



ETHNOCULTURAL FEATURES OF GENDER IDENTIFICATION

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Abstract

The individual's awareness and assessment of their gender identity plays an important role in interpersonal relationships. The article analyzes the factors that influence an individual's self-identification and as well as the gender identity process. In the process of gender identification, the influence of ethno cultural identities is stated.

Keywords: Gender, identity, ethnocentric identity, ethnonigilism, ethnic bigotry, gender balance, ethnoculture

Introduction

Awareness of one's gender identity is part of the "I-image" (from the Latin "self" - this is my personality, my own personality) and is inextricably linked with the development of self-awareness as an internal social consciousness. The integration of self-awareness leads to self-awareness in the unity of all manifestations (identification, uniqueness), to the realization of one's own uniqueness, one's own uniqueness (differentiation), and, finally, to the emergence of judgments about oneself and self-assessment of one's personality (reflection). Personality (identification) is a unique, permanent, internal, subjective concept of a person, which allows one to consider his uniqueness and non-repetition in the context of his similarities with different people [1, p. 11]. A person's identity develops throughout life, and can be both progressive and regressive. Under certain, unfavorable conditions, the process of identity formation can be delayed or return to its previous, primitive forms. [6] There are conclusions that traumatic situations in childhood influence the emergence of personality disorders. As in adolescents, parental separation has been noted as a factor contributing to the development of a negative gender identity [7]. A factor contributing to the formation of a negative identity is the internalization of a negative image of parents by adolescents. A crisis of gender identity can create the necessary conditions for the development of various forms of personality disorders and deviant behavior. Social identity is understood as belonging to a certain group, joining any social category, "finding one's place in life" [1, p. 141]. Reflecting on identity and identification, E. Erikson concludes that "psychological identity (identity) develops from the gradual integration of all identities" [2, p.544].





This concept is understood as the acceptance and identification of the male or female role and includes in its composition gender identity and the acquisition and fulfillment of the identity of the sexual role - male and female roles. Identification as a mental process is the basis of the natural desire to adopt the characteristics of a social group or a particular individual, to feel protected, connected, harmonious with others. In some variants, gender identification can manifest itself in the form of conformism, in the process of changing relationships, thoughts, and perceptions of a person towards agreeing with the opinions or positions of other people. Gender identity is part of the social identity of a person. It includes self-identification with a certain gender; the unity of consciousness and behavior of a person who associates himself with one or another gender. The following should be understood as the main characteristics of gender identity: stability-changeability, traditionality-mobility, dynamism-stereotypy. Most of the characteristics and traits that make up gender identity are culturally determined. The most important factors for the formation of gender identity can be highlighted: 1. Family and household customs (including sexual roles and expectations for marriage and parenthood). 2. Religious and everyday traditions. 3. Object-property culture. 4. Educational institutions. 5. Mass media. In the process of its formation, gender identity goes through a number of stages associated with the age stages of a person's mental and physical development. The primary identification of a person occurs according to biological sex and is formed on an innate basis through imitation of adults, around the first year of life. Primary sexual differentiation - the determination of the characteristics of males and females, occurs by the age of two. The first understanding of the stability and variability of external signs, the behavioral characteristics of males and females occurs by the age of three. After three years, body image is formed and attitudes towards it emerge, the child becomes interested in the structure of the human body, including sexual differences. Sexual dimorphism in body structure, differences in functions performed in the family, in society determine for himself the differentiation of gender and the identification of the individual. The initial stage of the formation of gender role positions occurs in preschool childhood. The main mechanism of personality formation is identification with significant people. Role-playing as a leading activity allows the mastery of the identification mechanism [4]. By the end of preschool childhood, gender identity is formed in almost all children, but it is often based on external sexual characteristics. In most cases (70%) children of this age do not realize the more important sexual characteristics (interests, activities, physiological characteristics, etc.). During adolescence, significant biological changes in the body are noted, the appearance of the teenager and his physical characteristics begin to worry the teenager, secondary sexual





characteristics appear, and the physical development of boys lags far behind the development of girls. The compliance of the child's physical development with the standards accepted in the peer group becomes a decisive factor in his social recognition, position in the group. It has been experimentally proven that the perception of the physical appearance of another person in the adolescent's mind is subsequently transferred to the adolescent's perception of himself, and ideas about him and people of the opposite sex can be hyperbolized. In order to achieve success with the opposite sex, adolescents must adhere to traditional sexual norms. Awareness of one's own appearance affects the formation of many personal qualities [4]. The results of research on the formation of identity in early and middle adolescence allow us to formulate a paradigm of identity formation based on the emphasis on the importance of intra - and interpersonal aspects of interactions [6]. Intimate communication helps to self-identify and present oneself as a full-fledged representative of one's gender, contributes to the definition of a social group, recognition by a reference group of people, and if the behavior of an adolescent does not meet expectations, a conflict arises between the individual and the group.

Ethnocultural characteristics are the characteristics of an individual, groups, which have their own interests and preferences associated with their identification with an ethnic group, its history, culture, traditions, language, religion, morality and mentality. They affect the formation of gender identity. Gender identity in people begins to form almost simultaneously with ethnocultural characteristics. Gender identity is a person's internal self-perception as a representative of a particular gender, that is, as a man, woman, or another category, which is associated with social and cultural stereotypes about the behavior and qualities of representatives of a particular biological sex. In different ethno-cultural societies, a person has a set of gender roles that can serve as the basis for social identity.

Gender identity has a specific relationship with ethnic identity. There are different types of ethnic identity. Adequate identification - the image of one's own people is perceived as positive, an appropriate (acceptable) attitude towards its history, culture, mentality is manifested. Positive ethnic identification is not directed against other peoples. One's own ethnic group is perceived as positive. Its culture and history are perceived positively. In adequate identification, the need to identify with a particular ethnic group depends not only on the person himself, but also on the situation. With adequate ethnic identification, a binary gender system (male - female) is characteristic, and being transgender may also be present.

Ethnocentric identification is the unconditional and uncritical acceptance of one's own ethnos as the leading, dominant one, and the evaluation of other peoples through





the prism of the culture and value orientations of one's own ethnos. Such identification contains elements of ethnoisolationism. Ethnocentrism always implies a confrontation between "us" and "them". Behaviors, customs, and traditions that characterize "us" are considered superior to "their" ethnic characteristics. Ethnocentric identification is characterized by a binary gender system in which feminist attitudes prevail[3]. Ethnodominant identification is an identification that is the most acceptable of all other types of identification (civil, political, professional, etc.). In this type of identification, ethnicity is perceived as the most important value. Typically, in ethnically dominant identification, they try not to mix with other ethnic groups (interethnic marriages are condemned). Ethnodominant identification is characterized by the predominance of feminist attitudes in the binary gender system. Ethnic fanaticism is a type of identification in which a readiness for any sacrifices and actions is manifested for the sake of ethnic interests and goals. Moreover, these interests and goals are often understood illogically or are absolutized. People literally "lose their heads", their minds become clouded. This type represents an extreme form of aggressive identification. In ethnic bigotry, masculinity prevails. Ethnic indifference is a type of identification that characterizes people who are practically indifferent to the problems of their own ethnic and interethnic relations, to the values of their own and other peoples. They are independent of the norms and traditions of their ethnic group, and their vital actions and behavior in any field of activity are not influenced not only by the ethnic identification of others, but also by their own ethnic origin. Ethnic indifference is characterized by the presence of both the binary gender system and transgenderism. Ethnonihilism - usually manifests itself in the form of cosmopolitanism and implies the denial of ethnicity, ethnic, ethno-cultural values. People who adhere to ethnonihilism demonstrate their independence from everything related to the ethnic phenomenon, even those that are presented to them as harmful. Such people consider themselves not to be a separate ethnic group, but as "progressive" and belonging to humanity. Therefore, they reject any ethnic group, recognizing ethnic identity as archaic, unnecessary. Ethnonihilism is characterized by a binary gender system, in which masculine relations prevail [3]. Transgenderism is also characterized by ethnonihilism.

Ambivalent ethnicity - a weakly expressed ethnic identification or "double" identification. This type of ethnic identification is widespread in ethnically mixed families and among immigrants. For such people, ethnic identification is an "internal referendum". Ambivalent identification is characteristic of a binary gender system.

Gender balance - the ratio of both sexes in society. Gender balance in the reproductive age group of 15-49 years is especially important. Gender balance is influenced by





historical events (wars), ethno-cultural traditions, state measures, economic difficulties, medical achievements, and physiological laws. Gender imbalance was characteristic of the countries of Europe and Russia, which survived two world wars in one century. The deaths of millions of men in wars led to gender imbalance.

In ethno-cultural characteristics and their impact on gender identity, the dominant religion and its influence on gender identity play a very important role. In societies where Judaism, Christianity, Islam, Hinduism, Confucianism occupy the most important place, binary gender has been accepted. This is also characteristic of Buddhism, but Buddhism calmly accepts transgenderism. In societies where these religions still play a significant role, binary gender and symmetry of gender stereotypes are at a very high level and are supported by society and the state. In Russia, there is a difference - gender stereotypes turn into asymmetry, and society as a whole does not support binary gender. In some Islamic countries, gender symmetry and binary gender are most stable, these are Saudi Arabia, Afghanistan, Pakistan, etc. Genderqueer is characteristic of the countries of the "golden billion", where religion - Christianity - plays almost no role. Genderqueer also exists in some nations and tribes that are not influenced by the world's leading religions (for example, North American Indians). The world's leading religions are based on the natural biological division of people into men and women. They have different biological, bodily, aesthetic, social, family functions and tasks. Therefore, men should be men, and women should be women. Their joint task is to create a family and continue humanity. These rules are reinforced by beliefs, traditions, family education in different ethnic groups. Religion has been the basis of the morality and culture of many peoples for centuries. Therefore, there was one binary gender, completely tied to gender. Moving away from binary gender is directly related to the loss of the influence of religion on people's worldview, their morality and culture. The modern gender revolution means the transition from binary gender to genderqueer. A new gender agender has appeared in Western Europe. Agender is a person who does not accept the existing gender. Gender began to be considered as a social phenomenon that has nothing to do with biological sex. Thus, changes have occurred in modern society - now in some societies there are dozens of genders. Gender stereotypes have been shaken. Radical feminism began to consider them harmful and unnecessary. Only moderate feminists support them with deliberation. Moderate feminism, which has been global until now, is actively being pushed aside by radical feminism, which supports the gender revolution and people and families who refuse to have children. Radical feminism also puts forward the goal of preventing the overpopulation of our planet. Radical feminism dominates Western Europe, North America and Australia.





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