



DEVELOPMENT OF GENDER IDENTITY IN CAREGIVERS OF ORPHANAGE HOMES

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Abstract: This article describes the features of the development process of gender identity in foster children of orphanages. Opinions were also expressed that gender education is an important problem in social life.

Key words: Gender identity, sex, education, orphanage, educator, environment.

Forming the gender characteristics of foster children of orphanages is of great importance in the educational process. It is known that the main goal of gender education is to form a value attitude towards the child as a carrier of personal information, towards representatives of different genders who perform different social functions depending on external conditions. At this point, the question of what sexual education may arise. Gender - (from Latin genus - "kind") - a social gender that determines the behavior of a person in society and how this behavior is perceived. Under "gender" is understood the social gender of a person, formed in the process of raising a person and includes psychological, social and cultural differences between men (boys) and women (girls), and existing characteristics and attitudes are called gender.¹ The gender approach in education is an individual approach to the manifestation of a child's identity, which in the future gives a person great freedom for choice and self-realization, helps to be flexible and use different possibilities of behavior.

The gender approach focuses on the idea of equality, regardless of gender, which allows men and women to reassess their opportunities and aspirations, determine their life prospects and activate their personal resources. Gender education is the formation of ideas about real men and women in children, and this is necessary for the normal and effective socialization of a person. Under the influence of educators, children in orphanages must learn the sex role or the gender pattern of behavior in which a person behaves, so that he is defined as female or male. Educational tasks of gender education and heterosexual education in kindergarten: fostering children in orphanages with an irresistible interest and a positive attitude towards gender.

Gender identity is a person's internal perception of himself as a representative of a certain gender, that is, as a representative of a certain gender, that is, as a representative of a male, female or other category, associated with social and cultural stereotypes about the behavior and qualities of representatives of this gender.² Gender identity is not necessarily the same as biological sex. Currently, it is common to distinguish between gender identity and gender

¹ Kolberg L. A cognitive-development analysis of children's sex role concepts and attitudes. P. 83.

² Fagot B. Changes in thinking about early sex role development // Developmental Review. 1985. Vol. 5, № 1. P. 83-98.

expression - depending on the culture, the manifestation of certain qualities that are read as masculine, feminine and androgynous, although conformity to certain gender stereotypes is considered another type of gender identity. There are also published literature. Most human societies have a set of gender categories that can serve as a basis for forming an individual's social identity in relation to other members of society. People whose gender identity matches the gender they were assigned at birth are called cisgender, while those who do not match their gender identity are called transgender. Sometimes the concept of transgender includes the incompatibility of gender expression with biological sex.

One of the founders of gender identity theory was sexologist John William Money. Society has long had a binary gender system - a way of organizing society in which people are divided into two categories: male and female - and there is a correspondence between the sex assigned at birth, gender identity, gender expression and sexuality. However, over the past few decades, non-binary people have been increasingly recognized on an official level. This happens in developed countries such as the USA, Australia, Great Britain and European countries, changes aimed at recognizing people who do not belong to one of the two genders also apply to legal documents.

In many other societies, traditional gender systems are non-binary: they include more than two gender categories and allow for no connection between the sex assigned at birth and gender identity.

Modern researchers distinguish three main concepts to describe human gender and sexuality:

- *gender identity is a person's internal self-awareness;*
- gender expression - the ways in which a person expresses his or her gender in a particular culture: in particular, clothing, communication, and interests. A person's gender expression may or may not conform to established gender roles and may or may not reflect their gender identity. For example, it is common for transgender people not to risk dressing according to their gender in order to avoid harassment, violence and other social sanctions.

A binary gender system assumes that gender identity, gender expression, and sexual orientation must correspond to each other, as well as to the sex assigned at birth—for example, a person born biologically male is expected to self-identify as such. It is natural for a man to act masculine and be heterosexually attracted to women. But this is not always the case.

In science, the concept of mental or psychological gender is used, which is sometimes used as a synonym for the concept of "gender identity". At the same time, Soviet and post-Soviet science did not develop a unified concept of psychological sexuality. The concepts of mental or psychological gender, as well as sexual identity, are commonly used in the context of discussions of the "norm", which refers to the conformity of the mental gender assigned at birth, and "pathology", which refers to transsexualism.³

Psychiatrist D.D. Isaev criticized the widespread use of the term "gender identity" in psychological literature in the sense of expressing the degree of conformity to stereotypes of masculinity, femininity and androgyny, rather than self-awareness as a person of a certain gender. From his point of view, in such cases gender identity is replaced by gender role.

³ Kharatova, S. K., & Ismailov, T. X. O. G. L. (2022). Use of innovative technologies in the educational process. *Science and Education*, 3(3), 713-718.



Gender education of children in orphanages is not only designed to help children identify themselves as representatives of one or another gender. The relevance of gender education is to form a stable understanding of their gender in the child: "I am a girl, I am a boy and it will always be like that." Currently, the relevance of gender education is great, because the direction of the gender education program also takes into account the fact that modern society strongly opposes the fact that men and women have only a number of advantages based on their gender. Gender Education in Orphanages We all want boys to show more than just flexible will and brawn. We also want boys and men to know how to be polite, polite, sensitive, considerate of others and respect their relatives and friends, and women to prove themselves, they could build a career, but at the same time not lose their femininity. It seems that gender education in the family is set from birth.

In fact, as soon as parents find out the gender of their unborn child, they begin to mentally and physically prepare for the appearance of a boy or a girl. They buy things by color, toys by gender. But gender education has nothing to do with stereotypes: strollers are dark for boys, pink for girls. Addressing the gender aspect in education is justified by the existence of a number of problems:

- Declining health of boys and girls;
- Dizziness and loss of sense of gender;

Increasing inconsistency of behavior patterns among young people. Different upbringing in orphanages is mainly based on the individual characteristics of a particular child, depending on the examples of female and male behavior that the little boy constantly encounters in the family. Many educators emphasize this educational moment and believe that nothing else needs to be done. Children automatically copy each of their gender roles. The problem is that it is often difficult for modern children to educate themselves. When observing children, it can be noticed that many girls lack delicacy, sensitivity and patience, they do not know how to resolve conflicts peacefully. Boys, on the contrary, do not try to protect themselves, are physically weak, not durable and emotionally unstable. At least some culture of behavior towards girls is completely alien to modern little knights.⁴

To sum up, the urgency of the gender identity problems of the children of the researched orphanage is primarily explained by its educational nature. The vitality and urgency of the problems we put forward is also related to the growth of the spiritual culture of the Uzbek people and the intervention of science in this process. According to the orders of our society, the science of psychology, which is developing every year in our republic, helps to solve gender problems faster and more efficiently in the youth, which is considered the main focus of the formation of each individual, at the level of the requirements of the current era, and is a way of managing subjective processes related to life. There is no doubt that it will show its qualities, make a worthy contribution to raising a healthy, mature, perfect generation in a manner specific to its gender and our national values.

⁴ Olimov L.Ya. Psixodiagnostika va psixometrika asoslari. Darslik. "Durdona" nashriyoti. Buxoro. 2021. -B. 747.



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