

## JADIDS' PEDAGOGICAL CONSIDERATIONS TO THE DEVELOPMENT OF GENDER CULTURE

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**Abstract.** *At a time when special attention is paid to issues of gender equality in modern society in the process of pedagogical research, we will pay attention to the pedagogical ideas of modern enlighteners by researching how much they paid attention to gender culture in the educational process. The fact that the development of society depends on the level of knowledge and enlightenment of women is analyzed through pedagogical ideas in this article, and the process of becoming literate of the nation is researched.*

**Keywords:** *Gender, Jadid enlighteners, individual, family, family education, society, development, women, women's education, "Method Jadid", knowledge, education, judgment, justice, chastity, thinking, faith, test, school.*

Although the issue of "gender" that is currently being promoted in our society does not have the sensational importance of a problematic situation as it did at the end of the 20th century, it gives the right to sufficiently study the social aspects of this issue in the Uzbek society and lifestyle from the position of a pedagogue.

In this regard, the efforts of modern enlighteners to promote gender equality in the educational activities of Turkestan and to integrate it into the life of the society and education more or less paid off. We will pay attention to the pedagogical views of Abdurauf Fitrat, one of the modern scientists of that time, about educating women in the society and raising them as enlightened individuals. For example, in the writer's work "Family", he regretfully describes the situation in the families of that time: - "Wives in our country are subjected to humiliation and suffering every minute. We Turkestans think that our wives are beyond the scope of humanity, and we do not treat the poor as we treat people. In many cases, our hearts go out to the plight of animals. But we do not have enough mercy for women's perplexities. We do not consider our wives worthy of favor, worthy of honesty and entitled to mercy. We consider it a matter of honor and pride to insult women, and we consider it a virtue of masculinity to beat and maim. It is clear from Fitrat's definition of insulting and oppressing women as a form of masculinity, which reveals the true essence of the attitude towards women among the members of the society during this period. "The desire for happiness and development has come from their hearts. Courage and courage have completely disappeared, laziness and weakness have taken over their nature. They do not understand the demand for honor, the need to protect their honor and rights. That is, they consider disrespect and dishonor as one of their characteristics. Fitrat says that women in the society do not know their rights, to put it more clearly, they do not understand such things. He explains that the consequence of violating women's rights in society is embedded in their character.

About women: "They do not protect their chastity and faith from their husbands' feet and beatings. In other words, moral thinking and conscientious judgment are forgotten. Those who have completely abandoned discussion and thought and are subject to their husband's instructions like a car," the writer describes. "In short, this is the most important reason for our unhappiness and backwardness," he points to the level of thinking of women.

Fitrat refers to the determination of backwardness and ignorance in society according to the level of intelligence and the scope of thinking of women in the family.

"It is known that a person receives his first upbringing in his mother's arms. It is inevitable that the first education (family education) is the most important education. Its influence is deeply rooted in human nature. A person's psyche, morals and habits are formed from childhood. Now think for yourself, since we receive primary education from these mothers, why don't we also fall into this situation?" he asks.

Concluding his speech, writer strongly demands that the world of thought, freedom, and rights of women engaged in raising children in the society is the real reason for the nation's sinking into the bottomless mire and urges everyone to do this.

"Today, cowardice and indifference surround our nature, laziness and laziness are absorbed into our blood, and our mind is covered with a black veil. We cannot protect our rights and step towards happiness as long as we bow down to this abyss without understanding. Today, the mind has no influence on our actions and actions. Now the thoughts about conscience and morality have completely disappeared from our memory, we have fallen to the lowest precipice of oppression and reached the highest level of tyranny. We hurt whoever is weaker than us without thinking. We worship the hoof pattern of the horse of someone who is stronger than us. Undoubtedly, these are the result of the upbringing of such mothers.

Among the enlighteners of Jadid, the pedagogue and scientist Abdulla Avloni, who made a great contribution to gender culture, in his work "Turkish Gulistan or Morality" specifically focuses on women's issues. In it, the educational opportunities of the members of the society are analyzed in depth.

"Now it is clearly known that it is necessary to start education from the day of birth, to strengthen our body, enlighten our mind, beautify our morals, and clarify our mind. Who does education? Where is it done? the question arises. To this question, "the first home education is a mother's task. Second, school and madrasa education. This is the duty of the father, teacher, mentor and the government," and one person said, "Which mothers are you talking about, the ones who are uneducated, have a stupid head, and have a hand in hand? They provide education that they don't have," he says. This word breaks a person's heart and burns his heart. What do you say to his father, which father? Are you talking about those fathers who don't know the value of knowledge, who don't pay a single penny for knowledge, who are ignorant of the times? First of all, it is necessary to educate and educate themselves," he says. After hearing this word, the hands of hope hit the armpits. If not, if we say teacher, "Which teacher? Do you mean the teachers whose goal is money, fame, who did not study in higher schools and did not see "methodical education"? First, they should study at "darilmuallimin" themselves, and then they should teach," he says. This word drowns a person in a river of wonder." - he says that the first education given to a person in the society is the responsibility of the mother, and that the women in this society need education themselves, and at the same time, all members of the society are unworthy of education.

Abdulla Avlani was one of the first enlighteners of modern times to pay special attention to the education of women. He gave ample opportunity to the education of girls in his "Usuli Jadid" schools. He gave them religious and worldly knowledge and transferred them to the next stages based on the test. Students' parents, relatives and cultured stratum of the society were invited to the trial exams of "Usuli Jadid" school. There are several reports that intelligent girls of the school successfully passed the tests in these tests.

Sociologists pay close attention to the difference between the results of actions, that is, the unexpected results that arise through these actions. Because this situation helps to identify situations that have become a problem for the development of society.

It is known that the rules of family-marriage relations in the Uzbek way of life, defined on the basis of the rules of the Muslim East, have been working in perfect condition for a long time. Also, the compatibility of many laws and regulations in family relations during the Soviet era with the issues in the Muslim family would not harm the existing process. What can be recognized as such a large-scale process is related to the fact that a man takes care of his family, i.e. fulfills the function of "breadwinner". From a young age, boys were brought up to be the breadwinners of their families. To him, sometimes "verbally hidden", that is, the information of people who prefer to stir up some public opinion around them, and sometimes by means of some existing religious literature, "polygamy in the Muslim world is allowed, if he can provide for it in every way, that is, that every man should perform religious and national marakas, build a yard as much as possible, educate children, find equipment related to housing" and so on. with sentences like In fact, any Uzbek family will never encourage their children to polygamy. They constantly emphasize that this aspect does not correspond to their customs and lifestyle. For this reason, research scientists who lived in Central Asia, especially of our time, never call for polygamy in works on moral, legal, and spiritual-educational topics. For this reason, when Uzbek men comment on "polygamy" - "don't talk a lot about the recognition of this state in Islam, but in real life this process many do not know how to handle themselves. Naturally, this factor is considered one of the important aspects that determine the socio-spiritual character of Uzbeks.

But what is the importance of "fulfilling the function (task)" developed and turned into a tradition for men in his social, spiritual and spiritual life? Can a man fulfill the "function" assigned to him all the time? If he can't fulfill the function assigned to him, how will the society, relatives, close friends and especially his spouse react to him? What will be the fate of a man who failed to fulfill his role? It is not surprising if we somehow find an answer to one aspect of the gender issue in the Uzbek lifestyle through such a flurry of questions.

In many cases, it is natural for people who think in the framework of the Western world and Western influence to understand the biological-physiological factor when they say "male function". However, the male function understood in Uzbek family relations is mainly embodied as a "man" who takes care of life concerns and material opportunities as a custom or tradition. But this function is never openly recognized in the life of the society, or it is valued as an inner "secret" of a person. One of the things that every man is charged with is the fact that he has the talent to make "extra income" somehow. If a man does not have the opportunity to earn extra income, he is accused of "infidelity" by members of society without any warning. His inability to take advantage of his position and position in the social system of the society is easily criticized by the members of the society, in particular, his relatives, close friends, neighbors, and even his wife and sometimes his children. can also serve as a full basis for accusation. "So-and-so is a person like you, he does what you do, his profession is similar to yours, but he is a real man...".

As you can see, the function of "man" is based on material possibilities. Not everyone can develop the ability to earn extra income because of different upbringings based on family or school and university environment. On top of that, in the course of the change of times and the market economy, the increase of natural needs of people does not allow the full manifestation of the existing potential of a person.

In the Uzbek way of life, one of the main problems of this issue is the introduction of young people into the life of society based on early marriage. After starting a family, a man has not only to provide for his family, but also to pay off his debt. That is, now it is considered "both a duty and a duty" for him to keep in touch with his parents, who brought him up, brought him up and married him. Also, other siblings of their generation should participate in the wedding ceremony as well as other members of the family, and they should pay back the debt from the sarpo-soruks given to them with a surplus, or they will have to lend money to the newly married ones. If he used to take part in transactions only among his relatives, now he has to actively interact with his spouse's (husband or wife) relatives. This is also a debt. In addition, there are various national and local events, participation in which is strongly condemned by society.

Another important aspect is to carry out the legacy of meritorious activities and ancestral activities. The man should bear all the expenses for this. Because the man comes to find her, the woman is busy with household chores. On top of that, there's child rearing, sweeping, and all sorts of little things.

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