

Development of Gender Culture

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Abstract

Given its study of the role of education in this process, the article updated the problem of the emergence of gender culture as a culture of social interaction. It is demonstrated that the construction of universal, humanitarian ideals, analytical vision of reality thinking are all part of the development of gender culture.

Keywords: *gender culture, education, gender issues, development.*

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INTRODUCTION

Gender culture is one of the main elements culture as a social phenomenon. In turn, this concept in itself is a complex one, including political and legal, educational, everyday, economic, historical and many other aspects. Obviously, the main the subject of the development of gender culture is education system as an institution in which the process gender socialization can be purposeful.

Gender relations permeate all spheres of human life, speaking at the same time the goal, the regulator, the means, the catalyst and the result of the activity of men and women. On a personal level, they significance is determined by sensuality, deeply intimate needs of a person, at the level of society - by ensuring its social stability, the continuation and development of the human race. Gender issues are fundamental to the social sciences and belong to those “eternal” topics that accompanied all periods of the formation of scientific knowledge and remain relevant in conditions of modern times. Transformations taking place in the system the gender structure of society over the past two centuries and having stable dynamics, researchers call "quiet revolution on a global scale". Natural complication mechanisms of intersexual interactions, regulators of role behavior conflicts with the prevailing socioculturala system of values that does not have time to adapt to such rapid changes.

There is a need to rethink the traditional the content of the gender culture of the individual and society, the search for its actual sense-forming components. It is worth noting the implicit state of the very concept of “gender culture”. As a social phenomenon, gender culture has existed since the dawn of civilization, because it was a cultural representation of masculinity and femininity in comparison with what given by nature. But as a scientific category, it does not have a clear definition and is used, as a rule, to describe the most general characteristics of the gender structure of society.

MATERIALS AND METHODS

Gender is a sociocultural construct that already introduces an element of “cultural” into its content. However, the versatility of manifestations and definitions of culture makes it possible to use the phrase "gender culture" in the case when “culture" is seen not simply as a difference from "nature", but as indicator of the level of development of social subjects. In modern interpretation of gender culture, in our opinion, a significant conceptual load falls on the category of “equality”, since, in accordance with compliance with the norms and requirements of world, as well as the idea of egalitarianism as a human value in itself, it is the most important feature of contemporary gender relations.

Education of gender culture is an important criterion democracy and should be accepted as one of the priorities in the legal and social development of the country. The education system as meaningful the subject of socialization, must ensure the implementation of the norms of world and Russian legislation, including in the area of women's rights.

The concept of gender culture should not be reduced to the issue of discrimination women. This is a broader category including into itself and the difficulties specific to modern men, and issues of interpersonal interaction, morality, etc. In addition, the possibility of the very concept of “gender” should be used to shift the perspective of public consciousness from questions of gender differences and polarity to questions universal character, awareness of the fundamental equality of men and women, recognition the right to express their gender identity.

To understand current gender issues it is important to trace the evolution of the perception of the essence of a woman, her role and place in society, the history of women issue, the reasons for its occurrence, evaluate historically formed approaches to its resolution and see the prospects for their further development.

Most of the history of mankind known to us is the history of patriarchy. Idea of biological determinism has been leading for many centuries. In the works of prominent philosophers of different eras often given justification for the need for unequal the position of people and is almost never put the question of the possibility of a different path of social development. Speaking of the ancient period of gender studies, the names of Plato and Aristotle are usually mentioned. Plato was on the position of general education, that did not stop him from calling a woman an inferior being, and love for her is an animal feeling, conditioned the need to reproduce. Following him, Aristotle believed that women are lower beings, impotent men, since they lack the principle "soul", identical to rationality. He adhered to the idea of separate education for boys and girls, since they have a different nature. Lowland gender-differentiated approach in education due to the mission of a woman to recreate offspring and run a household.

RESULT AND DISCUSSION

Introduction to the scientific apparatus of the term "gender" marked the beginning of a radical turn in understanding the purpose of men and women. Numerous studies by psychologists, sociologists, ethnologists, conducted to study the sexual characteristics of people, made it possible to assert with confidence that the behavior of men and women is largely due to social factors, and not laid down genetically, as previously thought. This theory is called the social construction of gender.

The sociological meaning of the concept of "gender" focuses on the fact that it is socially constructed, and this construct is created in the process of socialization.

Gender stereotypes and roles are relative and changeable. Research shows they differ in different historical times and in different cultures. So, M. Mead, with the aim of confirming the existence objective differences between men and women, eventually proved the opposite: gender roles directly depend on the socio-cultural characteristics of a given society. In the tribes she studied (Arapesh, Mundugumors and Tchambuli), men and women performed completely different roles, sometimes directly opposite to the stereotypes that are considered in our society "natural" for each gender.

An important step in the development of gender studies is the theory of the gender scheme by S.L. Bem, according to in which gender typing is the result of learning, and therefore it is not an inevitable, unavoidable, and unchangeable phenomenon. Despite the controversy of some of the practical methods of gender education offered by Boehm, we agree with the author in his assumption that The development of a free individual is possible only with conditions of a semi-neutral education system.

Today, the process of transformation is underway gender structure of society. History clearly demonstrates how great is the role of education in it as an institution that determines the vector of these transformations and being their main engine. The development of a gender culture includes formation of universal, humane values, analytical perception of reality, non-stereotypical thinking. Defining these qualities as gender-universal and a priority in education, we can hope to have our cultural society, and its values – bearing practical, not just declarative.

Culture shapes expectations about the qualities and behaviors appropriate for women and men, as well as the relationships between women and men — in other words, gender. Gender identities and gender relations are important parts of culture because they influence how people conduct their lives in the home, as well as in the community and at work.

Because of the cultural meanings assigned to being male or female, gender (like race or ethnicity) serves as an organizing force for society. This is exemplified by the gendered division of labor. There are distinct patterns of "women's labor" and "men's work" in most civilizations, both in the home and in the larger community — and cultural explanations for why this is so.

Societies and cultures are not static. They are living things that are constantly renewing and reshaping themselves. Gender definitions, like society in general, evolve over time. Many things influence change.

Communities and households adapt to social and economic upheavals brought on by globalization, new technology, environmental concerns, armed conflict, and development projects, among other factors. Changes in trade policies, for example, allowed for the expansion of the garment industry in Bangladesh, which pulled huge numbers of women into the urban labor market.

This process has involved a reinterpretation of the norms of purdah (female seclusion) by the women entering this employment and by their families. The much greater visibility of women in cities such as Dhaka is also influencing public perceptions of possible female roles in the family and the workplace.

Change also occurs as a result of purposeful efforts to alter values through changes in the legislation or government policy, frequently in response to civil society pressure. To identify three areas in which cultural values effect behavior, there are numerous examples of campaigns to alter attitudes regarding race relations, worker rights, and environmental use. Concerns regarding the amount of girls sent to school, women's access to paid job, and public attitudes toward domestic abuse have been the focus of efforts to reform values about women and gender relations. New cultural conceptions emerge as a result of a process in which some members of society advocate for change and lead by example, while others fight it. In other words, societies are not homogeneous, and no generalizations about "cultural values" can be established.

Gender identities and gender relations, we found, are important parts of culture since they influence daily life. Changes in gender relations are frequently contentious, in part because they affect everyone, men and women, immediately. Gender roles, particularly women's responsibilities as spouses and mothers, can be powerful symbols of cultural change or continuity because of their immediacy.

The religious and political movements that have focused on women's roles demonstrate the political power of such symbols. This has served to emphasize religious or cultural values — as well as opposition to "western" influences. Internal efforts for reform become considerably more complicated in such circumstances, as those urging change are often viewed as disloyal, irreligious, or tainted by the west. Women, on the other hand, value religious convictions and national identity. This can be seen in the efforts of various groups of women to reinterpret religious texts and reassert values and traditions that promote women's independence and dignity.

CONCLUSION

Cultural theorists have made a point of emphasizing the fact that civilizations evolve. Because they deal with meanings, values, identities, symbols, ideas, knowledge, language, and ideology, they appear less physical and abstract than political and economic activities. They do, however, make up the world we live in, which we generate in our turn. Economic and political processes, in reality, are influenced by the cultural importance and interpretations attributed to them. The market economy, for example, necessitates new economic principles as well as new organizational structures. According to the dominant culture, all social practices have significance. Because its significance cannot be set in time but is constantly changing, individuals working for social development must acknowledge that there are no hard and fast boundaries between the tangible world and the realm of ideas, values, and beliefs. If we are to achieve the necessary improvements that development is supposed to bring about, we must work at both levels.

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