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**RETROSPECTIVE ANALYSIS OF GENDER TOLERANCE AS  
A SOCIOCULTURAL AND PSYCHOLOGICAL-PEDAGOGICAL  
PHENOMENON**

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**РЕТРОСПЕКТИВНЫЙ АНАЛИЗ ГЕНДЕРНОЙ  
ТОЛЕРАНТНОСТИ КАК СОЦИОКУЛЬТУРНОГО И  
ПСИХОЛОГО-ПЕДАГОГИЧЕСКОГО ФЕНОМЕНА**

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**ГЕНДЕР БАҒРИКЕНГЛИКНИНГ ИЖТИМОЙ-МАДАНИЙ  
ВА ПСИХОЛОГИК-ПЕДАГОГИК ҲОДИСА СИФАТИДА  
РЕТРОСПЕКТИВ ТАҲЛИЛИ**

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**Abstract** *In the context of globalization, the problem of gender tolerance in the field of gender relations for modern society is not only new, insufficiently studied, but also uniquely complex, since it concerns not only family relations, but also professional, social, and political ones. sphere and successful public life. This article analyzes the origin of the term «tolerance» and the definition given to it by scientists.*

**Keywords:** *forbearance, pedagogical, gender, tolerance, psychological.*

Introduction. It is known that in recent years the issue of gender equality in our country has risen to the level of state policy, and 25 legislative acts have been adopted on this matter. The creation of the Committee on Women and Gender Equality in the Senate of the Oliy Majlis, the Commission on Gender Equality chaired by the Chairman of the Senate pays great attention to ensuring gender equality in Uzbekistan. Shows that the issue of tolerance is the most important and most urgent.

Practice shows that adults have more and more conflicts based on gender rejection, and sometimes misunderstanding and intolerance towards a person of the opposite sex.

The forced assimilation of other nations into a nation threatens the establishment of a culture of global tolerance. In essence, terrorism is aimed at preserving peace at the national and universal level against the free development of peoples in accordance with their historical foundations.

«Tolerance,» says the Declaration of Principles of Tolerance, «is not indifference, indifference or indifference to wrongdoing. Tolerance is an active attitude formed on the basis of the recognition of universal human rights and fundamental freedoms. In no case can tolerance be used as an excuse for aggression against these core values; Individuals, groups and states must demonstrate tolerance» [2; 1].

**Materials and Methods.** To better define the essence of the concept of «forbearance», it is necessary to analyze it in the philosophical and historical terms, that is, the history of the formation of forbearance as a social reality and as a concept.

It is necessary to distinguish between the history of the formation of the concept of «forbearance» as a social reality and as a concept. The emergence and change of the idea of tolerance, the recognition of its value is associated with a certain development of philosophical thinking, the emergence of religious morality (love for one's neighbor, the doctrine of non-violent resistance to evil) and historical, cultural, political factors (cultural, legal, religious pluralism, capitalist economy and liberal-democratic forms of government). The retrospective problem of this phenomenon has been reflected in many studies.

**Results and Discussion.** We have seen that the concepts of «forbearance» and «tolerance» are defined differently in many scientific and popular literary sources studied in the course of the study. In addition, in some literary sources, such as *Spirituality: Explanatory Dictionary of Basic Concepts*, the concept of «forbearance» is expressed by the word «harmony». «Out of more than 1600 nations on Earth, only about 200 have their own national statehood». In such conditions, in order to ensure interethnic harmony throughout the world, it is necessary to constantly study their interests, psyche, aspirations and take this into account in political and public life. World experience has shown that a one-sided, superficial approach to ensuring interethnic harmony creates serious problems. In particular, the relationship between the nation that gives the state its name (title) and representatives of other nations and ethnic groups living in this territory require serious attention. Otherwise, peace and stability in society will be violated.» [1; 562]

**Idea of National Independence:** The book of basic concepts and principles states: Some authors interpret the terms «forbearance» and «tolerance» as follows: «tolerance» in English and «tolerance» in Russian are usually used when translating the word «forbearance» into Uzbek. In fact, this is not the case. Tolerance means holding on to your ideas and not deviating from them, allowing other foreign ideas to live. Tolerance means giving more attention to others. Tolerance can be translated into Uzbek as «forbearance». In other words, «we have our own way, but we will be patient with you, we will not

fight.» [4]

Another author argues that «tolerance» and «forbearance» are actually the same concept: «The Declaration of Principles of Tolerance was adopted at the 1995 UNESCO General Conference». Soon the number of countries participating in the declaration reached 185. Our Motherland Uzbekistan is also among them. So, what is tolerance? What does this word mean and why is it supported by all peoples who today want peace? According to encyclopedic dictionaries, «tolerance» in Latin «tolerantia».

If we consider the concept of tolerance as a category, we can see that different scientists also expressed different views on its components.

According to V.V. Shalin, «tolerance is manifested in the interaction of various human thoughts, intentions, views, without the use of violence, without offending human dignity and using the capabilities of humanity - in dialogue, explanation, cooperation [7].

D. Ernazarov emphasizes that «various philosophical, moral, ideological concepts and social ideals as components of tolerance.»[8]. V.P. Makarenko said that «the problem of tolerance arises in two main directions: the first is the indifference of people to each other, and the second is the growing interest in each other [9].

«Tolerance is a concept that refers to kind, caring, generous, generous people who have such spiritual qualities as respect for the worldview, religious beliefs, national and ethnic characteristics and customs of others. Avoiding discrimination and humiliation means treating humanity above all else and adhering to it in society, in the workplace, in society» [1; 68].

From the above considerations, it is clear that scientists closely describe the concepts of «forbearance» and «tolerance», and also use these terms to express a single meaning.

It should be noted that these concepts are widely used in Uzbekistan in the religious sphere. However, there are many types of «tolerance» such as political, moral, psychological, gender tolerance.

Tolerance unites people, nations, social groups, peoples and people of different faiths with each other, creating a friendly atmosphere in relations between them and ensuring sustainable development of the country. Today, the need to develop tolerance is growing. The reasons for this:

- First, people have a growing desire to live well, to enrich themselves with spirituality, to participate more actively in the political process, which leads to conflicts of interest;
- Secondly, the desire of ethnic groups to protect themselves from the consequences of globalization in their way of life increases the need to further strengthen interethnic tolerance in multinational countries;
- Third, there is a growing number of forces that seek to use the persecution

of religious values for personal gain, and these forces are trying to promote actions such as violence and terrorism, which are contrary to the interests of humanity, in order to achieve their goal;

- Fourth, the desire of developed countries to seize the material resources of countries that have just gained independence, exacerbates tensions between countries [2].

Tolerance, which is one of the universal values, is one of the important means of mitigating such a difficult situation and solving the problems that have arisen.

Defining the topic of our research, we focused on the concept of «gender tolerance», which is relatively new for Uzbekistan. First, we considered it necessary to analyze the essence of the term «gender».

«Gender (gender) is a concept that expresses the socio-cultural and spiritual aspects of the human sex. The term gender has been used in the social sciences since the 1950s, when a new approach to the study of gender took shape.

In the online encyclopedia Wikipedia, Gender is a spectrum of characteristics related to masculinity and femininity. Depending on the context in which they are used, these characteristics can imply social structures (especially gender and other social roles) or gender specificity. «Sexual identity is not related to sexual orientation.» [10].

«The concept of gender is often associated with the concept of gender, which is called ‘biological’. However, this term cannot be called clear and complete.» [1, 115]

The Law of the Republic of Uzbekistan «On guarantees of equal rights and opportunities for women and men» states that «Gender is the relationship between women and men in all spheres of life and activities of society, including politics, economics, law, ideology and culture, education and science. science» [11].

Another aspect: due to the use of the term «gender» initially in feminist-related research on women’s rights, there is a worldwide misconception that only women are a concept that protects women’s rights. In fact, gender is equally applicable not only to women but also to men.

The concept of «gender tolerance», which is the main term in the subject of our research, is expressed in the scientific literature as «gender tolerance is expressed in the desire to reach an agreement, mainly through persuasion, without the use of pressure. «

Gender tolerance does not mean «gender equality» as opposed to «gender inequality». On the contrary, «gender tolerance» means mutual respect and tolerance for certain characteristics and values of the opposite sex in all areas, as well as social and spiritual recognition.

Today, as in almost all existing societies, gender issues are considered an urgent problem in Uzbek society. In this regard, the adoption of a number of regulatory documents, such as the Law of the Republic of Uzbekistan No. 3PY-562 of September 2, 2019 «On guarantees of equal rights and opportunities for women and men», Resolution of the Senate of the Oliy Majlis of May 28, 2021 SQ-297-IV « On the approval of the Strategy for Achieving Gender Equality in the Republic of Uzbekistan », the creation of the Commission on Gender Equality of the Republic of Uzbekistan, as well as the creation of state and non-governmental organizations are good examples.

However, it should be noted that most of the normative documents on gender issues in our country cover the issues of ensuring the safety and protection of women's rights, helping them find their place in society, as well as providing housing and assistance to suffering women. from oppression.

Also in our country, gender pedagogy as a separate branch of pedagogical science is still lagging behind.

Conclusion. To prevent conflicts arising from gender inequality, it is necessary, first of all, to form gender tolerance. Reforms in our country, as elsewhere in the world, are mainly aimed at eliminating the consequences of gender inequality, while little attention is paid to prevention.

However, the main reason for the emergence of gender conflicts is that the principles of gender tolerance are not instilled in a child from an early age.

First of all, gender tolerance is manifested in the establishment of an equal attitude towards others, different parties, recognition of their rights, refusal from oppression, violence and monopoly. In the formation of this tolerance, considering the age characteristics of preschoolers, the formation of the ability to achieve non-confrontational, compromise interaction, free tolerant acceptance of the personal characteristics of peers of the opposite sex, manifested in communication. It is necessary to develop not only the ability to help and support, but also the ability to coordinate their actions and interests with a peer of the opposite sex.

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