
PEDAGOGICAL VIEWS OF THE JADID ENLIGHTENMENT ON THE DEVELOPMENT OF GENDER CULTURE

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Annotation: this article reflects on the reforms and changes carried out by the state on the development of gender culture today. Also meditated are the pedagogical views of Western and eastern allomas and Jadid enlightenment on the shaping of gender culture.

Keywords: gender equality, family resilience, politics, economics, law, ideology and Culture, Education, Science, Oriental gender equality.

Introduction: One of the important problems today, there are many scientific views on the development of gender culture. This is due to the fact that it is important for the development of society to correctly formulate gender relations. Therefore, President of the Republic of Uzbekistan Shavkat Mirziyoyev, in his speech at the 46th session of the United Nations Human Rights Council, said: “We will continue strongly to work on issues of gender policy aimed at radically increasing the role of women in the socio-political life of our country and in the field of business”, –he argued.

It is known that in accordance with Resolution No. 70 of the United Nations General Assembly adopted at the summit on Sustainable Development in September 2015, the Cabinet of Ministers of the Republic of Uzbekistan adopted a resolution “on measures to implement national goals and objectives in the field of sustainable development in the period up to 2030” in order to organize systematic work on At the same time, Uzbekistan has developed nine tasks related to “ensuring Gender equality and expanding the rights and opportunities of all women” as part of the implementation of the fifth goal of Sustainable Development. In accordance with the tasks of the fifth goal (Gender equality), it is necessary to eliminate any form of discrimination against all women by 2030, to ensure full and effective participation of women at all levels of decision-making in political, economic and social life, as well as equal opportunities for leadership.

In addition, this goal involves the introduction of the principles of gender equality in the process of adopting state programs at different levels of the state. In recent years, work has been carried out in several directions to ensure gender equality, to increase the role of women in social and political life:

improvement of women's rights legislation;

improving the institutional framework for the protection of Women / 2018;

increase awareness of gender equality and women's rights of the population;

education of officials responsible for ensuring compliance with them in the practice of application of law on the basis of the relevant legal norms.

Article 46 of the Constitution of the Republic of Uzbekistan states that "women and men are equal", designated as. Hence, both the International and legal constitutional legal basis of gender equality is guaranteed. Gender equality also refers to social equality.

Gender is a social state in which the relationship between women and men is manifested in all spheres of life and activity of society, including politics, economics, law, ideology and Culture, Education, Science. The word “Gender is derived from the English” gender, Latin genus, meaning origin. If the biological sex divides humans into women and men, gender focuses on separating the place of women and men in society.

The fact that the state provides them with the same conditions and opportunities for women and men to find and define their place in society serves as the basis for ensuring gender equality. In Uzbekistan, in recent years, important measures have been taken to strengthen the legislative and institutional framework for ensuring gender equality. Issues of Gender equality are also reflected in our national legislation, that is, on September 2, 2019, the law of the Republic of Uzbekistan “on equal rights and guarantees of opportunities for women and Men” No. 562 was adopted. The document was adopted by the Ohio House of Representatives on August 23, 2019. In terms of the point of introduction of Gender equality, positive shifts in education should be highlighted. That is, since 2017, the activities of correspondence departments in various specialties have been restored in most higher education institutions. This form of Education allows young women to pursue higher education while maintaining children and fulfilling other family obligations.

President Shavkat Mirziyoyev said in the House of Commons Senate in June 2019, "The stereotype that arises in the minds of our men makes me think a lot. Usually we respect a woman, first of all, as a mother, as the guardian of the family stronghold. This is undoubtedly true. But today, not every woman should be an ordinary observer, but also an active and enterprising participant in the democratic changes taking place in the country", – argued that. These transformation processes can also be seen in the development trend, scientific, social, political and philosophical thought of Western and Eastern Tamaddun. Now let's briefly dwell on the views of members of the western and Eastern allomas and the jadidist movement. Socrates was condemned to death on charges of poisoning the minds of young people with his ideas about freedom and freedom of the individual, the right of Man and citizens. Plato, the father of philosophy, also favored these views in his work “the Ideal state”, demonstrating his commitment to the ideas of his great comrades. Plato concludes that the difference between male and female nature is relative and applies only to the reproductive sphere. A woman can choose professions at her discretion: music, philosophy or other professions, including military affairs. In Plato's work, “can a woman be considered capable of this difficult and responsible task? Will the female part of humanity be able to participate in all issues along with men?”, – he throws questions in the middle. Plato reveals the social roots of the problem by describing this reality of the role of women in society who were doomed to “cook soup” and “engage” as a result of the strong and long-term influence of tradition, customs in their day. Roman statesman and jurist Emilius Papinian writes about the position of women in society: “according to the general provisions of our legislation, the position of women is worse than that of men”. Although free, the woman did not have any civil rights. For example, he could not serve in the Army, vote at meetings, be elected to public office, be a judge or prosecutor, have no right to conduct a trial as a third-party lawyer. In the East, however, the woman has always been glorified as a friend of the man, yori, Akila, kind, compassionate of family peace. In Oriental thought, the position of women in society in Turkic peoples was very high. The Arab historian Ibn Battuta reports, “by the order of the Sultan and his wife”, as the Turkish khagans signed. Islam ranks men who have a good attitude towards their women among the best of human beings. In this regard, the hadith says: “the best among you is that you have a good attitude towards your people. By denying the tradition of ignorance, Islam has protected and elevated the woman to higher levels. The Prophet Muhammad (s.a.v.): "O mankind! Follow the wives' fees. Treat them with compassion, affection. Fear Allah in their truth. Wives are the trust of Allah to you. You gave them a word in the name of Allah, and they were honest with you with their command divine. You have the rights of wives, as you have the rights over wives. They said, “the truth of your

wives is that they do not trample the honor of their family on anyone you do not like.”

In his pedagogical views, Abdullah Avlani cites that family tinchi is directly in the hands of intelligent, intelligent, intelligent, educated women. In his work, Adib quotes the parents' concerns to the girls who are starting a family, noting that peace and happiness in the family are more the responsibility of women: “oh my daughter! You are leaving the house you learned to marry and fall into an unfamiliar house. You do not know the qualities of your future groom. You will be the Earth, and it will be the sky. If you are as humble as the Earth before him, he will be as noble as the sky. As the sky bruises the earth with its healing rain, so it pleases you with its kindness. May your husband hear from you only soft and sweet words, do not sit in front of you in a naughty or old dress or with your faces disheveled and your hair unregulated.

Abdurauf Fitrat's views on issues of family relations are also noteworthy. A number of her works suggest that women should be good-natured, educated, ecclesiastical, shy, sharm-fanciful, brave, deeply in love with her husband, unshakable, obedient to her husband, courteous, straight, modest and intelligent, well aware of her duty and duty, and frugal.

At the same time, a manifestation of the Turkic language, thinker Alisher Navoi, in the chapter “on marriage and wives” of the work “Mahbub ul-qulub”, expressed thoughts about marriage and its benefits, Family etiquette and the qualities of women in the family: “the state and happiness of a Good Wife – Family. The tidiness of the house is from him, the calm and tranquility of the owner of the house is from him. When Husny, the soul is poor, when it is polite, the soul is weak. If there is a discharge, there will be an ordination in the fast, the equipment will be clean and the order will stand” .

During the renewed Uzbek period, the distinctive Oriental tools, forms and styles of gender equality are widely used. As a result of the provision of gender equality between women and men, it can be recognized in particular that household chores, upbringing of children and all other tasks are assigned not only to the woman, but also to the father. It is also worth noting that it can be said that the fact that parents pay attention to issues of Eastern gender equality with Western gender equality even from a point of view of mentality serves to further clarify the issue.

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