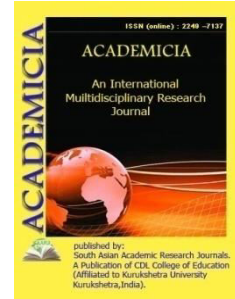


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COMPONENTS OF GENDER IDENTIFICATION AND DIFFERENTIATION

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ABSTRACT

Questions related to gender identification and differentiations of different aspects are discussed in this article, including the democratic transformation that takes place in the Republic. The question of the subjectivity and identity of the individual in all of the humanities is raised, distinguishing between the individual and social aspects of identity. In most traditional cultures, there is some kind of similarity of gender ideals. The points of view of researchers such as N. Eisenberg, N. Lennon, English sociologists N. Yuval-Davis and H. Entias, J. Johnson, G. Shulman, and others are taken into account. The author notes that chronologically the first stage of gender socialization is socialization in the family. Mass media today is perhaps the most critical factor influencing the child's socialization, including gender socialization. Gender-role socialization continues at all stages of an individual's development and is implemented in many spheres of his life.

KEYWORDS: *Gender Identification, Differentiation, Human Identity, Gender Behavior, Gender Stereotypes, Masculinity And Femininity.*

INTRODUCTION

One of the most crucial elements of building the principle of gender equality is achieving total equality between males and females in each sphere of social life. The president of the Republic of Uzbekistan Shavkat Mirziyoyev, on 22 February 2021, mentioning gender equality during the main annual political event – 46th session of UN Human Rights Council – among the priorities of

democratic changes in Uzbekistan, noted: "In questions of gender policy we intend to radically increase the role of women in public, political and business life of the country."

It should be noted that lately, Uzbekistan has been taking actions to ensure gender equality, and this was mentioned by Chairperson of the Senate of the Oliy Majlis of Uzbekistan, Chairman of the Gender Equality Commission Tanzila Narbayeva during her speech on the United Nations 75th General Assembly devoted to the 25th anniversary of the Fourth World Conference on Women Rights. She stressed that the Uzbek authorities had adopted about 20 legal acts to protect and expand women's rights, developed a Strategy for Achieving Gender Equality until 2030, and introduced a particular procedure under which all new laws are analyzed from a gender perspective.

The problem of subjectivity and the individual's identity is becoming one of the central issues in all of the human sciences. Gender, along with ethnicity and class affiliation, creates an "identity syndrome," which is one of the leading, most stable criteria determining the formation of the individual's identity. According to English sociologists N. Yuval-Davis and H. Entias, such components of identification such as gender, class, and race should be considered only in close correlation¹.

The primary documents reflecting the international community's obligations to create conditions for the development of gender equality are the Convention on eliminating all forms of discrimination against women² of 1979 and the Convention on the child's rights³ 1989. These essential documents show the transition from mere proclamation to identifying the issues that should be addressed to the adoption of measures necessary to implement these rights. The Platform of Action, adopted at the Fourth World Conference on Women in 1995⁴, identified a set of measures to implement the Convention on eliminating all forms of discrimination against women. It recognizes that discrimination against women and girls in allocating economic and social rights, as a direct violation of economic, social, political, and cultural human rights.

In modern science, identification is understood as the emotional and cognitive process of the subject uniting himself with another individual or group and the inclusion into their world and adoption as his norms of values and patterns⁵. The concept of identity contains the idea of the individual and social nature of a human being. The distinction between the individual and social aspects of identity expresses the duality of human nature - females and males are, on the one hand, unique individuals. On the other hand, they are members of their gender groups, which significantly influence their individuality formation. A person's identity is not a once-and-for-all entity; it can change throughout a person's life as their knowledge of himself changes in interaction with others and modifications in their social roles.

In today's society, there are rather rigidly defined gender-approved behavior, prescribing the manifestation of specific personal characteristics of men and women. These norms are not universal, and their relativity was first illustrated by ethnographers who studied different cultures and noticed the great variability of gender roles.⁶ And yet, most traditional cultures show a certain similarity in gender ideals. The man, as a rule, is generally prescribed to be strong, independent, active, assertive, aggressive, rational, and achievement-oriented. These qualities are commonly referred to as instrumental. A woman is weak, dependent, passive, soft, emotional, conservative, oriented toward others, and this is an escapist behavior pattern. Based on the analysis of masculinity and femininity existing in society, we can talk about the masculinity-

femininity opposition as an opposition of expansiveness-constructivism, on the one hand, and cyclicity- reproductivity, on the other.⁷ Until recently, these distinctions were absolutized and considered mutually exclusive, peculiar only to the separate sex, but lately; there has been a tendency to soften these rigid frameworks.⁸

And yet, the gender stereotypes that exist in society have a significant impact on the process of children's socialization, essentially determining its direction. Based on their ideas about masculinity and femininity, parents and other agents of socialization often unconsciously encourage children to manifest these feminine or masculine traits that society is approved.⁹ What differences in psychological qualities and abilities can really be seen in boys and girls, and to what extent are they determined by psycho physiological preconditions? Variations in characters and skills within the same sex are no less than between the sexes. There is not much strictly established scientific data on sex differences in the psychological sphere. They include some characteristics of the cognitive, motivational, and ethical spheres. In the early stages of ontogenesis, girls outpace boys in their intellectual development (largely due to the better development of verbal abilities), but at a later stage, differences are smoothed out. Adult men and women, in terms of average indicators of intellectual development, do not differ from each other; their IQ is about the same. At the same time, psychometric studies show that the number of men at both ends of the standard distribution curve, based on the measurement of the coefficient of intelligence, is markedly higher than the number of women. This suggests that the distribution of intelligence in the population of men is uneven, with more individuals, with shallow indicators of intellectual development and highly gifted, with maximum IQ scores.¹⁰ Women tend to have better verbal skills, while men are better at math and visual-spatial skills.¹⁰ The study of the motivational sphere showed that in men, the leading type of motivation is the orientation to success, and in women, the motive of avoiding failure dominates. In addition, men have significantly higher reasons for competition. Numerous studies of these differences indicate that the leading factors in their formation are not biological and socio-cultural.¹¹ The differences in the sphere of morality are also socio-culturally determined since, during the socialization of children of different genders, emphasis is placed on different moral and ethical principles: the principle of individualization for boys and the principle of cooperation and collaboration for girls.¹² Men in their judgments emphasize abstract notions of duty, justice, and personal freedom; women, in general, hold broader views and focus on helping other people. Women predominantly describe themselves in terms of relationships and evaluate their own achievements in terms of usefulness to others, while men are focused on personal achievements, considering them the only form of success.¹³

It is commonly believed that women and men significantly differ in the emotional sphere. Women are better at expressing emotions and are more receptive to the feelings and moods of others people because their empathy index is higher. This is also confirmed by data from various studies.¹⁴ However, N. Eisenberg and N. Lennon found that the less obvious it was that the test aimed at measuring empathy, the less it revealed gender differences.¹⁵ It can be assumed that men prefer not to show their responsiveness and emotionality for fear of deviating from common gender stereotypes. In addition, it is necessary to take into account the peculiarities of male socialization, in the course of which men's empathic responsiveness is suppressed and, as a result, men are inexperienced in this area, and they often do not know how to respond to another person's emotional discomfort. J. Johnson and G. Shulman found that women are more likely to

express feelings toward others. At the same time, men tend to express egocentric feelings, which also correspond to the direction of their gender socialization. Differences in the level of aggression are among the most reliable gender differences. But here, also, we meet with different evaluations of this phenomenon by researchers. E. McCoby and C. Jacklin concluded that aggression is the only type of social behavior for which there is scientific evidence that suggests clear gender differences.¹⁶ At the same time, Eagley and Steffen believe that in adults, these differences are quite small. The fact is that the vast majority of research on aggression is concerned only with its physical manifestations; it does not take into account other types of aggression. As children, girls prefer to express aggression in indirect ways, while boys more often choose to express it openly. As they get older, men also increasingly prefer verbal aggression and indirect ways of expressing it because the norms of modern civilization consider physical aggression as unacceptable. At the same time, of course, physical aggression is much more common among men.

The common stereotype that women are more conformist has also not been convincingly confirmed by the studies. 82% of studies comparing this index in men and women and 74% of studies purposely looking for differences in suggestibility between the sexes were not found any differences. A. Eagley and W. Wood conducted experiments to prove that women are not naturally more compliant. The demonstration of this quality is influenced by their social status and upbringing in which they are required to be more obedient than boys. Men are less conformist because following social stereotypes requires them to be independent in their judgments and actions. Boys, being children, are encouraged to assert their opinions and give them more autonomy. Thus, the observed difference in the manifestation of conformity is a consequence of different upbringing conditions rather than an inherently deterministic peculiarity.

So, research on gender differences in recent decades has been shattering many established gender stereotypes. But, as we've already mentioned, despite the insignificance of these differences, boys and girls inherently have unequal conditions in the process of socialization. From the very beginning, the social world turns to the boy and girl from the very on different sides, and extremely different demands and expectations are placed on them. In national science, the peculiarities of gender socialization, including the effect of sexism that creates external and internal barriers to self-realization, have been insufficiently studied. Sexism means as attitudes or actions that belittle, exclude, undervalue and stereotype people on the basis of their gender.¹⁷ Traditional patriarchal views on the roles of men and women in society accompany the entire process of a child's socialization. Chronologically, the first stage of gender socialization is socialization in the family. Cultural stereotypes and their own experience tell parents what kind of boy and what kind of girl they should bring up, and they strive to raise their children according to these models.¹⁸ As discussed above, even in the first months of life, parents interact with their children differently depending on their gender. This is manifested in such little realized parameters such as the intensity of bodily contact, the tone addressed to and etc.; the video monitoring shows that mothers talk more and make more bodily contact with the female infants, while with male infants, they conduct games that encourages the physical growth. The primary gender identity is formed by the age of two when children become aware of their own gender and distinguish others by this characteristic. By age seven, and sometimes earlier, the child begins to understand the immutability of gender (reaches gender constancy). From a very

early age, parents encourage children to follow gender norms and censure and sometimes punish for deviations from them. Initially, children's gendered behavior is controlled from the outside, and then there is the development of a mechanism that controls a person's adherence to gender norms. Gender-role socialization continues throughout different stages of an individual's development and is realized in many spheres of his or her life.

Parents choose toys for their children that they consider "appropriate" for their gender. Subsequently, the child himself is given prefers toys that stereotypically correspond to his or her gender. Since early childhoods playing games is very important for a child's development and is his leading activity, the analysis of toys allows to clarify their role in gender education. Toys for boys are oriented towards active and moving play. Toys encourage inventive and active exploration of the world around them (constructors, guns, cars, sports equipment), while toys for girls are designed for quieter activities, often focused on household chores and preparation for the future role of a mother (dolls, sets of dishes, dolls' houses, etc.). At such an early age, the child is already "informed" about preferred activities according to his or her gender belonging. Children's books are another important source of learning gender roles, as children also learn about the world through books and absorb traditional notions of masculinity and femininity, including learning how children of their age and gender should behave. In fairy tales and children's books, men almost always are presented as heroes and discoverers, before whom the whole world is open, and a woman is the lady and keeper of the house.

Today, the mass media turn out to be perhaps the most critical factor influencing a child's socialization, including gender socialization. A. Bandura suggested that television is capable of competing with parents and teachers as a source of role models to follow. With the active entry of advertising into our lives, this influence has intensified. Advertising permeates all areas of social life, influencing many social institutions and individual behavior. Advertising, in a rather aggressive form, imposes certain gender ideals and behavioral clichés by emphasizing gender differences. In advertising, men are identified not only on the basis of gender, but their behavior also serves as an expression of social, professional status, and individuality, the range of their occupations in commercials is three times wider. Women in advertising have more emphasis on their gender and the role of the housewife.¹⁹ Gender roles continue to be reinforced in the games of primary school students, as well as in the interaction of children with older groups. Since the motivation "to be like everyone else" is strong enough to form friendships and recognition of the individual in the group, compliance with the expectations of the group contributes to the consolidation of gender stereotypes and further formation of gender identity. It is believed that at this age, boys should demonstrate masculinity by showing strength, agility, and fighting spirit in sporting events that become the basis of play adolescents. Courage and endurance are encouraged, while weakness and passivity are condemned. The boys' games are aimed at identifying leaders and are competitive in nature. In their games, the girls, on the other hand, primarily reproduce models of different relationships between people and imitate situations of interaction: daughter-mothers, seller-buyer, doctor-patient, teacher-student. The famous Czech psychologist M. Chernoushek gives evidence of the existence of differences in the organization and structuring of space in children's games of boys and girls. Boys tend to capture and subordinate external space, and girls are more concerned with inner space. Later on, men are inclined to conquest, master the world around them; they have a strong spirit of competition;

women are more inclined to organize and beautify the environment and are more inclined to establish and maintain social contacts.²⁰

In accordance with these models of behavior, the upbringing process for boys and girls is carried out and at school, where the child spends a lot of time and is constantly confronted with stereotypes gender roles. Girls are not encouraged to be active, curious, risk-taking, independent - which are the very qualities that are the basis for optimal development of abilities. In general, boys get more attention at school: they are praised or scolded, their questions are answered more fully, and they are encouraged to be active and curious.

Teachers attributed girls' academic failure more often to a lack of aptitude, while boys' failures are attributed to a lack of diligence and concentration.²¹ Agree that these are fundamentally different approaches: girls here are denied to have the potential for success (after all, it is much harder to overcome lack of abilities than laziness and inattention). Adults are more tolerant of boys' norm-breaking, aggression, and unauthorized activity, adults thereby stimulating their activity. On the other hand, girls are under a lot of pressure to be obedient and follow the rules, regulations, and traditions. because obedience is valued as one of the traditional females' "virtues." Boys' lack of autonomy is condemned, while girls are not only allowed to be dependent on others but are even encouraged to do so. As a result, boys learn the principle that one should only rely on one's own merits, while girls' self-esteem depends on the other's.²² Some researchers assess the process of gender socialization slightly differently and believe that it has its specifics.

It has been noted that boys are in a less favorable position than girls in terms of gender identity formation. Boys must "change their original female identity (with their mother) into a male identity, modeled after significant adult males and cultural standards of masculinity."²³ In Uzbekistan, this process is complicated by the fact that most of the people that the child encounters are females (kindergarten babysitters, doctors, and teachers). And Kagan also writes about the phenomenon of the psychological feminization of men and the masculinization of women. "The rigidity of requirements for the masculinity of boys has become predominantly declarative. The boy, in the course of upbringing, passes from one female hand to another; no matter how much the boy heard from women what a real man should be, he is brought up, above all, as a "handy for women." The rigidity of the demands of masculinity grows in parallel with social barriers to masculinization, creating an emotional and cognitive dissonance that contributes to either gender confusion or exaggerated masculine gender orientation. In this regard, the demands on girls' femininity are progressively diminished, and to the range of their gender-role orientations masculinized stereotypes of adult women are added".²⁴

So, we have considered the process of assimilation of gender roles and the formation of gender identity in its main manifestations. It should be taken into account that religious, social, economic, ethnic differences can introduce variations. Gender identity is formed in childhood and strengthened in adolescence but may change later in life. Modern research provides compelling evidence that many gender differences previously were biologically determined, in fact, caused by social norms. The biological, psychological, and social factors influencing the formation of gender identity are so closely intertwined that it is almost impossible to distinguish between them to determine where one factor ends and the effect of the other begins.

Modern human science is increasingly inclined to believe that differences in the behavior of women and men are shaped primarily by their social learning. It should be remembered that the cultural components of gender can vary. Still, they cannot be considered without relating them to gender: "no matter how much a man behaves like a woman, no matter how feminine his behavior seems, the actions of that person and the attitude of society toward it will not make him less of a man, much less turn him into a woman."²⁵ And yet, the gender norms existing in society have a great influence on the process of children's socialization, largely determining to a large extent its orientation. The process of raising boys and girls is carried out in accordance with traditional gender stereotypes, and the first manifestations of differential socialization can be observed even before a child is born. Consciously or unconsciously, parents encourage their children to follow a pattern of behavior appropriate to the boys and girls have very different expectations and demands of them, and, as a result, they develop different personal qualities, skills, and abilities. "Gender differences are not as great as popular stereotypes lead us to believe."²⁶ A person living in a culture, in this case, it's about psychosocial culture, relates his behavior to the stereotypes inherent in that particular culture. He can strive to conform to them as much as possible or, on the contrary, deny them, but in any case, they serve as a reference point for him.

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