

EDUCATION OF GENDER EQUALITY OF EDUCATORS OF A HIGHER EDUCATIONAL INSTITUTION ON THE BASIS OF OUR SPIRITUAL HERITAGE IN THE EDUCATIONAL PROCESS AND SOCIAL LIFE

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Abstract

In this article, gender – Women and men's relations are manifested in all spheres of life and activity of society, including politics, economics, law, culture, education, science. In addition to the development trend of Western and Eastern Tamaddun, the specific aspects of eastern gender equality are also covered in the example of the views of allomas.

Keywords. gender equality, parent-child Relations, family resilience, education, science, equal rights for women and men, Western and Eastern tamaddu, eastern gender equality.

Introduction

The issues of spiritual and moral education of the individual, national values, human duties were one of the most pressing issues in all periods. On this issue, philosophers, psychologists and educators have carried out continuous scientific research work. The role of spiritual and moral education in the development of society in the conditions of Uzbekistan is of incomparable importance.

In ensuring Gender equality, attention is paid to the fact that a representative of each gender is viewed as a member of a full-fledged Society, an independent person. As a person is valued, it is necessary to recognize that, naturally, this policy is in the spirit of universal values. Differentiating people by gender is unfair to people of the same sex. The great thinkers of the East also did not distinguish in the upbringing of personality as a guy, a girl. Everything was considered human. Abu Nasr Farabi, Saadi Sherozi, Alisher Navoi promoted the idea of a perfect man in their works. Alisher Navoi, in his works “Mahbub ul-qulub”, “Hayrat ul-abror”, does not gender when it comes to raising a child. Any person should be educated, able to apply it in the interests of society. The idea that a person will have a hidden talent, that he must work on himself and bring him to the surface, is instilled in Zamiri.

Abu Ali ibn Sina's views on issues of family relations are also noteworthy. Her work "event manozil" explores the idea that women should be good-natured, educated, ecclesiastical, shy, sharm-fanciful, brave, deeply in love with her husband, think about childbirth and raising a child, not oppressive, obedient to her husband, courteous, straight, humble and wise, well aware of her duty and duty, and frugal.



The chapter “on marriage and wives” of Alisher Navoi's “Mahbub ul-qulub” describes thoughts on marriage and its benefits, Family etiquette, and the virtues 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. When there is a discharge, there will be an order in the fast, and the equipment will be clean and the order will stand.”

The state and society that honored, appreciated, cherished the elderly and raised them at the level of a mentor in the upbringing of the younger generation will have carried out a somewhat uplifting process in their spiritual improvement. Because it is a human duty in every way to appreciate and honor the representatives of the older generation, who, as a result of many years of various tests, have received life lessons, have invaluable life experience. There must be no people as tolerant, benevolent as our people in regard to the appreciation of the elderly, respect for them. First of all, the care of children to the parents in the family is reflected in their kindness. Neighborhood-Koy yumushi, wedding-current issues of ensuring gender equality in Uzbekistan: current status, tasks and prospects 154 Ma'raka, public events also rely on the experience of older people, their advice is obtained. When we say old, old, before our eyes, first of all, our parents, grandparents are manifested. That is why each of us begins with good, good deeds from our own family, respect for our father. This is the duty of each person to be a child, a human virtue. The Constitution also stipulates that adult, working-age children are obliged to care for their parents. In response to the high attention and care given to the representatives of the older generation in our country, the luminaries also make a worthy contribution to the development of our country and the well-being of our people. Taking into account gender similarities and differences in the educational process contributes to the fact that in social life inter-gender relations acquire identity and individuality.

In conclusion, Uzbek folk Proverbs affirm that there is a place in society for a man and a woman, in the upbringing of a child, in the family, along with gender equality, there are also subtle aspects that require a specific approach. It can be seen from this that the implementation of a specific treatment for a woman and a man is not a consequence of gender inequality, but a situation that expresses the need to take into account the nature, possibility, characteristics of a representative of these two sexes. These aspects have long been taken into account in the Uzbek mentality, which does not reduce the position, position of a representative of both sexes, but also. Apparently, since Proverbs express the spirit of the people in themselves, it is necessary to make good use of the quick and effective effect of these tools in the upbringing of the younger generation in a national spirit.

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