



TO THE PROBLEM OF GENDER CULTURE FORMATION IN ADOLESCENTS

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ANNOTATION

The article actualizes the problem of the development of gender culture as a culture of social interaction, gives its historical and genetic analysis and determines the role of education in this process. It is shown that the development of gender culture includes the formation of universal, humane values, analytical perception of reality, non-stereotypical thinking.

KEY WORDS: *gender culture, interaction culture, education system.*

INTRODUCTION

The modern educational process is characterized by an increasingly pronounced individualization. In the system of basic personality characteristics that a teacher needs to take into account, along with class, nationality and age, one of the most important is gender. As the outstanding domestic teacher B.G.Ananyov stated, "the sex of a person plays a huge role in his life and work, being the natural basis of his entire personality" [1, p. 76]

To form a personality in the course of educational work in an educational organization without taking into account the gender of students is, at the very least, unprofessional. N.N. Kuindzhi rightly notes that "a normal personality is formed on the basis of a specific gender" [2, p. 12]. A teacher who does not take into account the gender of the student is like a builder erecting a building without a foundation.

DISCUSSION AND RESULTS

One of the important problems of cultural studies in recent decades is the study of people's behavior in the prism of a relatively new branch of scientific knowledge for the domestic humanities - gender culture. According to many researchers, ideas about the biological nature of man and the physiological differences between men and women are determined by the sociocultural context. Undoubtedly, we consider modern gender culture as the total experience of human life, as a certain set of stereotypes that determine and limit a person's actions within the framework of a particular cultural paradigm.

The term "culture" is known to have many meanings. However, the German sociologist B. Pfau Effinger introduced the concept of "gender culture" into the scientific lexicon, which is most appropriate for this context: "...part of the entire cultural system of society, formed by a set of values, ideals and norms of behavior associated with gender relations" [3, p. 25].

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

On December 18, 1979, the UN General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women, which marked the official recognition of the fact of gender inequality in the world, and also declared this state of affairs unacceptable [4]. As of April 2010, the Convention has entered into force for 186 countries. The Convention is the main international instrument for addressing gender discrimination issues. By ratifying it, participating States undertake not only to establish formal legal equality between men and women, but also to take steps to ensure that women actually enjoy their rights on an equal basis with men. In addition, states are required to submit reports every four years on measures taken and difficulties in implementing the provisions of the Convention.



In gender cultural studies, the main subject is the person (man and woman). Global problems of our time, transformation processes are making changes in the intergender relations of individuals, for example, overcoming the patriarchal nature of culture is observed. And according to domestic researchers, there is a process of “destruction of the existing gender system of social differentiation of people” [5].

In the process of life, people interact with each other as representatives of a certain gender. And these multi-level relationships and connections that arise in their joint communication are “embedded in a wide social context and manifest themselves at different levels of society. They exist at the macro, meso and micro levels of social reality, in different spheres of people's life. Through these correlates, the relations under study are described and analyzed, which makes it possible to reveal their specificity” [6].

The problem of forming a gender culture of relationships between high school students is of particular relevance in the changed socio-cultural conditions of strengthening the spiritual crisis, the dominance of the pragmatic values of young people, depersonalization, devaluation, virtualization of communication, which conflict with the growing need in senior school age for real communication as the leading activity (T.S. Kuznetsov, V.S. Mukhina, L.I. Stolyarchuk), limiting the personal choice of strategies for gender relationships, preventing the choice of life prospects.

In accordance with the requirements of state educational standards, high school students are faced with the task of developing respect for the opinions of "other people", the skills to "conduct a constructive dialogue", "reach mutual understanding" through classroom and "through extracurricular activities". However, in real life, high school students often turn out to be conformists, “victims of gender socialization” (A.V. Mudrik), extremely susceptible to socializing influences, incapable of a gender subject position in communication. The actions of teachers in the course of extracurricular activities are not effective enough due to the lack of theoretical validity of the process of forming a gender culture of relationships between high school students.

An analysis of the scientific literature on the problem of the formation of a gender culture of relationships between high school students shows that researchers consider the studied quality as an educational result of students (the period of early adolescence, 15–18 years old). “The task of educational institutions is not to teach students in early adolescence a certain strategy, including a set of rules and external prohibitions of gender behavior...” [7 , p. 35], but to create conditions for obtaining ideas about various strategies of gender relations as equivalent, “tolerant respectful towards them”; the ability to consciously choose a strategy that corresponds to one's own gender characteristics, internal needs ... individuality, prospects for self-realization ... [7 , p. 35] .

The formation of a gender culture of the individual is one of the priority areas of state policy in the field of education.

In the process of formation and development of gender culture, three main stages of activity can be distinguished. The first stage is the stage of formation of a system of gender knowledge, which includes mastering the basic ideas of gender theory, including the following:

1. Men and women, as representatives of social groups, are more similar than different in most of the psychological characteristics and personality traits necessary to fulfill various social roles.
2. Social statuses and positions of men and women in public and private spheres of life should not be built on the principle of hierarchy.
3. The biological characteristics of each sex cannot be the basis and justification for situations of gender inequality.

The second stage is the stage of developing skills in analyzing phenomena and situations of gender inequality. It includes:

1. Mastering the skills of analyzing phenomena and situations of gender inequality in the surrounding life, the ability to notice situations of manifestation of various forms of prejudice in the behavior of other people.
2. Mastering the skills of analyzing one's own prejudices, analyzing one's own behavior in which they manifest themselves. Awareness of situations in which each person has been the object or subject of a demonstration of gender bias.

The main task of the stage is to learn to notice the manifestations of sexism and neo-sexism in your behavior.

The third stage is the stage of developing the skills of gender-competent behavior. The main task of the stage is to learn not to show gender bias both in behavior (in the sphere of interpersonal contacts, in professional activities) and at the level of decision-making. From the standpoint of the competency-based approach, gender culture can be represented in the triad “knows – knows how – owns” as follows:

1. Knows: the purpose, functions of men and women in society, features of female/male individuality, the image of the gender self; features of psychosexual personality development, the essence of gender differentiation and personal identification; gender models of cultures of different peoples, stereotypes, norms and attitudes, understands their cultural conditioning.



2. Able to: analyze changes occurring in the world in the gender sphere; be aware of the specifics of gender interaction, norms of gender-role behavior; build a personal gender behavioral strategy as a future socially mature individual, family man, citizen; reflect on one's own behavior as a representative of a certain gender; extract knowledge on gender issues from various sources; distinguish between facts and speculation on gender issues.
3. Possesses: a motivational and value-based attitude towards representatives of both sexes, including himself as a representative of a particular sex, their social role, status; skills of critical understanding of gender attitudes reproduced by society through the partnership model of relationships in behavior and interaction with people of the same and other genders; development of skills for deconstructing unfounded stereotypes [8].

CONCLUSION

The general idea of the formation of a gender culture is to strengthen the social status of a man and a woman, to become aware of oneself as a subject of gender self-education, to take responsibility for one's own gender self-construction, gender behavior, which is the key to successful harmony between the sexes in modern society.

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