

THEORETICAL FOUNDATIONS AND NECESSITY OF INTEGRATING THE ETHNOPEDAGOGICAL APPROACH AND GENDER TOLERANCE

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Annotation: *The article analyzes the interconnection between ethnopedagogical approaches and gender tolerance, their scientific and theoretical foundations, as well as their significance in the modern education system. It highlights the role of ethnopedagogy in personal development based on national values, customs, and traditions, and substantiates the role of gender tolerance in ensuring social equality and justice. Furthermore, the article reveals the necessity of integrating these two approaches, their positive impact on the pedagogical process, and their potential in shaping a well-rounded generation from a scientific and theoretical perspective. The research findings demonstrate the importance of harmonizing national and universal values in the educational process to promote the development of gender culture.*

Keywords: *Gender, gender tolerance, ethnopedagogy, justice, equality, approach, integration, national and universal values, education, gender culture.*

INTRODUCTION. Studying the theoretical and methodological foundations of the integration of the ethnopedagogical approach and gender tolerance is rightly recognized today as one of the most urgent issues in the educational process. This is because societal development increasingly demands achieving meaningful results in all spheres based on national heritage, historical traditions, and spiritual values within new global conditions.

In the field of education, this requirement is closely connected with implementing it through the ethnopedagogical approach, as well as respecting the principles of gender equality and developing a democratic environment in which the rights of both women and men are equally ensured. In such a complex and important process, the formation of gender tolerance requires the development of interactive strategies based not only on legal foundations, but also on pedagogical, psychological, social, and cultural principles. Therefore, there is a strong need to conduct an in-depth analysis of the scientific-theoretical and methodological foundations of the integration of ethnopedagogical approaches and gender tolerance. In this process, developing teachers' professional competence in educational institutions, fostering respect and tolerance toward different cultural environments among students, and especially creating a tolerant environment among representatives of different genders and nationalities are of significant scientific and practical importance.

LITERATURE REVIEW AND METHODS. In any society, for the full implementation of the integration of ethnopedagogical approaches and gender tolerance, it is first necessary to strengthen the legal framework, critically reconsider traditional values, and raise the level of public awareness. This task can be implemented in three main directions.

First, relevant legal and regulatory documents, resolutions, and laws must be developed and effectively implemented. Second, special training programs and courses should be organized for educational leaders, teachers, methodologists, and psychologists. Third, ethnopedagogical principles should be explained within families and local communities, and various educational events and information campaigns should be widely promoted in multicultural environments.

In this way, it becomes possible to achieve social stability, to create equal opportunities for every individual to express themselves in their chosen field and profession, and at the same time to implement reforms defined in the national development strategy while preserving and relying on our national values[1]. Analyzing international scientific and practical experience in ethnopedagogical approaches is of great importance. For example, in the United States and European countries, multiculturalism or ethnocultural approaches have been developed with the aim of preventing conflicts between ethnic groups, properly addressing the needs of migrants, and integrating them into the educational process. In addition, gender issues in these regions have reached an academic level and are considered one of the main priorities of state policy.

In higher education institutions, special faculties and research centers in gender studies operate, and numerous scientific monographs and seminars are organized. This practice demonstrates that the active participation of different ethnic groups in any society, as well as the absence of rigid boundaries between genders, contributes to improving the quality of the educational process. Furthermore, students learn from each other's cultural experiences, implement joint projects, and, most importantly, develop strong attitudes of tolerance in their minds. As a result, a climate of solidarity based on equality and equal rights is established in society[2].

In the context of Uzbekistan, many of our historical and traditional values within the ethnopedagogical approach are closely connected with the legacy of great scholars and thinkers. In the works of historical figures such as Alisher Navoi, Amir Temur, and Makhdumi A'zam, numerous instructive ideas are expressed regarding upbringing, family life, the role of women in society, and child education. However, it is necessary to interpret and apply these ideas as leading principles in harmony with modern educational methodologies in today's globalized society.

From this perspective, ethnopedagogy serves as a bridge between global scientific approaches and national values, where issues of gender equality and human rights gain particular importance. Historically, women in our society have actively participated in social life, and their status and role within the family have always been

highly valued in our culture. However, there have also been periods in history when women's rights were limited or restricted in certain areas.

Therefore, in today's democratic context, it has become an important task to completely move away from outdated views, fully unlock women's potential in modern education systems, and create opportunities for them to achieve high goals. Ethnopedagogical approaches in this process are not limited to national-historical roots but also ensure equal educational opportunities for every individual based on the principle of gender equality, regardless of who they are[3].

When discussing the methodological foundations of integrating the ethnopedagogical approach and gender tolerance, several important aspects should be considered. First of all, this integration should be reflected in the content, forms, and tools of education. In this regard, it is appropriate to revise educational programs and include ethnocultural modules as well as subjects or sections aimed at ensuring gender equality.

Secondly, in the process of teacher professional development and retraining courses, it is important to organize special sessions on ethnopedagogy and gender psychology. Every teacher should be equipped with these competencies in order to demonstrate effective communication skills when working with learners of different nationalities, genders, and age groups.

Thirdly, by using interactive methods and collaborative project-based learning in the educational process, it is necessary to ensure active cooperation among students. For example, exchange of experience regarding different cultures and traditions, as well as joint research or social projects carried out by boys and girls together, can strengthen teamwork and interpersonal relationships. This, in turn, reduces the likelihood of conflicts or misunderstandings and contributes to the formation of a tolerant environment.

Thus, such an integrated methodology also enhances students' critical thinking skills, as they learn to analyze scientifically and draw conclusions when discussing different worldviews, traditions, and gender roles[4].

In the process of integrating the ethnopedagogical approach and gender tolerance, psychological factors, in addition to methodological aspects, are also of great importance. In particular, the psychotypes characteristic of each nation, elements of mentality formed throughout historical development, and stereotypes in relationships between men and women are largely based on psychological processes. Educators must deeply understand these psychological aspects and, instead of using strict rejection or prohibition methods in education, should create an atmosphere of unity through motivation, explanation, and cooperation-based approaches.

At the same time, analyses show that although equal opportunities between women and men exist, changing views shaped under the influence of external environments may require considerable time. In this regard, it is appropriate to combine general educational approaches with individual methods by using the

opportunities of psychology. For example, taking into account each student's family background, ethnic identity, cultural environment, character, temperament, relationships, and interests is one of the most effective approaches. As a result, educators, teachers, and psychologists work in coordination, and individual plans are developed for each learner.

In this process, the ethnopedagogical approach suggests that it is possible to develop physical, intellectual, moral, aesthetic, and labor education by integrating advanced international experience with national values.

RESULTS AND DISCUSSION. Scientific research conducted worldwide shows that the integration of ethnopedagogical approaches and gender tolerance has a significant impact both in education and in society. However, this process cannot be achieved instantly; it requires gradual preparation and the harmonization of educational content with both national and international standards.

For instance, it is highly important to develop courses based on scientific-methodological literature, scientific articles, and programs in ethnopedagogy, as well as to cooperate with international organizations in ensuring gender tolerance and to study foreign experience. Accordingly, organizing regular seminars, conferences, and scientific forums at the national level, exchanging research articles, writing dissertations, and developing proposals among educators are important steps in this direction.

Whereas ethnopedagogical approach is a philosophy of widely applying spiritual and historical heritage preserved in society within the educational process, gender tolerance reflects openness of worldview and the priority of universal human values. Therefore, when these two categories are considered together, they complement each other and are directed toward a common goal – ensuring stability and development in society based on equality and equal rights[5]. Another important direction to consider in the integration process is family upbringing. After all, ethnopedagogy is largely based on values formed within the family environment. Respecting the rights of parents, grandparents, and the older generation, the tradition of consulting with them, and maintaining a harmonious family environment have not lost their significance today.

However, according to gender tolerance principles, situations of humiliation or discrimination between men and women, or between boys and girls, should not occur. Instead, every family member should have equal opportunities to express their views openly and achieve their goals. At the same time, it is necessary to create an atmosphere of tolerance toward other cultures while preserving our native language and cultural identity. This can be effectively implemented through methods developed on the basis of ethnopedagogical principles.

For example, creating a multilingual environment in the family, introducing children to different regional cultures, and presenting examples of universal human tolerance values help develop the ability to cooperate with representatives of different

nationalities, genders, and cultures at any age. In this way, ethnopedagogy closely connects the educational process with the family environment and simultaneously strengthens gender tolerance[6].

It should be emphasized that the integration of the ethnopedagogical approach and gender tolerance is currently recognized as an indicator of development in countries around the world. This is because the main resource in societal development – human capital – is associated not with extensive growth but with intensive growth, where the full realization of the potential of every individual, gender, and member of every nation plays a key role. A society that preserves its national and spiritual values while effectively applying global scientific achievements, and that equally values representatives of all ethnic groups and genders, is capable of ensuring long-term sustainable development.

In this regard, the education sector is the most important stage in achieving these goals. Schools, higher education institutions, research institutes, libraries, and media organizations should function as an integrated system in promoting the ideas of ethnopedagogy and gender equality. In this system, each component must complement the others and operate on the basis of innovative methods, scientific approaches, and pedagogical technologies. The human factor is the fundamental pillar, and ethnopedagogical approaches together with gender tolerance are important tools that support its comprehensive development.

CONCLUSION. In conclusion, one of the most important pedagogical foundations of the integration of ethnopedagogical approaches and gender tolerance is the conscious recognition of every individual in education as a person, taking into account their rights, opportunities, and interests, while at the same time working collectively toward common goals.

In the process of democratizing modern education, principles such as motivation, individual approach, interactive methods, healthy competition, and mutual respect play a key role. When these principles are combined with ethnopedagogical approaches, the educational process not only achieves global didactic goals but also significantly contributes to strengthening a culture of tolerance in society.

Within this approach, young people learn to equally accept representatives of all nations and genders, develop critical thinking skills, and build the ability to cooperate with diverse cultures. As a result, education becomes not one-sided but scientifically grounded, technologically advanced, and enriched with national values. Such a complex but effective model plays an important role not only in educational institutions but also in youth upbringing across society.

From this perspective, the integration of ethnopedagogical approaches and gender tolerance enriches overall pedagogical and scientific thinking and enables the effective use of innovative approaches in education.

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