative and pedagogical tolerance in communication with students, an impartial attitude, respect and understanding of the worldview, religious beliefs, national and ethnic characteristics of students. should be formed.

Similar ideas can be observed in the works of psychologists. According to them, "in the context of pedagogical tolerance, such principles of tolerance as establishing mutual brotherhood and sisterhood between communicants of different religions, nationalities and cultures, preventing ethnic conflicts, and jointly combating any form of racism should be reflected."

According to B.A. Shamkhalova, "pedagogical tolerance is the formation of students' skills in respecting the national values and culture of other peoples, always being ready to help representatives of other nationalities, benevolence, being reliable in communication with representatives of other nations, and not disagreeing with any national groups."

It is no secret that each person initially undergoes the process of initial upbringing and education in the family environment. The personality is formed in the family. Family traditions and values serve as the basis for the formation of the social worldview of the individual. From this point of view, the modern demand for the social functionality of the family is increasing. The mindset of tolerance is also first formed in the family, instilled in the infant's mindset with mother's milk. Tolerance is used as a tool and method of protecting the minds of young people from various threats. Therefore, scientific research on the issue of improving pedagogical mechanisms for the formation of a communicative and pedagogical culture of tolerance in master's students serves as an important feature of building a new society.

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