



# Strategy of Gender Models for The Formation of Cultural Behavior in Our Country and Foreign Countries

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## OPEN ACCESS

SUBMITTED 27 January 2025

ACCEPTED 26 February 2025

PUBLISHED 28 March 2025

VOLUME Vol.05 Issue03 2025

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**Abstract:** In this article, the formation of behavior and gender models in our country and abroad, as well as the mechanisms for the formation of cultural behavior among student youth, were analyzed in our country and within the framework of developed countries. The time of the emergence of the term gender and the stages of its development were also studied.

**Keywords:** Gender approach, gender culture, social roles, adolescent student, gender consciousness, socio-pedagogical factors, tools, pedagogical opportunities, gender stereotypes.

**Introduction:** The Law of the Republic of Uzbekistan "On Guarantees of Equal Rights and Opportunities for Women and Men," adopted on September 2, 2019, was approved as a legal protection and legal guarantee aimed at the role of women in society.

It is gratifying that for millennia, the issue of inequality between women and men in society and its resolution has always been a law focused on the relevance of legal relations. In particular, as noted in Article 1 of the law, the purpose of the law is to regulate relations in the field of ensuring equal rights and opportunities for women and men.

Indeed, ancient Greek scholars like Socrates, Aristotle, and Plato considered the polis where equality and justice prevailed as the best state. They also promoted laws that guaranteed equality for all as the best laws. Applying the idea of equality between men and women in his works, the Greek scholar Antiphon emphasized: "Nature creates everyone equal: both women and men, but people develop laws that make people unequal." One of the encyclopedic scholars of the East, Abu Nasr

Farabi, in his work "The City of Virtuous People," described the state where equality reigns as a state striving for virtue, while in 1791, the Declaration of Citizenship and Women's Rights, prepared by Olympia de Gouge, for the first time recognized the right of women to freely think and express their opinion. If we pay attention to the legal development of gender equality, first of all, it is necessary to analyze the historical-theoretical and legal aspects of the legal foundations of gender equality, international and national legislation.

Gender is understood as a set of norms of social and cultural functions that determine the behavior of men and women living in different societies. Studies have shown that differences in the behavior of representatives of different sexes (for example, psychological qualities of the individual, forms of behavior, types of activity, professions of men and women) are determined more by socio-cultural norms than by biological basis. Gender is formed in society as a social model inherent in men and women, and through it, the position of men and women in society and its various institutions is determined. This is clearly manifested in the family, educational institutions, and cultural life.

The main concepts in the topic of gender include: gender identity. This refers to the forms of behavior characteristic of both men and women; gender ideology. This includes ideas and norms that justify gender differences in Uzbek society; gender stratification. This is manifested in the social significance of naturally existing gender differences; gender roles. This implies the specific fulfillment of social requirements in society by men and women.

Social norms, formed over centuries and determining the direction of human activity, facilitate the life of members of society by regulating the relationship between representatives of different genders, create the possibility of quickly solving gender problems, and most importantly, the process of understanding the tasks specific to each gender serves the assimilation of national and cultural values. In this, the educational process occupies a special place. Because in the process of education and upbringing, boys and girls understand their own characteristics, master appropriate roles, and master the basics of gender thinking.

Gender models also have a great influence on the formation of cultural behavior in young people. Adolescents often focus on social expectations around gender roles to shape their personalities and behavior. This can continue harmful stereotypes and exacerbate gender inequality.

To address these issues, Japan focuses on ensuring an inclusive educational environment for teachers and parents against traditional gender norms. By promoting diversity and encouraging critical thinking about gender stereotypes, we can help young people understand themselves and others more subtly. This will ultimately contribute to the creation of a just society in which all individuals, regardless of gender, are valued and respected.

"Empowering women and girls is the long-standing foundation of U.S. domestic and foreign policy, as reflected in the U.S. National Gender Equality Strategy," Ambassador Carter said.

The formation of cultural behavior of young people through gender models is a complex and multifaceted process, which plays a decisive role in the formation of people's beliefs, views, and behavior. Gender models refer to the social norms associated with masculinity and femininity, which are maintained through various means, such as the media, family, education, and peer groups.

In the context of Korea, the influence of gender models on the cultural behavior of young people is important for several reasons:

1. Socialization: Gender models play a crucial role in socializing young people into relevant gender roles in society. This process shapes the understanding of appropriate behavior for boys and girls, men and women.
2. Formation of identity: gender models contribute to the formation of a sense of identity and belonging in the cultural context of people. They provide a basis for understanding their gender identity and how it relates to broader social expectations.
3. Taking example: Gender models serve as a model for young people to imitate or reject in orienting their personality. Different gender-positive representatives encourage young people to oppose traditional norms.
4. Reproduction of inequality: Gender models can also continue gender-based harms and inequalities, which intensifies the dynamics of power that pushes certain groups out of society.
5. Preservation of culture: strengthening traditional gender models contributes to the preservation of cultural heritage and values that are important for the identity of society. At the same time, it is also important to critically review these models to ensure that they are inclusive and competent for all individuals.

Today, the most important achievements in pedagogical science are manifested in the opening of opportunities for education based on gender equality and differences. This phenomenon is also of particular value from the

point of view of the humanization of education.

Gender differentiation is the basis for the development of the principle of humanism in society and the education system from a socio-pedagogical point of view. The problem of organizing the educational process at the stage of socio-economic, spiritual-intellectual development of society based on gender equality and differences of the individual is also one of the important issues of the pedagogical process. Therefore, in modern conditions, taking into account gender differences and peculiarities in the educational process is recognized as a natural pedagogical phenomenon. Without taking into account the peculiarities of gender differences in the educational process, it is impossible to ensure the effectiveness of the educational result. From this point of view, the principle of gender equality and consideration of differences should be a priority in pedagogical science.

The basis of gender pedagogy is not a dry description of the specifics of the education of boys and girls, but educational and social skills formed through gender differentiation.

The main goal of gender pedagogy is to improve the influence of gender stereotypes on students to ensure their inclinations.

Differences in the upbringing of boys and girls are determined not only by their physiological, biological, and anatomical characteristics, but also by socio-cultural factors. Such a constructive approach allows for the elimination of negative stereotypes in the gender sphere and their renewal by changing the consciousness of members of society. Thus, pedagogy improves the educational process based on gender approaches.

The main idea of the gender approach in the educational process is to influence the development of boys and girls, as well as to take into account all the factors that operate in the educational process. This takes into account the content of education, teaching methods, methods of organizing school life, pedagogical communication, and the set of subjects.

The goal of defining the relationship between pedagogy and gender requires the use of the concept of "gender measurement in education" as a complex social and scientific category.

The successful solution of the tasks of training future specialists largely depends on the constant modernization of the content of education. As a result of the fact that special attention is being paid to gender problems in pedagogical science, a separate branch of this field has been formed - gender pedagogy, which deals with the problems of education and

development of children of different genders.

The peculiarities of ensuring this priority are manifested in the following aspects: a) distinguishing the peculiarities of boys and girls in the selection of educational material; b) the development of individual peculiar activities of boys and girls; c) the organization of educational activities corresponding to a specific gender; d) the selection of educational materials that serve to form a specific type of activity of each gender; e) the formation of pedagogical activity aimed at applying the interpretation of didactically formed gender factors in the educational process.

Gender pedagogy is a unit representing a set of approaches aimed at helping students feel comfortable in an educational institution, be capable of solving socialization problems, and feel like boys and girls.

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For many years, the gender problem in pedagogy has not been addressed. Our ancestors approached this

issue with special attention. In particular, in the "Avesta," the Holy Quran, and the Hadiths, approaches that take into account gender characteristics have been put forward. Until the beginning of the 20th century, boys and girls were educated separately according to their characteristics and features. There are separate schools and madrasas for girls, in which specific types of education have been introduced. For boys, separate types of education have been introduced in separate schools and madrasas, based on their developmental capabilities and social functions. However, during the years of the former Soviet government, under the slogan "everyone is equal," attention was not paid to gender identity and differences in the educational process. Psychological differences between boys and girls were not taken into account in educational programs and technologies.

During the years of independence, the situation and pedagogical thinking have fundamentally changed. The need to approach the formation of a personality taking into account its specifics, the growing need to take into account the gender characteristics of students, is increasingly being understood by educators.

Gender pedagogy studies the specific features of the education and upbringing of boys and girls. That is why gender pedagogy is recognized as a rapidly developing field of pedagogy.

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