



METHODOLOGY OF ETHNO-PEDAGOGICAL APPROACH IN FORMATION OF GENDER TOLERANCE

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The concept of gender tolerance encompasses issues related to ensuring equality of opportunities and respectful relations between women and men within society, as well as their active participation in social and cultural processes. Tolerance involves respectful attitudes towards various cultures, traditions, and gender roles. The integration of these two concepts aims to harmonize relations between women and men not only legally but also morally, ethically, and psychologically within society. Ethnopedagogy, as a science, studies the role and significance of elements such as national traditions, customs, folk arts, cultural heritage, and family values in the educational process. Its goal is to develop a generation that, instead of cultivating egocentricity, comprehends and values its historical and cultural roots, and possesses the qualities necessary to understand and respect others. In this context, the use of ethnopedagogical methods in cultivating gender tolerance holds great importance. Since the national heritage, traditions, and rituals reflect the relations between women and men, their rights and responsibilities, mutual respect and attention, independence, and respect for one another are embodied in these practices. For example, in Uzbek folk ceremonies such as “Kelín Salom,” “Sumalak Festival,” and “Beshik To’yi,” the images of women, mothers, men, fathers, and their roles in society and the family are symbolically represented. Such heritage embodies epic, lyrical, and initial educational forms, as well as national values, and in this process, gender roles are considered equally valuable and respected. However, in modern society, disparities, inequalities, and stereotypes between women and men often persist. The next task is to develop targeted, systematic educational measures to eliminate these uncomfortable situations. From this perspective, ethnopedagogical methods are among the most important pedagogical priorities for fostering gender tolerance. Because, in this area, employing various educational approaches—using national values, ethnocultural rituals, customs, folklore, proverbs, sayings, concepts, and outlooks as an integrated system—can effectively develop gender tolerance among the younger generation. Several scientific works, including Dilmurod Abdug’ani o’g’li’s book “Approach to Youth Education through Gender Perspectives and Modern Trends” [1] highlight that ethnopedagogical sources emphasize the complementarity of women and men rather than superiority or inferiority. According to the author, folk songs, epic works, and ceremonies often demonstrate mutual labor, support, and shared responsibility in raising children, which are firmly rooted in local traditions.

Based on the above, the ethnopedagogical methods of fostering gender tolerance are primarily aimed at several key areas. The first is to investigate the historical foundations of traditional relations between women and men within national cultures. For example, N. Nurbayeva’s fundamental research titled “Ethnopedagogical Foundations for Developing

Gender Culture among Students" [2] emphasizes that oral folk art conveys that the family is sacred, venerates men as fathers and women as mothers, and these qualities are formed in the minds of youth early on. The second area involves developing understanding and views on gender tolerance through ethnopedagogical means. The third involves the practical application of ethnopedagogical rituals and national traditions, integrating them systematically into modern educational processes. These ideas are also reflected in X.O. Karimov's work "The Pedagogical Essence of Oriental Pedagogy" [3] where it is noted that in our traditions, elders have always exemplified maintaining order, equality, and harmony within the family, understanding gender roles as complementary processes.

Currently, it is essential to develop special educational programs for gender tolerance in general education schools, higher education institutions, and vocational colleges. Importantly, these programs should extend beyond textbooks to include works characteristic of our national culture—literary texts, folk tales, proverbs, riddles, and fairy tales—since they vividly depict relations between women and men, role distribution, equality, and legal rights. For example, Sh.K. Gulyamova's work "The Concept of Gender and Its Role in Linguistics" [4] shows that many folk tales portray women as wise, patient, resilient, and courageous, while men are depicted as strong and energetic, often participating in decision-making together with women. This reflects mutual respect and shared responsibility.

Nowadays, regarding the development of a specialized methodology for using ethnopedagogical methods to cultivate gender tolerance: the aim is to shape the understanding of gender roles, overcome stereotypes, and foster tolerance through the integration of the best features of our national traditions and values. The methodology should be based on several principles: national-traditional upbringing, societal requirements, the needs of learners, scientific and practical approaches, and alignment with innovative pedagogical technologies. When these principles are implemented collectively, they reinforce concepts such as equality, solidarity, mutual support, and appreciation. In practice, this can involve targeted training sessions, master classes, ethnopedagogical games, staged performances, and visual aids. For example, one such activity might be titled "Oila an'analarida birdamllik," where student groups dramatize various ceremonies or customs—such as "Kelín Salom," "Beshik To'yi," and "Sumalak Sayli"—to demonstrate mutual respect, support, and joint decision-making between women and men. A teacher or instructor then conducts a concluding discussion, aiming to reinforce the idea that "these traditions show that women and men are not superior or inferior to each other but complement and support one another."

Implementing this methodology requires a clear plan, which includes several steps. First, a responsible team should be formed at the college, school, or university level, comprising teachers, psychologists, local authorities, community organization representatives, and interested students. The second step involves preparing a program that specifies topics, methods, goals, and expected outcomes. The third step is selecting materials—ethnopedagogical sources, oral folk art, national holidays and rituals, literary works, historical documents, and scientific literature. The fourth step involves organizing practical activities such as training sessions, interactive exercises, discussions, staged performances, joint reading of literary works, proverbs analysis, and the use of new media technologies like video clips. The fifth step is evaluating and consolidating results—after a certain period, surveys and interviews can be conducted to assess changes in students' attitudes towards gender

issues. If stereotypes decrease and equal skills develop, the methodology's effectiveness is proven. These guidelines are based on principles of systematization, logical sequence, and consistency, as emphasized in M.M. Tilavova's work "Pedagogical and Psychological Opportunities for Addressing Gender Equality and Differences in Education" [5] which states that addressing gender issues effectively requires deep scientific foundations and educational methods beyond legal measures.

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