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## SOCIO-PEDAGOGICAL PRINCIPLES FOR FOSTERING GENDER CULTURE IN UZBEK FAMILIES

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## СОЦИОПЕДАГОГИЧЕСКИЕ ПРИНЦИПЫ ФОРМИРОВАНИЯ ГЕНДЕРНОЙ КУЛЬТУРЫ В УЗБЕКСКИХ СЕМЬЯХ

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*Abstract.* Currently, there is a global effort to perform scientific study on the education of young individuals, with the aim of promoting their social integration and long-term growth. Scientific study is being conducted to promote the ethnic and ontogenic dimensions of gender culture development among young individuals, as well as to foster children's understanding of gender equality while addressing fundamental social responsibilities within the family. The significance of scientific study in comprehending the notion of gender inequality and the stereotypes associated with gender culture inside the home is growing. This research plays a crucial role in defining children's worldview and fostering their holistic development. Simultaneously, the primary objectives are accurately analyzing gender dynamics in society, ascertaining their actual condition, appropriately shaping motivations while establishing a family, and selecting a vocation for the younger generation.

*Аннотация.* В настоящее время предпринимаются глобальные усилия по проведению научных исследований по образованию молодых людей с целью содействия их социальной интеграции и долгосрочному росту. Научные исследования проводятся с целью пропаганды этнических и онтогенных аспектов развития гендерной культуры среди молодежи, а также формирования у детей понимания гендерного равенства при решении основных социальных обязанностей в семье. Растет значение научных исследований в осмыслении понятия гендерного неравенства и стереотипов, связанных с гендерной культурой внутри дома. Это исследование играет решающую роль в определении мировоззрения детей и содействии их целостному развитию. При этом первостепенными задачами являются точный анализ гендерной динамики в обществе, выяснение ее фактического состояния, адекватное формирование мотиваций при создании семьи, выборе профессии для подрастающего поколения.

*Keywords:* family, upbringing, social pedagogy, social problems, gender culture, gender problems.

*Ключевые слова:* семья, воспитание, социальная педагогика, социальные проблемы, гендерная культура, гендерные проблемы.

The issue of family relations, their influence on human development, and the correlation between societal elements and the welfare of families are pressing concerns in today's society. It



is crucial to establish a socio-pedagogical system that aims to enhance the overall happiness of families. One of the main objectives is to enhance the comprehensive education of children inside the home, ensuring the stability of familial relationships and expanding educational possibilities. In developed nations, it is crucial to prioritize establishing stable family relationships and creating a nurturing environment for children when setting life goals. This includes creating practical strategies to prepare young individuals for family life [1].

Various scientific research centers are conducting studies on topics such as preserving the quality of education, shaping a well-rounded child through collaboration between families and educational institutions, and fostering stable social relationships among individuals. As globalization advances, many countries aim to establish favorable conditions for society, social systems, institutions, socialization, and individual social status. Specifically, they focus on fostering stable social relationships within the family environment to promote the development of children. It is essential to determine the scope of actions to address spiritual-ethical and economic-social education challenges and to conduct research in institutions that train young people for family life.

In order to enhance the socio-political engagement of women in our nation, it is imperative to establish the requisite circumstances for them to showcase their capabilities and opportunities across diverse domains and networks. Additionally, it is crucial to guarantee the unconditional protection of their legal rights, while also offering comprehensive assistance for motherhood and childhood. Several initiatives are underway to reinforce and fortify the institution of the family. The current situation in this field indicates the presence of various systemic issues and deficiencies that hinder the establishment of efficient mechanisms for providing comprehensive support to women, organizing focused efforts with them, and enhancing the ethical and moral atmosphere within families and health [1-4].

The Republic of Uzbekistan has established a regulatory framework to enhance the institution of family, educate young people for family life, and promote gender equality. As part of the important tasks of implementing specific reforms and defining the key directions of state policy to ensure equal rights and opportunities for both men and women in Uzbekistan, efforts are being made to develop textbooks and books that do not promote gender discrimination among the general population. Additionally, foreign expertise, courses, educational materials, and methodological support on equality issues are being incorporated into government programs. In order to foster gender awareness among young individuals, it is important to identify the variables that contribute to the establishment of a conducive spiritual and educational environment, as well as the required circumstances and pedagogic needs that align with national customs and traditions [5-8].

Researchers such as M. Abdujabborova, M. Abdullaeva, Sh. Akramova, R. Dzhuraev, and O. Zhamoldinova have examined the implementation of gender norms and principles within families in our country, as well as the pedagogical and psychological factors influencing the development of gender culture among young individuals and the enhancement of overall personal culture. Z. Ismoilova, N. Kosimova, M. Kuronov, U.I. Makhkamov, R.M. Medetova, N. Mullaboeva, O. Musurmonova, E. Mukhtorov, N. Ortikov, Z. Salieva, M. Tilavova, N. Khalilova, Sh.Khalilova, B. Khojaev, Kh.Tozhiboeva, and more individuals. Scientists from the Commonwealth of Independent States, including B. Ageev, V. Dudukalov, I. Kon, A. Mudrik, L. Stolyarchuk, and others, researched gender education. E. Kamenskaya, O. Konstantinova, and R. Sobirov focused on studying the characteristics of the gender approach in education [1-13].

Furthermore, A. Smirnov and E. Yarskaya-Smirnova examined gender generalization in

education, while L. Nadolinskaya investigated the impact of gender stereotypes on upbringing and education. L. Bullatova and I. Kletsina's scientific research partially addressed aspects of gender education in higher education [2]. Authors from different countries, including J. Piaget, M. Montessori, P. Engelmann, and C. Hoffman, have conducted research on various topics related to personality development and socialization of both genders. Scientists like D. Blau, D. Berto, L. D. Gudkov, M. Kivinen, S. Koen, D. Leyn, P. Monson, and many others have also studied the process of social changes and modern methods of structuring education [3].

The study included an examination of relevant educational and psychological literature pertaining to the selected issue. Various research approaches, such as comparative analysis, pedagogical observation, pedagogical experiment, sociological survey, interview, and mathematical and statistical data analysis, were used. In the study's experimental setting, an experimental training program on gender approaches was conducted to assess the efficacy of the suggested model in shaping gender culture inside families. A study survey was done to evaluate the efficacy of the experiment by comparing the knowledge and worldview of families in the Republic about gender problems. The poll focused on the theme of "Gender culture and equality in the family."

The survey included families residing in the urban area of Tashkent, as well as the Syrdarya and Khorezm areas. A total of 123 households were surveyed in the Syrdarya area, 150 families in the Khorezm region, and 350 families in the city of Tashkent as part of the research. There were a total of 623 participants, including 312 in the experimental group and 311 in the control group [6].

Statistics indicate that 38% of parents see gender equality as establishing equitable opportunities for both males and females in all aspects of life. 23% of respondents, specifically every fourth respondent, saw gender equality as the guarantee of equal rights for both men and women. Seventeen percent of parents saw this as a demonstration of reverence for women's rights and the absence of discrimination against them. 16% of the respondents see gender equality as the reciprocal acknowledgment of the rights of distinct sexes.

The manifestation of gender equality in our lives was evident in the responses to the inquiries. A total of 40% of students in the control group could not respond to this question. This again exemplifies the dearth of information and understanding of matters about gender culture and gender equality. Based on the research, it is crucial for women to effectively balance their family responsibilities and professional employment in modern culture. The viewpoint advocating for universal female employment, irrespective of individual talents and circumstances, was underscored by every third student, showing the girls' inclination towards societal engagement.

The experimental group had a much more favorable attitude towards women's employment than the control group. In the control group, 40% of boys expressed opposition to women working; however, in the experimental group, this percentage decreased to 10%. Furthermore, it is worth noting that 30% of the boys in this group are advocates of women's employment, with every third male falling into this category. In senior classes of general education institutions, trust and communication skills among peers are very significant, along with the development of subjective personality qualities linked to self-awareness, autonomous decision-making, and heightened accountability for one's actions. Based on the survey findings, most contemporary teens often do not have challenges regarding their connections with those of the opposite gender. One-third of them encountered challenges of varied magnitudes [7].

Approximately 10 percent of high school students do not refrain from responding to this question. The statistic that 62 percent of boys and girls can engage in open and effortless communication with individuals of the opposing gender suggests their elevated self-assurance and the development of gender-related beliefs. Simultaneously, the survey revealed that 7% of

participants suffer significant challenges speaking with individuals of the opposite gender, while 22% sometimes face specific issues. The experiment's data were used to examine the average learning capacity of families in both the experimental and control groups using the student's mathematical and statistical techniques. The final standard error of the experiment was much less than the initial values, namely  $0.65 < 0.79$ .

CRITERIA FOR ASSESSING THE EFFICACY  
 OF GENDER DEVELOPMENT WITHIN A FAMILY'S CULTURAL CONTEXT

Names of regions	Experimental group $n_{\text{эк}}=311$			Seasoned team $n_{\text{и}} = 312$		
	High	Average	Bottom	High	Average	Bottom.
Tashkent city	27	70	78	52	93	30
Syrdarya region	10	23	28	19	34	9
Khorezm region	13	30	32	24	40	11
All regions	50	123	138	95	167	50

At the onset of the experiment, Y<sub>jmj</sub> was assessed based on the parental influence on the formation of gender culture within the family. Additionally, X<sub>ini</sub> and Y<sub>jni</sub> were measured at the start of the experiment, along with the indicators of assimilation of gender culture development among students in the experimental group and the number of students, both in X<sub>ini</sub> and a comparable control group [12, 13]. The crux of the issue may be summarized as follows. Consider two sets that are simple. There are three variables being measured in this experiment: the initial and final average knowledge scores of parents, the average knowledge scores of students in the experimental group, and the average knowledge scores of students in the control group. The scores are assumed to follow a normal distribution. This assumption is justified, given the criteria for approximating a normal distribution are straightforward and met. The study on the issue "Social and pedagogical foundations for the formation of gender culture in the family" has yielded the following conclusions:

1. It is essential to establish a model focused on enhancing gender awareness within families and educational institutions. This model should attempt to dismantle rigid gender stereotypes in the context of education, while promoting androgynous traits as the primary behavioral norm.

2. There is a requirement for a gender-focused approach that addresses the eradication of barriers that hinder the positive development of a student's personality in an educational institution. This approach aims to establish ideal social models of student behavior by considering their individual interests and social needs.

3. It is recommended to prioritize this issue in the curriculum of social and humanitarian disciplines in educational institutions. Additionally, it is important to establish specialized courses on "Gender Equality Strategy", theoretical and methodological laboratories, and the development of software products for these purposes within educational institutions.

4. The notion of gender equality within the family aligns with the principle of gender equality, which entails providing equitable chances for individuals of both genders, ensuring equal access to resources, and granting socially important advantages to achieve equal standing for women and men in society.

5. Gender inequality persists in several domains, particularly within the framework of national and religious customs, where women are relegated to subordinate positions, evident in social, cultural, and economic spheres.

6. Research has shown that there is a significant proportion of males who advocate for women not participating in the workforce. This attitude is mostly influenced by cultural customs and the

traditional roles assigned to women within the family unit.

7. Inculcating religious standards, moral principles, traditions, and practices is a crucial component of the educational process, through which children assimilate the wisdom of adults.

8. Presently, there is a need to establish scientific institutions that conduct essential, groundbreaking, and practical research. These institutions should also develop methodological resources on contemporary gender-related matters and implement the findings and recommendations derived from experimental studies into the daily operations of families, educational establishments, and all other organizations.

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