

Resources and Tools Used in The Process of Preparing Future Teachers for The Socialization of Students on The Basis of a Gender Approach

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Abstract: This article analyzes the resources and tools used in the process of preparing future teachers for the socialization of students based on a gender approach. Pedagogical, psychological, methodological and information and communication resources play an important role in the effective implementation of the principles of gender equality in the educational process. The article covers the possibilities of using gender-based pedagogical literature, international documents, state educational standards, textbooks, modern educational technologies and interactive methods. It also examines the role of the media, social networks, fiction and national cultural heritage in the formation of gender culture.

Keywords: Gender approach, socialization, educational resources, pedagogical tools, educational technologies, gender culture, information resources, competence.

Introduction: Gender relations are a fundamental component of interpersonal relationships. These relations were originally reflected in myths and legends. Gender models, that is, the initial ideas about men and women, emerged through myths, and later through legends. N.M. Mallaev. provided accurate information about this. He noted that "According to mythology, Gaia Martan (Kayumars) was the first person to appear on earth, supposedly created by Ahura Mazda (Hormuz) and consisting of two bodies: a bull and a man. Ahriman, the archenemy of humanity, kills Kayumars. From the bull part of Kayumars's body, 55 types of grains, 12 types of plants, cows and oxen, and from them 272 types of useful animals appear; from the human part, the male and female sexes of man and metal appear."

"Herodotus, Ctesias and other historians emphasized the important role of women in various spheres of social life among the Central Asian tribes, including the Massagetae. This information serves to expand students' knowledge of men and women and their ideas about gender.

Greek historians describe the heroism of Scythian

women, including Sparetraea, who won a victory in battle against the enemy and saved her people from captivity. Scythian women were no less than men in horse riding and archery. Ctesias especially notes the courage and heroism of Zarina. According to his information, after Zarina's death, the Scythians built a pyramid-shaped mausoleum for her and erected a golden statue.

People wrote legends, stories, poems, fairy tales, epics, about the realities of nature, the relationship between man and nature, the specific characteristics of women and men, and the relationship between them. woven with songs. In these ethnopedagogical values, the image of women and men, their social roles, their unique appearance, personal qualities, are clearly expressed. Thus, sources providing information about young men and women, their courage, elegance, and courage have emerged. In these ethnopedagogical values, the courage, bravery, heroism, and courage of young men are considered, and the elegance, beauty, humanism, tolerance, goodwill, hard work, and loyalty of girls are considered. Since the dreams and hopes of our ancestors for brave young men and chaste girls are expressed in these works, they have served as an

important educational source in the formation of gender identity, national social gender roles, and the character and personal qualities of girls and boys in all eras.

The lessons that our ancestors wanted to give to boys and girls, The heroic deeds of such wonderful children of our country as Alp Ertonga, Tomaris, Shirok, Jaloliddin Manguberdi, Temur Malik, the customs and traditions of our people, and our national virtues are reflected in proverbs, songs, fairy tales, epics, and stories dedicated to children, which are word systems that have been elevated to the level of art. Therefore, by presenting them to students and young people as ethnopedagogical values, it is possible to form gender identity and gender roles characteristic of the Uzbek people, encourage boys and girls to be socially active, and form in them a sense of identity and a sense of national belonging, patriotism, and citizenship.

All examples of art created by the Uzbek people have the opportunity to form national identity, gender identity, and gender roles. Folk oral creativity, literature, fine arts, folk crafts, musical heritage, costumes, and paintings, which have the ability to cultivate a sense of gender identity in students and young people, have didactic opportunities that serve to form national gender identity and gender roles characteristic of the Uzbek people and help them form personal qualities. These tools can be widely used in the process of preparing future teachers for the socialization of students. In this, didactic processes in the classroom and outside the classroom play an important role. The epics reveal the relationships between women and men, their character, personal qualities, courage, hard work, and patriotism. That is why folk epics are of particular importance in shaping the gender roles of boys and girls, their sense of gender identity. In particular, in the epic "Alpomysh", priority is given to revealing the unique character of boys and girls, forming in them a sense of preserving the integrity of the homeland. In the epic, the image of a brave, courageous, and single-minded Uzbek young man is embodied. In the image of Barchinoy, beautiful, loyal, and self-respecting Uzbek girls are depicted. Since many epics such as Alpomysh, Avazkhan, and Gorogly reflect the qualities inherent in the young men and women of our nation, they serve as an important source in the socialization of students and young people. Therefore, it is advisable to pay special attention to preparing students for socialization by informing them about the qualities specific to national genders through ethnopedagogical values, which are examples of folk oral creativity, in the classroom and outside the classroom.

Based on working on works belonging to various genres

of folk oral creativity, students will gain experience in distinguishing, distinguishing between and instilling them in the minds of students. At the same time, with the help of these works, future teachers will become aware of the activities specific to each of the boys and girls, types of labor, their importance, implementation technologies, social roles that each gender model should distinguish, gender-specific culture of communication, resourcefulness, responsiveness, national pride, gender worldview indicators, types of professions, their social significance, national and regional traditions, and the position of boys and girls in them. They acquire information about gender roles, which are disappearing due to globalization, and their valuable value. They have clear ideas about family relationships, national costumes specific to gender models, their origin, interpersonal relationships, and the manner of speech characteristic of men and women. This information helps to form a gender-specific cultural worldview in students, as well as to familiarize them with the methods of presenting cultural traditions to the younger generation.

Gender-specific culture and spirituality are expressed in examples of folk oral creativity. Spirituality has been a factor governing the worldview, behavior, place in society, and attitude towards the people, homeland, and people around them since ancient times. Gender-specific spirituality and culture characteristic of men and women were formed through folk oral creativity. That is why many ethnopedagogical values were banned during the years of authoritarian Soviet power.

During the years of independence, the gender culture and spirituality characteristic of the Uzbek people began to take shape rapidly. In its acceleration, the use of ethnopedagogical values became of particular importance. Because many values that were banned due to independence were returned to their owners. Along with the names of our great scientists who made a worthy contribution to the development of world science, information about their discoveries, customs, and rituals began to be mentioned in various ways. These values strengthened the sense of national pride and gender identity among the Uzbek people. (Fairy tales and stories expressing the spiritual qualities of women and men should be included in the appendix)

In the formation of gender culture and spirituality in women and men of the Uzbek nationality, along with ethnopedagogical values, written literature and other types of art also play a special role. In this regard, in the examples of literary works that emerged during the first and second Renaissance, special attention was paid to the formation of the qualities of men, along with the chastity and spirituality of women. The people followed the heroes of the literary works they loved,

imitating them and adopting their positive qualities.

The works of Alisher Navoi play an important role in the development of the spirituality of men and women characteristic of the Uzbek nation. Alisher Navoi's humanism is of universal importance as it is aimed at raising the spirituality and culture of women and men. While most poets and writers before Navoi praised the love between a young man and a young woman, Alisher Navoi's works, especially in *Hamsa*, reflected the spiritual responsibility of men and women, their spiritual image, culture, roles, and social activity. Therefore, Navoi's works have served as an ideal for young men and women in all eras. In the epics of *Hamsa*, such as *Farhod and Shirin*, *Layla and Majnun*, *Dilorom and Bahrom*, gender qualities and roles that all young men and women should possess, that is, gender-specific culture and spirituality, are expressed. The heroes of these works relate to each other based on their human qualities. Navoi also showed ways and methods to protect the human rights of women in his works. The woman in Navoi's interpretation appeared in the form of a real person, mother and wife.

The purity of good women is due to asceticism

If there is light in the world, it is obvious,

No wonder, because in Arabic language

The term is related to the sun.

In this story, the poet equated women with the sun. He evaluated women as a miracle that spreads light to the world. The following verses by Alisher Navoi are also noteworthy and serve to describe the qualities of women.

A hundred fields are better than an impure land,

The footprints of pure women.

Navoi further developed his views on spiritual women in the epics "*Farkhod and Shirin*", "*Layli and Majnun*". *Mehinbanu* in the epic "*Farkhod and Shirin*" is shown as a just ruler. She governs the state skillfully. She prospers the country and ensures peace and tranquility for the people. Because *Mehinbanu*, as a kind and compassionate woman, strives to educate and perfect her niece *Shirin*. *Shirin* grows up with ten wise girls in the palace, studies various sciences, and learns the secrets of governing the state from *Mehinbanu*. *Mehinbonu* does not ignore the relationship between *Shirin* and *Khizrav*. He fights for *Shirin*'s happiness. Alisher Navoi embodies in *Mehinbonu* the image of a fair, intelligent, enterprising, capable leader who fights for the happiness of her loved ones. In *Mehinbonu*, the qualities that the poet-thinker wanted to develop in women are expressed. *Shirin* embodies all the qualities of *Mehinbonu*. In the images of *Shirin* and *Mehinbonu*, the most positive qualities inherent in women, female

spirituality and culture are expressed. These images serve as an ideal, role model for all women. Many girls strive to be as imaginative, witty, intelligent, graceful, enterprising, and loyal as *Shirin* and *Mehinbonu*. Parents named their daughters *Shirin* with good intentions.

In Uzbek literature, many images have been created that have become ideals for the women of our nation with their positive qualities, such as *Shirin*, *Laili*, *Dilorom*, *Guli*, *Kumushbibu*, *Ra'no*, *Barchinoy*, and *Shokhsanam*, who are chaste women and girls.

The image of *Farhod* in Navoi's epic "*Farhod and Shirin*" is presented in the guise of a true man, he embodies all the positive qualities inherent in Uzbek men. *Farhod* is the embodiment of a free-thinking, free-spoken, honest, loyal, courageous, and hardworking man. At the same time, *Farhod* is a tolerant person. He is kind and generous to people, a person who values friendship. *Farhod* overcomes difficulties with fortitude, which is why he has been an example for young people of all times as a symbol of virtue, justice, love, and sincerity. Navoi created the perfect image of a hardworking, creative Uzbek man in the image of *Farhod*. He tirelessly acquires knowledge and works honestly. He perfectly masters the secrets of his profession. That is why various folk legends were created about *Farhod*. The image of *Farhod* in Navoi's interpretation connected his fate with the fate of the homeland and the people.

Shirin is a self-aware person, she embodies all the qualities inherent in women. *Shirin* supports *Farhod*'s positive qualities, gives him dignity. She enriches *Farhod*'s life spiritually. *Shirin*'s letter to *Farhod* embodies all his virtues before the reader's eyes. This letter reveals his honor, chastity, and noble qualities. He sincerely wants his homeland and people to be free. His heart is filled with rage against the enemy who is destroying his homeland. This poem encourages students and young people to patriotism, nationalism, friendship. It encourages sincere love, creativity, and hard work. It introduces them to the qualities inherent in young men and women, and encourages them to be socially active. Therefore, by reading this poem, students and young people will acquire the knowledge they need. They will be able to learn and instill positive actions and qualities. Future teachers will learn from this poem the information they need to educate young men and women as socially active individuals. Therefore, it is advisable to recommend this poem to students for independent study.

Many literary works have also been written about the Timurid queens. For example, Muhammad Ali's work "*The Great Empire*" provides readers with valuable

information about the spiritual image of the Timurid queens, their place in social life, knowledge, and intelligence. One of the Timurid queens was Sarai Mulk Khanim, who was considered worthy of the titles of Great Lady and Bibi Khanim. The main reason for this was her good nature, intelligence, caring for the princes with love, identifying their talents, and treating each of them individually. Sarai Mulk Khanim was a highly intelligent, insightful, enterprising, and intelligent woman of her time, and was also unique in terms of beauty and grace. Sarai Mulk Khanim was a humanitarian, a lover of the homeland, well-informed about the political, social, economic, and cultural life of the country, and participated in the affairs of the kingdom with wise advice. Sarai Mulk Khanum often accompanied the great Amir Temur on his military campaigns. According to historical sources, the very intelligent and enterprising Sarai Mulk Khanum actively participated in solving some of the problems that arose in the administration of the empire with her wise advice. Although Amir Temur did not openly obey Sarai Mulk Khanum, he felt a certain need for her wise advice. According to the established procedure at the palace of Amir Temur, his wives also participated in the ceremonies of receiving foreign ambassadors. According to Ruy Gonzalez, the ambassador sent by the Spanish King Henry III to the ruler of Samarkand, Amir Temur received the ambassadors in the "Dilkusho" park on the outskirts of Samarkand. The reception ceremony began with a grand feast and celebration. According to Gonzalez, at the reception ceremony, Sarai Mulk Khanum and other wives sat next to the ruler Temur, veiled. Among the gifts sent by the Spanish king, the ruler liked the red motley the most. He discussed this with his wives, especially Sarai Mulk Khan. Sarai Mulk Khan also organized large banquets in the palace. Among other ambassadors, the Spanish ambassador Ruy Gonzalez attended one of the banquets. He told about the splendor of the banquets given in Temur's gardens, the colorful silk tents in the gardens, the gold and silver furnishings in them, and the great taste and sophistication with which the gardens were furnished. It is said that one day Sarai Mulk Khan asked her husband Amir Temur for permission to build a madrasah for the sake of God from her savings. After receiving permission from the ruler, she put up for sale a pair of diamond earrings given to her by her father, Kazan Khan, and spent the money on the construction of the madrasah. During the construction of the madrasah, Mrs. Sarai Mulk often visited the construction site and gave her opinion to the project managers. Even when the construction of the madrasah was nearing completion, Mrs. Sarai Mulk, as usual, would come to the construction site with her maids and give instructions to the foreman about the

shortcomings of the building. Although the foreman had not seen Mrs. Sarai Mulk's face, he was convinced by her charming tone of voice that she was a smart and sharp-minded woman. When the princess left, the foreman could not contain the impression he had received from his brief conversation with the lady, and his emotions won out and he said to the foreman around him: "Yapirai, can a woman be so wise and intelligent? .. All the descriptions he had heard about the lady so far are true. If only all women could be so refined." These thoughts indicate how intelligent, refined, hardworking and enterprising Uzbek women were. Introducing young students to these qualities characteristic of women will enrich their perceptions of national gender models.

Another famous and educated woman of the Uzbek nation was the Timurid princess Gavharshad Beg. According to historical sources, Gavharshad Beg was a woman of high intelligence, intelligence, enterprise, eloquence, decisiveness, and beauty. Gavharshad Beg was the closest advisor to her husband, Shahrukh Mirza. The royal and court affairs were managed by the courageous and enterprising Gavharshad Beg. Gavharshad Beg occupied an important place in the Timurid state. All the Timurids recognized her intelligence and wisdom. That is why she took on most of the affairs of the kingdom. Princess Gavharshad Beg decided the issues of appointing governors to the provinces, appointing commanders to the army, and even deciding what gifts to give and what punishments to give. During the reign of Shahrukh Mirza, Herat flourished culturally. Gavharshad Beg's role in the cultural development of the country was incomparable. He sponsored and guided the construction of many schools, madrasahs, houses, mausoleums, dahms, guesthouses, hospitals, ravats, konriks and cisterns. In its program, the development of science, culture and literature took priority. Gavharshad Beg's children and grandchildren grew up to be talented, intelligent and creative. Gavharshad Beg played an incomparable role in this. They showed themselves in literature, visual arts, painting and other fields of science.

In history, Khanzada Beg (sister of Zahiriddin Muhammad Babur), who was the owner of femininity, chastity, courage and intelligence, was also a well-known representative of the Timurid princesses. Historical sources testify that Khanzoda Beg was a man of great taste, sharp mind and intelligence. Pirimikul Kadirov's works "Starry Nights" and "The Book of Descendants" reveal the deeds of Khanzoda Beg, his intelligence, courage, and dedication to the kingdom, using concrete evidence and figurative expressions. At the same time, Gulbadan Beg also reflected on the

qualities and virtues of Khanzoda Beg in his work "Humayunnoma". As a result of getting acquainted with these works, students will gain accurate information about the works of the famous Uzbek women of the first and second Renaissance, the Temurid and Baburid queens, their creativity and exemplary work in raising children.

Of the Baburid queens, Jahonoro Beg showed her talent in the field of poetry and diplomacy. Zebuniso, like Jahonoro Beg, was a clever, humane, and creative woman. In addition to being a poet, Zebunisa Begum was known as a skilled musician, calligrapher, and scholar. She mastered the Arabic and Persian languages and wrote in these languages. She patronized scholars and artists and paid them salaries. The following thoughts are given in the "Olami Islam" tazikira, which help to form an idea of Zebunisa's talent: "Zebunisa Begum gained the fame that her father could not gain through his rule through knowledge and etiquette." It is clear that there were many famous women in the Uzbek nation, who in the past were engaged in social activities, scientific creativity, and successfully fulfilled their social roles in raising children. In no other nation were there so many famous women who were intelligent, supported, and inspired their husbands as the Uzbeks. Even during the first Renaissance, historical sources indicate that such women constituted the majority. They are: Ziyatunniso (born in 1053, she was a scholar, charitable, and generous woman who deeply understood the Hanafi creed. Badrunnisobegim was born in 1057. She memorized the Holy Quran, studied religious sciences in depth, and was engaged in useful deeds. Zubaydanisobegim (1061) was engaged in worship, science, and education. The results of studying artistic and scientific sources show that in the process of historical and cultural development of the Uzbek people, along with men, women were able to demonstrate their talents and abilities. According to experts who were representatives of communist ideology, "Uzbek women lived in captivity all their lives, were not illiterate, and were not deprived of rights." They were equal to men in knowledge, education, and intelligence, and sometimes even surpassed them. They successfully fulfilled their roles as women, mothers, and citizens. As a result of the strengthening of tyranny during the khanates, the role of women decreased somewhat. However, in the context of national revival, the new enlighteners took to the political arena to ensure that women were educated and literate, that they could demonstrate their intelligence, and that they could raise patriotic and educated people. Бу даврга келиб илм-фан, санъати, таълим соҳасида кўплаб аёллар хорижий мамлакатларга юборилиб маърифатли бўлишлари

учун ҳаракат қилинди. Собиқ совет ҳокимияти йилларида ўғил болалар билан бир қаторда қизларнинг биргаликда таълим олишлари таъминланди. Бироқ коммунистик мақкура таъсирида уларнинг ўзликлари, гендер мансубликлари, гендер фарқли ролларини бажаришлари, фарзанд тарбияси билан кенг кўламда шуғулланишларига зимдан тўсиқлар қўйилди.

After independence was achieved in the Republic of Uzbekistan, favorable conditions were created for women to receive education on a par with men in society, develop themselves, satisfy their professional interests and needs, and engage in areas of interest to them. The rights and duties of women were guaranteed by law. At the same time, under the influence of mass and marginal culture, restrictions arose in the understanding and feeling of gender belonging, the full implementation of gender roles, the culture of communication and family relations in raising children. There is an exchange of roles between women and men. Therefore, giving priority to a gender approach in the organization of educational processes in educational institutions is meeting the needs of boys and girls for gender socialization, the formation of gender culture in them, expanding their opportunities, and paying special attention to the development of gender pedagogy, creating the basis for new research. In order for future teachers to have a clear idea of the historical and cultural development of national gender theory and practice, the specifics of national gender roles, and the experience of our ancestors in this area, we recommend the following literary and scientific works for independent study, to enrich their knowledge in the areas of "Theory and History of Pedagogy", "History", "Development of Philosophical Thoughts". They are: Muhammad Ali "The Great Empire", Pirimkul Kadyrov "Starry Nights", "Passage of Generations", Oybek "Alisher Navoi", Gulbadanbegim "Humayunnoma", Babur "Boburnoma", Khondamir "Humayunnoma", Alisher Navoi "Hamsa", Ibn Arabshah "The History of Amir Temur", etc.

CONCLUSIONS

Eastern thinkers and Western scholars have managed to put forward their methodological approaches to the gender roles of women and men in society, the socio-cultural significance of these roles. These approaches form the fundamental basis of gender pedagogy.

The elimination of existing stereotypes has led to the need to develop gender socialization strategies and apply them in pedagogical practice. The views and attitudes of the Uzbek people on gender, along with myths and other ethno-pedagogical values, have also

found expression in works of art and Eastern poetry. Many poems and epics, fairy tales and stories, and essays reflect on the courage, courage and charm of men and women, and promote the qualities inherent in Uzbek men and women, especially their patriotism, courage, love of science, charm.

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