



ANALYSIS OF INTERNATIONAL EXPERIENCES IN DEVELOPING SOCIAL-CULTURAL COMPETENCE OF STUDENTS ON THE BASE OF GENDER APPROACH

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Abstract: This article discusses the importance of developing the socio-cultural competence of students based on a gender approach. Also, the analysis of the gender approach is based on international experiences.

Key words: Educational system, gender approach, scientific analysis, experience, research, socialization, socio-cultural competence.

Introduction.

Gender socialization of the individual is a complex research phenomenon. The analysis of scientific literature on this issue shows that the essence, structure and content of the concept of "gender socialization" have not yet been fully formed. The problem of gender socialization of the individual is combined.

According to sociologists and cultural scientists, in any society there is one or another socialization of men and women who belong to a certain social group and bear its values and norms. In our research, we rely on the definition of "socialization" as the process of assimilation by a person (male and female) of values, norms, attitudes, behavior patterns characteristic of a certain social culture, social community, culture of a particular group. Socialization is the process by which a person increases social contacts and social experiences.

B. M. Bim-Bud notes that in the last third of the 19th century, the term "socialization" began to be used in relation to human development. Social mobility determines the horizontal and vertical movement of people, the change of the old way of life, values, norms and behavior style to the norms accepted in the new social group.

A set of specific socio-psychological characteristics, norms, values, stereotypes, etc., affecting the way of life and thinking of certain groups is called subculture. One of the mechanisms of socialization - stylized - operates within the subculture, which determines the human image (the product of the lifestyle of this group of people) - the above-mentioned "personal pattern" - as a direction of value. Respecting the boundaries of subcultures is a necessary condition for creating a viable educational system. In the study, we proceed from the interdependence of the concepts of "socialization" and "culture".

A cultural analysis of the concepts of masculinity and femininity shows that they are not the same across cultures. In the second half of the 19th century, the development of a new value-normative base made it possible to form the "freedom" image of a woman who is independent, strong, active, independent in judgments and actions. This led to changes in family relationships. All this leads us to believe that "personality patterns" within the same culture are prone to change.

Philosophy, as the basis of all sciences, provides knowledge about the universal categories of general, special and unity. These philosophical categories are used by us to distinguish gender concepts. The analysis of literature shows that the problem of gender (a special category) was of interest to ancient Greek philosophers (Aristotle, Socrates, Plato). According to Plato, there were originally not two sexes, but three sexes, male, female, and androgynous. Plato's views only put forward the idea of two sexes of man. But this idea is widespread in myths and religious consciousness, which confirms the legitimacy of current problems with the problems of "masculine" and "feminine". The combination of femininity and masculinity with the predominance of one of the principles or the contribution of both to the common essence of a person (category of unity) was considered by the German psychiatrist O. Weininger. His claim was confirmed by the facts of modern scientific research based on famous sociologists I. Kon, G. Vasilchenko and psychiatrists D. Isayev, V. Kagan and others.¹

In our research, we rely on Plato's view that the value orientations of society and the state determine the values of human education. Plato said that knowledge as a supreme virtue forms the value attitude and value behavior of a person. This problem is currently the subject of pedagogical axiology, which examines educational values from the point of view of human dignity. In this regard, drawing similarities between the views and philosophical views of the cultural experts mentioned above, we come to a conclusion about the feasibility of pedagogical research that helps to solve the educational problems of men and women, and combines the qualities of masculinity and femininity in their personality.

Among the main concepts of sociology, the concepts of "status" and "role" are distinguished. Status is a person's position in a group or society. Status defines certain roles for a person, which include the totality of rights and obligations that society assigns to this position. It follows that the status includes several roles, each role corresponds to the scope of its rights and obligations determined by social norms. That is, the status indicates the place, and the role indicates the way a person behaves. A role is a model (pattern) of behavior in accordance with the rights and obligations attached to this status by social norms. A role is called a dynamic state characteristic.

To define the concept of "gender role", it is necessary to analyze the concept of "social role". R. Linton, one of the first researchers of the concept of "social role", defined it as a way of behaving of people depending on their position or position in society, which meets the accepted norms (the basic rules that determine human behavior in society). A.A. Radugin calls a social role a system of thoughts and feelings, intentions and actions developed by society and corresponding to a person with a certain social position. The conclusion is that in the process of socialization, a person performs certain social roles. These roles are reinforced by society, and it is difficult to independently choose the social role of men and women.

In our study of the interpretation of the concept of "social" as keywords, we emphasize the "status-based action system." This phrase is used to define the concept of "gender", which we will discuss below.

Important for our research is the cultural and philosophical concept of the distinction between male and female roles performed in society. At the current stage, these roles are formed under the influence of the changed specific conditions of socialization: overcoming the

¹ Chekalina, A.A. Gender psychology [Text]: textbook. allowance / A. Chekalina. - M.: Os-8, 2006. - 256 p.

polarization of male and female principles and combining them in one person - a strong but at the same time soft man and a soft but at the same time independent woman. In this case, a person will have characteristics called gender. In our opinion, this creates the need to complement each other's male and female roles.

V.N. Kardapoltseva analyzed many studies on the problem of human socialization in the history of culture. The analysis showed that there are different types among men and women who differ in their important organizations. These species enter into multivariable relations with society according to their behavioral, psychological, moral and ethical, value and other views². G.B. Bednenko shows the classification of human characters, each of them has its own motivation, habits, goals, external characteristics. Based on this, in accordance with the research objectives, we define a personality typology, which will be discussed in the following paragraphs. In our research, we rely on the evidence of many studies of anthropologists, ethnographers, historians, sociologists, cultural scientists that differences in gender (masculinity and femininity) are not determined or reinforced by nature. These differences are made by a person, change and form together with culture in the process of socialization.

The results of scientific research prove that gender is not a natural, but a social-cultural construction. Anthropologists in different cultures have found significant differences in the "scenarios" of female and male roles among different peoples. According to sociologist D. Gilmore, "true masculinity" and "true femininity" differ from simple anatomical masculinity and femininity³. Based on the results of the analysis of the pedagogical studies presented below, we firstly suggest that women and femininity, men and masculinity are different categories. Female and male are representatives of biological sex, and femininity and masculinity, as mentioned above, are categories that manifest themselves in any individual.

Sociologists D. Geri and J. Geri say that masculinity and femininity are learned through a complex and long-lasting process of socialization, during which the culture of society is conveyed to children, changing the behavior of the individual from childhood in accordance with the requirements of social life.

The basis of our research was some theories of the social-constructivist approach. This approach makes it possible to describe the complex interrelated processes of changes at the macrosocial and microsocal levels in a certain period of human life:

Ethnomethodological theory of G. Garfinkel. Social reality is created by individuals and is a rational product of individuals⁴. Gender relations are constructs of the culture in which they operate.

Social-constructivist theory of P. Berger and T. Lukman. Denying a causal relationship between male and female anatomy and specific social roles. Gender is the opposite of gender, cultural-biological. What is given by nature is a necessary condition for this or that behavior. The socialization of an active scientific being is considered not only as a process of mastering roles, but also as a process of developing new rules. The idea of design emphasizes the active nature of mastering experience: the subject not only creates gender rules and relations

² Kardapoltseva, V.N. Woman and femininity in Russian culture [Text]: scientific. ed. / V.N. Kardapoltseva. - M.: Ekaterinburg: UGGU Publishing House, 2005.-432 p.

³ Gilmore, D. The Making of Masculinity: Cultural Concepts of Masculinity [Text] / D. Gilmore; lane from English - M.: ROSSPEN, 2005. - 264 p.

⁴ Culturology [Text]: textbook. manual for university students / ed. A.I. Shapovalova. -M.: VLADOS, 2003. - 320 p.

(relationships of inequality, superiority over the other person), but also assimilates, reproduces or destroys them.

I. Hoffman's dramaturgical interactionism. Gender differences have a social meaning according to the principles of institutional reflexivity. Gender institutional reflexivity is seen as the introduction of gender stereotypes into all institutions of society. The main mechanism for creating gender at the level of interpersonal interaction is the diversity of gender display in male and female interactions. I. Hofmann was the first to show that gender is a whole performance of different practices, a "masquerade" and they differ among different peoples - because the behavior of men and women in different countries has different scenarios of behavior, its different models are used.

Thus, the analysis of the researches of anthropologists, ethnographers, historians, cultural scientists, sociologists allows us to conclude that the qualities of masculinity and femininity are a socio-cultural construction (gender). Sociology offers various theories about the mechanisms of gender socialization.

Currently, gender psychology is the most developed direction in the study of gender issues in the West. Analysis of psychological literature on gender issues shows that in psychology, gender is defined as social gender, and gender is defined as a cultural product. We agree that "gender" is used as an overarching term for the biological and social manifestations of sex. We understand "gender" as the "second", a specific set of cultural and behavioral characteristics that determine the psychological, socio-cultural sex of a person, the social behavior of women and men and the relationship between them. We define the concept of psychological gender as a set of knowledge, a person's ideas about himself, similarities or differences with members of the same gender, identification with members of the same gender, emotional and value attitudes towards their gender, ways of people's actions, their position We agree with the definition.

Gender, in our opinion, is a socio-cultural and personal characteristic of a person. Personality theory is widely used in psychology. Therefore, trying to show the place of gender in the structure of personality, we rely on the theory of psychologists B. G. Ananyev and V. S. Merlin about the highest level of "integral individuality".

According to E. A. Golubeva and N. S. Leytes, the structure of human individuality has a multi-level structure. B. G. Ananiev states that "integral individuality" includes several levels. In our opinion, the gender of each person (masculinity, femininity, androgyny), formed as a result of life situations, is one of the components of his personality as the highest level of "inseparable individuality". That is, the concept of "gender", according to B. G. Ananiev, refers to the main "individual" characteristics of a person (special category), and we call "gender" one of his personal characteristics (unit category). Gender, in our opinion, is organically included and related to the highest level of "integral individuality", along with character, abilities, personality (in the narrow sense of the word), social status.

Conclusion.

Thus, we conclude that as part of the higher level of "integral individuality", the choice of a person is represented by the formed qualities of masculinity, femininity and androgyny. This theory is related to the theory of pedagogical axiology, which, as we mentioned above, considers value knowledge, value attitudes and value behavior as educational values. It follows that the structure of each of the named personality types has three components.



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