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THE HISTORY AND MODERNITY OF GENDER APPROACH IN EDUCATION

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ABSTRACT

The processes of modernization in the field of education are associated with the idea of creating conditions for the development of the personality and disclosure of the individuality of the student. Teachers are faced with the task of improving the system of forms and methods of work that contribute to the advancement of students in learning in accordance with their individual abilities. In the modern world, the problem of gender education is of concern to both scientists and practitioners. This is largely due to the fact that attention to the personality of the child is increasing, and gender characteristics are one of the main characteristics of the personality. Namely, gender upbringing presupposes the correct assimilation of gender roles by children, which implies gender equality in the future, the absence of gender prejudices and gender discrimination.

KEYWORDS: *Masculine Nature, Continuity Of Education, Upbringing, Female Education, Plato's Academy, Civic Education, General Educational Nature.*

INTRODUCTION

The gender approach in education has a thousand-year history. The first schools appeared in ancient Greece. The most well - known educational systems are Spartan, Athenian, as well as chivalrous upbringing and the upbringing of a gentleman (J. Locke). At that time, society considered it necessary to form in boys the qualities of a highly educated and business man, distinguished by sophistication in communicating with people and possessing the qualities of a businessman, warrior, entrepreneur. It's not hard to notice, that education, starting from Antiquity

and up to the Renaissance, was of a masculine nature, that is, it was aimed at the upbringing and training of the complex male characteristics of behavior. Female representatives were forbidden to attend educational institutions.

Nevertheless, women aspired to knowledge. In her book, Margaret Alik writes that in There were about 30 women among the teachers and students of the Pythagorean school. At the Academy Plato's representatives of the "weaker sex" came to lectures dressed in a man's suit, since the law did not allow women to attend public meetings.

It is known that Axiopea from the Peloponnese studied natural philosophy at Plato's Academy. Her area of special interest was physics. After Plato's death, she taught at his Academies. To the Epicurus School, established in Athens around the III century BC. as well as to the Academy.

According to Plato, women had equal access with men. The social status of women in ancient Rome was much higher than in Athens. Many of them had a good education. Plutarch, describing his impressions of During his life in Pompei, he mentions Cornelia Scipio, who was well educated and had a deep knowledge of geometry and philosophy. Among the Romans, medical classes were particularly attractive, to which women were also admitted.

These historical data suggest that, despite the masculine nature of education, women also had access to the sciences, however, in very limited quantities and as an exception. Attitudes towards women's education began to change during the Enlightenment. Then for the first time, the question of the possibility of developing women's intellectual abilities and women's education began to be considered. In the theory of differential gender education Jean-Jacques Rousseau (1712 - 1778), which he wrote in the novel "Emil, or about education" (1762) and "Yulia or new eloiza" (1761), pronounced the idea that the female has a number of positive qualities, which are absent in men and which have an important positive impact on the process of formation of male the subject. According to J.J. Rousseau, women are endowed with the ability to evoke the best human feelings in men - love, compassion, care and, thus, can have a beneficial effect on them.

The theory of "natural" female education is built by J.J. Rousseau as a concept of supervised education, the main conditions of which are: 1) home education, reducing to a minimum contact with the outside world and with society (since self-control of sensuality, sexuality through reason is not available to women, and strong dependence on others leads to moral decline and death, as, for example, the heroine of the novel "New Eloise" Julia, despite the best intentions); 2) the upbringing of a woman for motherhood; 3) The continuity of education, during which the functions of the father-educator after marriage, the woman passes to her husband.¹

Within the framework of the patriarchal society, the ideas of J.J. Rousseau, undoubtedly, were a breakthrough, but still did not reflect the role of a woman as a person equal to a man. A woman is still perceived as a secondary, dependent being.

In the age of Enlightenment, ideas for the protection of women's rights and women's emancipation were first expressed. Mary Wollstonecraft (1759 - 1797) in her book "In Defense of Women's Rights" (1792) defended women's rights to education. The philosophical concept of women's education by Mary Wollstonecraft is fundamental how does it differ from the concept of women's education Zh.-ZH. Rousseau. M. Wollstonecraft has hired teachers as mentors, which, in her opinion, forms a structural relationship of non-dependence in the teacher/student relationship. The leading role in education is played by the development of a woman's

epistemological, logical and philosophical abilities, within which her moral and civic education (aimed at the liberal transformation of society) is also carried out.

The liberal-rationalistic characteristics of subjectivity are considered by M.

Wollstonecraft as relevant to both sexes. At the same time, M. Wollstonecraft's great merit lies in the fact that for the first time she analyzed the traditional model of female subjectivity as an artificial social construct created within the framework of male culture and criticized many characteristics of patriarchal society.

In Russia, the breakthrough of women's education occurred in 1764, when Catherine II signed the decree "General Institution on the education of both sexes of youth". After that, she started organizing educational institutions in which, in her opinion, it was possible to grow a new type of subjects who would feel a sense of duty towards society and their loved ones. It is noteworthy that the education of women was legalized in the era of female rule. The first institutes for girls were founded in Moscow (1764) and in St. Petersburg (1767). And in the 1770s, public schools were organized, which were of a general educational nature.

It is believed that science is a man's business and all scientific discoveries are made exclusively by men. History proves the illegality of such an opinion. Returning to the development of women's education in Russia, it is worth noting that it was Russia that became the first in the world to proclaim in the Constitution of 1918 the legal equality of men and women in all spheres of social life. This led to an increase in the level of culture and education of women and by the early 1930s illiteracy among women has been largely eliminated.

Psychology shows that not all mental properties of men and women depend on their gender, and even where such determination definitely exists, it is mediated and significantly modified by environmental conditions, upbringing, occupation, etc."².

Therefore, in modern science, the concept of gender and gender are distinguished. The concept of "gender" refers to the anatomical and biological structure of women and men. Under the term "gender" is understood as a socio-cultural characteristic of gender. In this regard, the gender approach is based on the idea that "it is not the biological or physical differences between men and women that are important, but the cultural and social significance that society attaches to these differences"³. Initially, within the framework of a patriarchal society, the social roles of men and women were clearly separated: a woman is a mother, a hostess in the house, a man is a breadwinner, a defender.

This division was socially justified - the farm was large, there were many children, there was no one to deal with them except the woman-mother. Now the situation has changed. Democracy has granted equal rights to women and men in education, the realization of professional interests, participation in public and political life of society. But with all this, the methods and style of education remained the same - patriarchal. This is especially true of family education, where girls they are trained to do household work and raise children, and boys are aimed at development of professional abilities. On the one hand, society requires the education of a competitive professional, regardless of gender, on the other hand, family and school educate the younger generation within the framework of patriarchy.

Thus, the main idea of the gender approach in education is "to take into account the specifics of the impact on the development of boys and girls of all factors of the educational process (content, teaching methods, organization of school life, pedagogical communication, a set of subjects, etc.)"⁴.

The goal of the gender approach, according to J.I.B. Shtyleva, is "deconstruction traditional cultural limitations of personal potential development depending on gender, understanding and creating conditions for maximum self realization and disclosure of the abilities of girls and boys in the process of pedagogical interaction". Continuing the thought of J.I.B. Shtyleva, in the article "Prospects of gender education in Russia: a teacher's view" (2001) the main task of gender education is determined by the need to "explain the nature of stereotypes, show their historical variability and social conditionality".

According to the authors of the article, "from the point of view of the age characteristics of students, gender education can be considered as the education of schoolchildren, students and adults. Then the inclusion of the topic of public perception of gender differences in the existing system of education and upbringing comes to the fore. Gender education of schoolchildren is aimed at helping them cope with the problems of socialization, an important part of which is the self-identification of the child as a boy and a girl and thus accepting a certain social role.

The education of students is based on the explanation of gender stereotypes faced by young people entering adulthood, and the joint search for ways to overcome these stereotypes". Thus, Russian scientists have conceptually spelled out the main ideas, goals and objectives of the gender approach in education. However, the intellectual tradition biological determinism, characteristic of most Russian specialists in the field of social sciences hinders the introduction of a gender approach in pedagogical science. V. Sukovataya notes in this regard that the traditions of the gender-role approach in education are applied "by default", as self-evident and "are not reflected by either scientists or practitioners as an essential component of the educational process"⁵.

Realizing this, O.A. Khasbulatova, O.A. Voronina, etc. at the meeting Coordinating Council on Gender Issues of the Ministry of Health and Social development of the Russian Federation (9.12.2005) discussed the introduction of a gender approach in education. Thus, O.A. Khasbulatova said that gender education is considered "as an integral factor in the formation of a democratic personality"

type. What is this role?

Gender issues contribute to a deeper understanding of human rights, a modern understanding of the concepts of sustainable democratic development.

Mastering the basics of gender knowledge helps to free oneself from the "captivity" of gender stereotypes. Gender education contributes to the growth of self-awareness of young people, their active integration into all spheres of society. Mastering the basics of gender knowledge helps to increase the responsibility of fathers for the upbringing of children. In the process of gender education, a tolerant and legal consciousness is formed"⁶.

For the introduction of a gender approach in education, it is necessary, according to O.A. Voronina, "1) to include in the state educational standards on social Sciences and Humanities

gender approach; 2) to promote the inclusion of gender theory in educational programs in social Sciences and Humanities; 3) to review the system of issuing vultures MO and EMA and make recommendations MO or EMA only those books which do not contain any stereotyped concept of the roles of men and women or discriminatory on the floor of claims; 4) support program the preparation and training of teachers of higher and secondary schools in areas of gender theory; 5) support the conduct of gender studies"2.

Thus, the introduction of a gender approach in education will make it possible to implement the principle of equality, will lead to an understanding of the concepts of sustainable democratic development.

When we think about a foreign language, we usually think about vocabulary, pronunciation and grammar. However, even if a person knows all the vocabulary and all the rules of grammar, and even if he speaks, reads and writes quite well, a lot of things in the language can be difficult for him. This is because understanding how a language is really used depends on more than just knowing vocabulary and grammar. In English, there are thousands of idioms alone (standard expressions, meaning more than the words they are made up of). Along with idioms, there are cliches, proverbs, sayings, metaphors, comparisons, euphemisms and allusions. Take, for example, the phrase "... to meet one's Waterloo", which has to do with Napoleon's defeat at Waterloo and is used in modern English in the meaning of "to suffer an important failure in life."

The historical component of language awareness deserves special attention. On the one hand, young people nowadays undoubtedly have a lot of knowledge in the field of grammar and vocabulary, thanks to the wide opportunities to learn the language abroad, in numerous language schools and use excellent authentic textbooks and teaching aids. On the other hand, most of them are very little reads, and general cultural awareness is at a very low level.

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