



PEDAGOGICAL-PSYCHOLOGICAL BASIS OF DEVELOPING GENDER CULTURE IN FUTURE FOREIGN LANGUAGE TEACHERS

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Abstract: The article studies the theoretical and methodological foundations of improving the methodology for developing gender culture in future foreign language teachers, the pedagogical mechanisms and technological foundations of development, and the theoretical aspects of improving the methodology for developing gender culture in future foreign language teachers. The pedagogical and psychological foundations of developing gender culture in future foreign language teachers are also analyzed.

Key words: gender, gender culture, methodology, cooperation, technology, improvement, pedagogical, technological, model, monitoring, didactic, design, expert assessment, pedagogical experiment.

INTRODUCTION. Today, alongside the modernization of the system for training future foreign language teachers, one of the most pressing tasks is the widespread application of gender approaches in teacher preparation. This is because gender approaches aim to eliminate certain social stereotypes and focus on equalizing the opportunities of men and women, enabling them to utilize these opportunities equally. Gender culture is one of the essential conditions for socialization, ensuring the participation of both boys and girls in the social and cultural process. Therefore, specialists approach the concept of gender culture with caution. This concept is often linked to the participation of an individual in the social and cultural process and their ability to absorb cultural wealth, with masculinity and femininity not always offering the same interpretative opportunities for understanding gender research.

LITERATURE REVIEW AND METHODS. The theoretical and methodological foundations of improving the methodology for developing the gender culture of future foreign language teachers, the pedagogical mechanisms and technological bases of development, as well as ensuring gender equality, enhancing the social protection system for women, and guaranteeing their rights and freedoms have been studied by leading global scholars such as P. Connell, P. Burdye, D. Scott, V. Spijk Peterson, O.A. Voronina, N. Najib, E. Hellen, A. Kitchen, M. Kovalskiy, D. Ruts, L. Khusniy.

RESULTS AND DISCUSSION. The gender culture of students is a unique pedagogical phenomenon. As is known, there are distinct differences between mass culture and national culture. Therefore, in each culture, rules defining the behavior of women and men apply. The roles associated with gender characteristics of men and women are inherently different. Particular attention is given to the signs that serve to

distinguish the cultural aspects of an individual. At the same time, gender roles are based not only on social culture but also on physiological factors. According to the principles of Islam, there are certain stereotypes associated with the roles of women and men. Many behaviors specific to the genders have been elevated to the level of values over the centuries and have persisted until today. Most of these values have been deeply embedded in the lifestyle and traditions of the Uzbek people. These values are reflected in national traditions that manifest the mutual exchange of roles between men and women based on their daily needs, life activities, social life, and specific historical conditions, which reflect the models of masculinity and femininity.

The education system serves as a mirror reflecting society, influencing it in turn, and the innovations taking place within education also impact the development of society. Therefore, the education system must be the initiator of changes in the introduction of gender equality within society. This, in turn, requires the development of theoretical and methodological foundations for implementing and managing gender approaches in higher education. The sustainable development and progress of any country depend on the human factor, specifically the intellectual, creative, and spiritual potential of the younger generation.

In the Republic of Uzbekistan, research has been conducted on enhancing the quality of education in continuous educational institutions based on gender approaches, increasing the social activity of women, and addressing gender issues in vocational education. These studies have analyzed the issues of enhancing the social activity of women through gender approaches and the role of gender approaches in pedagogical education. Scholars believe that the process and principles of developing and implementing gender aspects in teacher preparation are key stages leading to the desired outcome. A teacher who understands gender issues is able to create opportunities for the younger generation to think and act consciously by being aware of and sensitive to gender problems. Therefore, the implementation of gender equality in education must start with the teacher, encompassing their professional training and extending throughout their entire career, from initial preparation to ongoing professional development. For this reason, in higher education institutions, in addition to professional knowledge and skills, students must be taught essential life skills, including analytical and critical thinking, problem-solving, adaptability, interpersonal communication skills, as well as independent and collaborative working skills. It is crucial to foster gender competence. This requires the development of effective mechanisms for applying and managing gender approaches in higher education.

Gender Approach – an approach to understanding the existence of gender inequality, its causes and consequences, and ensuring solutions to these issues. The gender approach reflects changes in gender relations between men and women and helps achieve a more equal distribution of rights and responsibilities that have a beneficial impact on both genders. In the preparation of future teachers, the gender approach involves the direct integration of gender issues into the development of

educational strategies, defining the content and technologies of professional training, developing teachers' professional competencies, and conducting scientific research. In our opinion, the implementation of the gender approach in higher education involves addressing all components of the educational process, including educational, pedagogical (content of education), and methodological (teaching methods, organizing the educational process, pedagogical cooperation) aspects, as well as organizational-pedagogical conditions, aiming to increase the influence of gender issues on education management.

The gender issue is primarily a social problem, meaning that it concerns not only women but also men and society as a whole. It does not merely involve the biological division of sexes or the tasks related to population reproduction but encompasses gender relations that affect entire cultures, societal structures, and state institutions. These relations have a strong impact on language, customs, values, lifestyles, and even production processes. In this way, the generality of the gender approach distinguishes it from being solely "feminist" or just related to "women's issues." As is well known, in the West, the concept of gender was not only about sexuality but was also directed against ideologies and institutions that were based on conscious or unconscious unequal relations. For this reason, gender theories primarily manifested in educational practices, critiquing the knowledge and educational process while reflecting the prevailing political viewpoints in society. Today, no other research or educational strategies have had such a strong impact on the changes in academic education structures in America and Europe.

The social analysis of the concept of gender culture has been continuously carried out in modern society. The identification, determination, and development of students' social activity in contemporary society are studied based on social, political, economic, and humanitarian relationships rooted in gender approaches.

Gender similarity – the process that emerges from the interaction between "Self" and others, which facilitates the psychological-pedagogical adaptation of characteristics specific to both men and women. It supports the development of students' social activity based on gender approaches. The subjects taught in higher education create opportunities to increase students' social activity and improve their adaptation process to society. In today's world, the educational and developmental significance of social institutions such as family, education, religion, and culture enhances the effectiveness of this process in developing students' social activity.

The understanding of specific characteristics of individuals, including gender equality, cultural differences, and people with limited health opportunities, should be reflected in existing standards within society. If the goals and outcomes are not formed based on standards that provide real opportunities for successful social adaptation, they will remain sources of increasing structural violence. Therefore, educational standards should be analyzed from the following criteria: 1) educational goals and outcomes should focus not on dividing society into segments, but on integrating

individuals into societal life; 2) standards should be inclusive, not exclusive; 3) educational outcomes should expand social interaction possibilities without limiting them; 4) outcomes should be formulated in a way that encourages critical thinking and adaptability, without defining strict positions or certainties of "right" or "wrong" thoughts and actions.

If the values, goals, and standards of modern education include qualities such as "femininity" and "masculinity" alongside well-established and widely accepted societal traits, it would signify the emergence of a school viewed through a new gendered lens. When these values, goals, and standards are integrated into the "final outcome" of the educational institution's activities, it can be said that the concept expands, and new "characteristics" of students are introduced, leading to the correction of the educational process.

The theoretical analysis of the issue under investigation and the preliminary experience of the experiment have enabled the identification of the following principles for preparing future pedagogues based on the gender approach:

Principle of physical, psychological, social, and spiritual health preservation;

Principle of nature compatibility – this is reflected in the educational content aimed at developing the culture of intergender relations, masculinity, and femininity, which ensures the individuality of men and women;

Principle of integration – this is manifested in the use of a set of tools and integrative programs. Integration processes can manifest in various forms: creating a set of elective courses, developing teaching methods and forms considering the gender factor, and creating a new educational space;

Principle of sociality – aimed at developing students' skills in building interpersonal relationships, creating their own behavioral strategies, and solving real-life problems. These principles allow us to identify common traits of girls and boys studying in single-gender classrooms. These include:

absence of psychological barriers in learning;

the need for physical and spiritual development;

acceptance of male and female individuality, uniqueness, and distinctiveness;

fostering friendly relations between the genders and teaching them;

confidence in one's abilities and the ability to be oneself.

Conclusion

In research related to the system of Uzbek national ethical values, scholars have partially examined issues related to the spiritual and moral development and education of girls. Thus, the study of the historical and pedagogical conditions for organizing gender-differentiated education in the Uzbek national education system significantly enriches the effectiveness of implementing the "Continuous Spiritual Education Concept" and may contribute to solving strategic issues in youth education, including enhancing the effectiveness of pedagogical technologies. Most authors primarily study the content of the nation's traditional pedagogical heritage and only

afterward consider the individual as the object of the educational process. However, we believe that the methods and mechanisms of applying this experience in the practical activities of the developing society need to be improved. Furthermore, it is important to note that the education of girls in pedagogy has mostly been limited to preparing them for family life.

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