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GENDER EDUCATION IN AN ORPHANAGE

Abstract

The article substantiates the theoretical aspects of the gender education of orphans in an orphanage. The article presents also an analysis of research on the problem of gender education in orphanages. The authors studied the psychological and pedagogical literature on the gender education of orphans, determined the scientific significance of the study of gender education in an orphanage, substantiated the starting positions, the theoretical provisions of gender education, and the essence of gender education of orphans in an orphanage. The authors also specified the criteria, levels, and diagnostic tools for gender education of orphans in orphanages, identified the methodology of gender education in orphanages and criteria for assessing the formation of gender education of orphans in orphanages, and diagnostic methods. The base of the study was Kenzhokol family-type children's village. The study results are recommended for practical use in orphanages in the process of gender education of orphans in orphanages.

Keywords: gender, gender education, orphans, orphanage, gender environment, criterion, mannerliness.

Introduction. Gender socialization is the process by which individuals learn the gender characteristics of the social norms of a society, community, group, social values, gender relations, and gender behavior. Children master the gender culture of society through gender socialization. The personality of children develops in the course of the process of gender socialization. The personality consists of gender models of behavior and gender ways of thinking and feeling that are manifested individually for each person. The family is the main unit of gender socialization for children.

The upbringing, gender socialization of orphans takes place in orphanages, in the absence of a family or parents. Orphans do not have a warm family environment in orphanages, and kind parental affection, tender motherly care, love of grandparents, which negatively affects the process of gender socialization, cognition, and integration into the gender culture of society. The processes of gender socialization of orphans, their cognition, and their integration into the gender culture of a society are practically reduced to zero in the context of a pandemic, coronavirus infection, quarantine.

Gender socialization of orphans in an orphanage does not allow orphans to learn

all the nuances of correct gender behavior because of the burdened pandemic, coronavirus infection, quarantine, as the isolation regimen prescribed by doctors, a complex of restrictive and regime anti-epidemic measures aimed at partial or complete limitation of contacts. They do not know how to understand and meet gender expectations, for which they are expected to do gender actions, and everything else is necessary to become full members of society in connection with their gender status. Orphans are not able to communicate with family, and friends in the conditions of an orphanage, a pandemic, coronavirus infection, quarantine. Thus, they cannot find out the gender expectations of society, family, children's community, state and nation.

Orphans are not involved in the socialization process within the framework of the orphanage and in the context of a pandemic, coronavirus infection, quarantine, in which parents, family and friends determine the social gender structure of the child's reality or what people define as a gender stereotype of behavior due to their initial assumptions and life experiences with others. The gender construction of social reality by children includes gender knowledge that belongs to them in origin and may depend on others to meet his or her needs. It also includes

gender privileges and gender obligations that accompany their gender status in the family and society.

Children must learn gender speech norms, speak correctly, interact with others, share their disappointments, deal with them, follow social rules, and grow up to become gender identical in society in the process of gender socialization in an orphanage, burdened by a pandemic, coronavirus infection, quarantine. Young orphans do not have strong social skills of abstract thinking, so they rely heavily on the opinion of their caregivers, older children, and guardians. In the conditions of an orphanage, such orphans are in great need of support from the older generation, parents, grandfathers, grandmothers, and elderly people who would take care of them in a family upbringing.

Orphans master a different level of socialization in the process of studying at boarding school. This socialization is associated with the process of teaching, organized upbringing at school, where teachers, caregivers, classrooms, micro-groups, and small school groups act as socialization agents. Children understand that they are monitored, assessed for educational, training indicators, behavior at school. Getting approval from teachers and school workers requires tremendous compliance with school, social, gender norms. In the process of specialized training, at a college, university, orphans are socialized in the student body, must learn to cooperate in large youth groups, learn youth gender speech norms, speak correctly, interact with other students, share their achievements, cope with their emotions, follow youth social rules, and grow up to become gender identical in youth society. They study a youth subculture that is new for them, which goes beyond their narrow orphanage culture. This new social reality with its complexities and problems requires efforts on the part of orphans and creates stress factors for them. Friends, classmates, and peers are becoming more and more important in the lives of orphans. After graduating from college, university, orphans are faced with the amazingly harsh social reality of their adult life. It takes months and even years for young people to discover new

regulatory gender norms that will adapt them to independent lifestyles in society.

In an independent life, orphans get involved in production work, concerning the work collective with their gender norms, stereotypes, roles, statuses, values. Then they get married, create their own family, give birth to children, and fall into the maelstrom of social relations, and fulfill many adult social gender roles as wife, husband, parent, neighbor, employee. Orphans adapt to new roles that match their needs and wants throughout adulthood. Although most of them live the average life path, few life paths do not fully correspond to it. Orphans are already faced in independent life with the fact that people die from illness and accidents, get married and divorced, become parents, change careers, go bankrupt, win the lottery or pay off mortgages. These processes have their social norms, rules, gender attitudes. They find themselves adjusting to new roles, new expectations, and new constraints for every change that occurs in their life. Gender socialization is an ongoing process for everyone, from birth to death. The importance of this scientific problem lies in the fact that the degree of effectiveness of the organization of gender socialization for orphans reflects many aspects and indicators of the gender culture of the individual in the future:

- gender consciousness,
- gender behavior,
- gender attitudes,
- gender identity,
- gender role,
- gender feelings.

The lack of the theoretical and methodological aspects' development of gender socialization of orphans during quarantine reflects the low degree of gender interaction of orphans with society, the impossibility of introducing orphans to gender reality, the development of gender abilities, and self-improvement of the experience of gender behavior in society. The analysis of the research shows that scientists are analyzing various aspects of the gender identity of children who were left without parental care. There are the peculiarities of the formation of gender identity in children deprived of

parental care (T.I. Yuferev [1], N.N. Tolstykh [2], A.M. Prikhozhan [3], V.S. Mukhina [4], M. Langmeyer, Z. Matejcek [5]); interrelation of deviations of children from residential institutions with violations of the process of gender identification (I.A. Furmanov, A.A. Aladyin, N.V. Furmanova [6]). The works of famous scientists are identified the priority areas of research in the field of gender, gender-role education, socialization of orphans (S.K. Thompson [7], G.Kelly [8], I.S. Kon [9] devoted to the problems of gender and gender relations, research by scientists A.K. Kisymova [10], M.P. Kushnir [11], L.A. Ribakova, G.G. Parfilova, L.S. Karimova [12], J.J. Sakenov, E.A. Shnaider [13; 16], L.G. Zhedunova, N.N. Posysoev [14], I.S. Kletsina [15], N.G. Tikhontseva, [17], V.A. Abelbeisov [18], Yu.V. Vasilkova [19], N.B. Shkoporov [20]). These scientific works have a connection with the object of our research, but noting the fruitfulness of these studies, it should be recognized that many aspects of gender socialization of children in an orphanage during quarantine remain outside the field of vision of scientists. This is the fundamental difference between the ideas of the Project and existing analogs.

The purpose of the research is to substantiate the essence of gender socialization of children in an orphanage during quarantine.

At this stage of the work, we completed the following research tasks:

Task 1. Research and substantiate the essence of gender socialization of children in an orphanage during quarantine:

1.1 Analysis of the scientific and theoretical state of the problem of gender socialization of children in an orphanage.

1.2 Study of philosophical, sociological, psychological, and pedagogical literature on gender socialization of children in an orphanage.

1.3 Determination of the starting points of the study, its methodology, and organization.

Task 2. To develop the principles, content, methods, and forms of gender socialization of children in an orphanage during quarantine:

2.1 Development of principles of gender socialization of children in an orphanage during quarantine.

2.2 Development of content, methods, and forms of gender socialization of children in an orphanage during quarantine; a business trip to Paris in the Orphelinats familiaux de Paris.

The novelty of the research results is determined by the fact that the essence of gender socialization of children in an orphanage during quarantine has been investigated and substantiated at this intermediate stage. We carried out the analysis of the scientific and theoretical state of the problem, studied and processed the scientific literature. We determined the initial positions of the study of gender socialization of children in an orphanage during quarantine, its methods, and organization; developed principles, content, methods, and forms of gender socialization of children in an orphanage during quarantine.

The novelty of the research results is also expressed in the definition of the essence of gender socialization of orphans, as a way to concretize certain aspects of the theory of personality socialization.

Thus, the relevance of studying the essence of gender socialization of children in an orphanage during quarantine is determined by the need for a systematic approach to the scientific problem of gender socialization of children. Disclosure of this problem will become a platform for the creation of a distance practice of gender education that maximizes the absence of parents and families and ensures gender health and full development of the personality of orphans in the context of a pandemic and quarantine. The need to substantiate the theoretical foundations of gender socialization of orphans is determined by the insufficient state of knowledge of the gender socialization of children in an orphanage during quarantine, which shows the urgency of analyzing the results obtained by modern scientific research schools, and also actualizes the study of the practice of gender socialization of children in an orphanage

Literary review. An analysis of the psychological and pedagogical literature on the gender education of orphans revealed the presence of well-established approaches:

– philosophical, sociological approaches

were studied by I.S. Kon, R.M. Shamionov, where the importance of personal development factors on the processes of gender socialization is revealed [11; 12];

– psychological approaches to gender socialization were studied by D.I. Feldstein, E. Kalinina, I.V. Dubrovina, who consider the processes of gender socialization from the standpoint of integration, adaptation, and individual variables [13; 14; 15];

– psychoanalytic approaches were studied by Freud Z, Ganji Jila, Damrow M., which reveals the importance of children's mental, and emotional experiences, which in the process of development determine the gender formation of a person [16,17,18];

– behavioral approaches were investigated by Whiting, John W.M., Child, I.L., Hoominfar E., which reveal the essence of learning processes in the gender socialization of children [19; 20];

– cognitive approaches of socialization were studied by Parsons T., Bales R. Carter M., where the significance of cognitive processes in the gender socialization of children is revealed [21; 22];

– psychological and pedagogical approaches to gender education (D.Rustamova, G.B. Esbergenova, N.N. Tolstykh, A.M. Parishioners, K. Frazier, J.Zh. Shnaider) show the peculiarities of the deprivation impact on parent-child relationships of orphans on the processes of gender socialization in orphanages [23; 24; 25; 26; 27].

Thus, the literary analysis of the problem of gender education of orphans actualizes the need to study the essence of gender socialization of children in orphanages, which is determined by the need for a systematic approach to the scientific problem of gender socialization of children. The disclosure of this problem will become a platform for creating the practice of gender education, which maximally compensates for the absence of parents, and families and ensures gender health and the full development of the personality of orphans. The need to substantiate the theoretical foundations of the gender education of orphans is determined by the insufficient state of knowledge of the gender socialization of children in the orphanage,

which shows the urgency of analyzing the results obtained by modern scientific research schools, and also actualizes the study of the practice of gender socialization of children in orphanages.

Methods. The authors of the article used the following research methods:

– theoretical: analysis of the literature on the problem of identification, and theoretical justification of gender education in orphanages. This method was chosen as a way of accumulating, systematizing scientific material characterizing the process under study, its comprehension, choosing the direction of research, determining the goal, development of methodology and methods of research. The method of developing the theoretical provisions of the study was chosen as a way to systematize the problem of identifying, theoretical substantiation of gender education in the orphanage;

– empirical methods: questioning, testing, conversation, observation; pedagogical experiment, analysis of documentation, study and generalization of experience, method of expert assessments, self-assessment, method of statistical processing of the results obtained (quantitative and quantitative analysis of the data obtained).

The base of the study was Kenzhekol family-type children's village.

Discussion and results. The essence of gender education in an orphanage lies in the process of forming a moral attitude towards gender and gender behavior, proceeding in the order of consistent and gradual assimilation by the educated orphans socially developed norms of gender and gender behavior, consisting of the appropriate blocks (moral, hygienic, sex role, gender), which give the most full expression of the relationships between quantitative and qualitative indicators of gender socialization of children in orphanages during quarantine. Gender socialization in the culture of Kazakhs was called raising a girl and raising a boy. The upbringing of a boy and girl began from birth and was procedural. A peculiar ethnic procedural mechanism is found in the pedagogical history of Kazakhs:

1. External influence on the younger generation of ethnic traditions of gender behavior for men and women.

2. Imitation and assimilation by the younger generation of ethnic traditions of gender behavior for men and women.

3. The desire of the younger generation to implement the ethnic traditions of gender behavior for men and women.

This entire ethnic mechanism, which we will conventionally call the “Ethnic model of gender socialization” is implemented in:

- a) everyday household life and
- b) ritual life.

A) Everyday household life of Kazakhs was based on traditional norms of male and female behavior:

1. This is the gender division of labor.

1.1 Men’s work was considered:

- caring for numerous livestock,
- fur craftsmanship,
- carpentry work,
- warfare,
- community affairs,
- the family head functions,
- material support,
- family protection,
- the clan interests’ protection, etc.

1.2 Woman’s types of work:

- milking numerous sheep, cows, mares, camels,
- whipping butter,
- preparation of various dairy products in large quantities,
- daily bread baking,
- crushing millet,
- manual grinding of grain,
- fuel collection and delivery (brushwood, kurai, dung),
- dyeing wool,
- spinning, weaving,
- embroidery,
- carpet weaving,
- making achnatherum,
- drying felt,
- tailoring,
- cooking food,
- cleaning the yurt,
- washing,

- upbringing and caring for children,
- guest reception and service,
- yurt decoration,
- mounting yurt,
- dismounting yurt,
- care of the hearth, etc.

There were a lot of female labor duties, a woman was in time everywhere. In the Ethno pedagogy of Kazakhs, there is a definition of a hardworking woman: “Еңбекшіл қатынның қолы жіп иірсе, аяғы бесік тербетеді” means “If a hardworking woman twists a rope with her hand, then shakes a child’s cradle with her foot.”

2. These are both traditional men’s and women’s clothing.

2.1 Men’s clothing:

- Jayde, Jegde (from Kazakh жейде, жегде) (a button-front shirt),
- Koylek (көйлек) (a loose shirts),
- Shalbar (шалбар) (trousers),
- Camisol (a light or sleeve waistcoat),
- Shapan (a long dressing gown),
- Beshpent (similar to shapan),
- Kupi (күпі) (a kind of winter clothes),
- Ton (a kind of winter clothing like coat),
- Ishik (ішік) (fur coats),
- Jargak (жарғак) (leather dressing gown),
- Kebenek (a felt cloak),
- Kise (a leather belt),
- Takiya (a skullcap),
- Kalpak (a felt hat),
- Borik (a hat with a fur edge),
- Tymak (a winter hat made of sheepskin),
- Etik (boots),
- Masi (ankle boots),
- Kebis (galoshes or overshoes), etc.

2.2 Women’s clothing:

- Koylek (long, wide, multi-colored shirt, dresses),
- Camisol (a light or sleeve waistcoat),
- Shapan (a long dressing gown),
- Kupi (күпі) (a kind of winter clothes),
- Ishik (ішік) (fur coats),
- Beldemshe (a skirt),
- Beldik (a belt),
- Takiya (a skullcap),
- Borik (a hat with a fur edge),
- Saukele (a bridal headdress),

- Zhaulyk (a hat made of white fabric or white silk),
- Kimeshek (a tall, white turban),
- Etik (boots),
- Masi (ankle boots),
- Kebis (galoshes or overshoes),
- Women’s jewelry, etc.

3. This is both the status position and the behavior of men and women in the family and society:

3.1. Male status:

- a husband is the head of the family,
- he makes decisions on the main family issues,

– represents the family in the community.

– for him, the traditional norm of male behavior is:

- courage,
- fearlessness,
- firmness of character,
- decisiveness,
- ability to control oneself,
- restraint in everything, including sex life,
- reserved in speech,
- calmness,
- readiness for heroism and family protection.

3.2. Female status:

- obedience and submission to her husband,
- femininity,
- loyalty to her husband,
- reserved in speech,
- restraint.

What is the essence of this so-called subordinate position of women in the past? The very idea of obeying or submitting to her husband causes an explosion of negative emotions in many seemingly reasonable women, who understand this as a call to be passive and insignificant, almost spineless. We must say honestly, that’s a misconception.

In the Muslim and Christian religions, obedience is not understood as a slave state, but something else. To be submissive means to give reasonable obedience to the one who is appointed head of you (Koran, 4:38); (Bible, 1; Koran, 11:3). This attitude was for the protection of women and in the interests of family harmony.

That is a reliable shelter for a woman who will face many troubles and dangers in her life. In our opinion, in this order, a wife is the true wife, and a husband is a true husband. In the world around us, a woman is at risk of physical attack, which means she needs the protection of her husband. This fact is well known and is never disputed by any culture. It is reflected in any folk legend. In the Ethno pedagogy of Kazakhs there is an excellent saying on this score: “Әке асқар тая. Ана етегіндегі бұлақ. Бала жағадағы құрақ” (“Father is a mountain. Mother is a spring at the foot of a mountain, and a child is a reed near the shore”).

However, a woman is vulnerable not only physically, but also emotionally, psychologically, spiritually. So here, too, she needed to be ruled, and the protection of her husband. A simple example: A neighbor knocks on your door annoyed, your wife opens him, and he pours out a stream of complaints on her: “the fence separating their yards is broken, and it’s almost certainly your guys have tried, so you will have to fix the fence” he says. “I will talk to my husband about this ...” the wife answers. And this does not mean her desire to evade responsibility. This is a proper response from a wife who lives under the protection of male authority. She was created with this premise to be largely free from the emotional pressure that falls on the shoulders of her husband, who carries out the connection between the family and the outside world.

In our opinion, the subordinate role of the wife did not suppress her personality. In the Ethno pedagogy of Kazakhs, this was the traditional way of revealing her intellectual capabilities, her gift of insight and judgment (recall the wonderful folklore image of the wise Karashash), naturally, without placing the burden of power and responsibility for the decision on her. The subordinate role of the wife was necessary, however, not only for her well-being, but also for maintaining harmonious relations, both in the individual family and in society as a whole.

Ethno pedagogy reasonably warns that the blurring of the boundaries between maternal and paternal roles can be harmful to children

[86]. Sons often do not know what it means to be a man precisely because fathers nowadays wash dishes, bathe children and do other, traditionally female work. Because they – the mother and the father – do the same thing, the child does not have a clear image of either one or the other. Not surprisingly, adults, many boys and girls confuse their roles. Is this not one of the many reasons for the emergence of “masculine women” and “feminine men”? Thus, any status violations were unacceptable. On this point, there is a rather old saying in the Ethno pedagogy of Kazakhs: “Қатын басқарып ел болмас, байтал шауып бәйге алмас” means “A mare at the races without a prize will come, where a woman rules, the people will disappear.” Although, there are exceptions to this in the ethnic history of Kazakhs. Tomiris is an unusual, outstanding steppe ruler-queen of the warlike Massagets, the ancestors of the Kazakhs.

B) In the rich ritual life of Kazakhs, traditional male and female norms of gender behavior were fixed in ritual and ritual actions and situations. Here are some of them from the collections of S. Kenzheakhmetuly [89], a remarkable Kazakh ethnographer. The “Otau koteru” (отай көтері) is a ritual from the Kazakh wedding ceremony that means the creation of a new hearth, a new family. The Kazakh people have the concept of “Otau koteru”, which means marriage, the creation of a new family. According to custom, parents prepare a home for both their son and daughter. The girl’s dowry (zhasau) includes yurt (otau). According to custom, the otau (house, yurt) should bring happiness to a young family, and therefore they decorated the yurt, tried to make it comfortable. One’s nearest and dearest, relatives from the mother’s side (nagasha), neighbors took part in this. Aul (village) residents take an active part in an interesting compulsory “Otau koteru” ritual for a new young family. Shanyrak (the dome of the yurt) is raised by tying the pole (bakan) with a white cloth. They instruct a respected person – a man to raise the Shanyrak. Revered women enter otau the first, oil is poured into the fire, the threshold and door frames are coated with oil. The first dastarkhan is served with a rich treat.

Those who enter the otau shower everything around with shashu, express their good wishes. Relatives and friends bring “korimdik” for otau, give cattle, valuable gifts. In this ritual, the status of traditional roles of men and women are traced and rigorously fulfilled. The following are ceremonies with the participation of boys and girls. The “Uikyashar” (ұйқыашар) ritual. On the eve of big holidays, events (for example, as, ait, nauryz, toy (ас, айт, наурыз, той), etc.), when there were long, tedious preparations behind, young girls and women treated the guys. Laughter, jokes completely removed fatigue and took off sleepiness (uiky (ұйқы) – sleep, ashar (ашар) – take off).

The “Selt etkizer” ritual. If “Uikyashar” is a sign of attention from girls, then “Selt etkizer” is an initiative of boys. The guy gives to the attractive beauty some piece of jewelry: a ring, bracelet, necklace, etc.

The “Sundet Toyi” (сүндет тойы) ritual. When a boy turns three and a half or seven years old, he must undergo circumcision. The custom is considered religious, although it is not only followed by Muslims. Kazakhs treat it like debt, a family holiday. Guests are invited, a treat is prepared, the hero of the occasion is given a horse and many other gifts. In our opinion, the “Sundet Toyi” ritual carries the goal of hygiene and prevention, the function of physical, social and spiritual identification of the males. It should be noted that circumcision is approved by WHO as one of the measures to combat the spread of HIV/ AIDS. According to the WHO, this procedure reduces the risk of a man contracting HIV/ AIDS during sexual intercourse by 40% [16].

The ethnic model of gender socialization in the everyday life of the Kazakhs and the ritual life of the Kazakhs was reinforced by:

C) ethnopedagogical means of gender socialization and

D) ethnopedagogical methods of gender socialization.

Ethnopedagogical means of gender socialization of Kazakhs. These are such means as proverbs, riddles, folk songs, fairy tales, etc. Indeed, proverbs, riddles, folk songs, fairy tales reflect the totality of accumulated and

tested by folklife of experience knowledge, information, judgments, abilities and skills. These ethnopedagogical means were created by the people for all types of education, such as labor, moral, physical, ecological, aesthetic, etc. There are also ethnopedagogical means of gender socialization among them.

In the first group of these means, we can single out ethnopedagogical moral requirements for boys and girls who performed the function of forming a culture of gender-role behavior in everyday and ritual life:

– Acquaintances do not pass without greeting an adult.

– Tanysyn, tanymsyn ulken kisige salem bermei otpеidi.

– He doesn't laugh inappropriately.

– Orynsyz jerde kulmeidi.

– He doesn't sneeze, yawn or growl in public.

– Kopshilikke karap tushkirmeidi, esnemeidi, kekirmeidi.

– He doesn't name people older than him.

– Ozinen jasy ulken adamdardyn atyn atamaidy.

– God, godparents are not joking.

– Kuda, kudagilar azildespeidi.

– He doesn't look inside the curtain.

– Kuruly turgan shymyldyktyn ishin karamaidy.

– He doesn't cross in front of older people.

– Jasy ulken kisilerdin aldyn kesip otpеidi.

– People are not arrogant when they are busy.

– Jurt jumyska jumylyp jatkada kekireiyip turmaidy.

– He doesn't speak against his parents.

– Ata-anaga karsy soz aitpaidy.

– He doesn't talk, laugh or joke in a sad place.

– Kaigyly jerde soilesip otyрмаidy, kulmeidi, azildespeidi.

– He doesn't say bad words.

– Jaman soz aitpaidy.

– Tell us, he doesn't speak calmly, doesn't behave strangely during fasting.

– Ait, oraza kezinde beipil soz soilemeidi, jat kylyk jasmaidy.

– It's a shame to wink and point fingers in public.

– Kopshilik otyrgan jerde koz kysu, sausak shygaru uyat.

– A baby is not taught to do bad things or to lie.

– Sabidi jaman is jasauga, otirik aituga uiretpeidi.

– It is forbidden to commit suicide.

– Ozine ozi kol saluga bolmaidy.

– People don't insult him and he doesn't insult people.

– Adamnyn namysyna tiyip, kemsitip soilemeidi.

– National customs, traditions, etiquette customs do not go beyond, and hold on to it, to teach the younger generation.

– Ulttyk salt-sana, dastur, adet, adepten attap otpеidi, jane ony berik ustaidy, jas urpakka uiretedi.

– He doesn't lie, gossip, tattle or slander.

– Otirik, osek, gaibat airpaidy, jala jappaidy.

– In the past, the whole tribe, the people of the country stopped at only one word of the elder or the head of the country.

– Buryн bukil bir ru, el adamdardy aksakaldyn nemese el asasynyn bir auyz sozine toktagan.

– He forgave those who came to him (“If you come, you will be late for your grandfather”).

– Aldyna kelgenderge keshirim jasagan («Aldyna kelse atannyn kunyn kesh»).

– Young people should behave in front of the elderly, the elderly in front of the young.

– Jastar karttar aldynda, karttar jastar aldynda adep saktauga tiyis.

– He asks for help from people who are fighting.

– Tobelesken adamdardan arasha suraidy.

The following group of ethnopedagogical means can be attributed to the moral norms of a woman's behavior in everyday and ritual life:

– Young brides and grooms do not go to the house of the elder or the house of the elder statesman.

Jas kelinder men kelishekte karashanyraktyn nemese aksakaly bar uidin torine shykpaidy.

– Women don't stretching themselves in front of crowd.

– Aiel adamdar kop aldynda kerilmeidi.

– Men don't wear women's clothes, women don't wear men's clothes.

– Er aieldin, aiel erkek adamnyn kiyimnin kimeidi.

– Women and young people don't look at anyone's face.

– Aielder, jas adamdar bireudin betine bajyraiyп karamaidy.

– A child doesn't doubt the words of parents and in-laws.

– Bala – ata-ananyn, kelin-enenin sozin eki etpeidi.

– Adults (men) were polite to the bride. They treated the bride with great respect and were ashamed of her.

– Ulkender (erler) kelin aldynda adepti bolgan. Olar kelindi katty syilagan, kelinnen uyalgan.

– In the middle of the day, a man was fined for abusing a woman.

– Коп Ortasynda aielge adepsizdik korsetken adamga aiyp tolettirgen.

– Kazakh women do not pay attention to where men sit.

– Kazakh aielderi errekter otyrgan jakka koz salmaidy.

– Women don't cross in front of passengers but men do.

– Aielder jolaushynyn, erkektin aldyn kesip otpedi.

– Kazakh women don't look at each other, they sit sideways to each other.

– Kazak aielderi kisige karsy karap otyrmaidy, bir kyryndap otyrgan.

– Kazakh women don't name their husbands and do exactly what they say, they do not contradict each other.

– Kazak aielderi kuieuinin atyn atamagan jane onyn aitkandaryn multiksiz oryndaidy, betine karsy kelmeidi.

– The divorced girl doesn't go home for less than a year, and no girl has broken this tradition in the past.

– Uzatylgan kyz jyl tolmai oz uiyine barmaidy jane bul dasturdi buryngy kezde birde-bir kyz buzbagan.

– Kazakh women don't cross the path of a man.

– Kazak aielderi er adamnyn jolyn kesip otpedi.

– Elders, parents, in-laws do not speak loudly in front of the bride.

– Aksakal, ata-ene, kaiynaga aldynda kelin dauys koterip soylemeidi.

– A woman gets up early.

– Aiel erte turady.

– A woman's habits and superstitions do not suit a man.

– Erkek adamga aiel adetteri men yrymdary jaraspaidy.

– A woman is not burdened with a man's responsibilities.

– Aielge er adam atkaratyn mindetter juktemeidi.

– Sharia does not allow divorce from a pregnant woman.

– Ekikabat aielmen airylsuga sharigat rukhsat etpeidi.

– Pregnancy does not frighten a woman, does not lift weights.

– Ekikabat aieldi shoshytpaidy, auyr koterpeidi.

– Pregnancy does not laugh or embarrass a woman.

– Ekibatat aielge kulmeidi, uyaltpaidy.

– Ten children take the hand of their mother and show respect.

– On bala tugan ananyn kolyn alyp, kurmet korsetedi.

– “A woman's way is thin,” they say.

– «Aiel joly jinishke» dep izet jasaidy.

– Adults do not look at young brides often.

– Jas kelinge ulkender kop karamaidy.

– A married woman doesn't go naked.

– Turmyska shykkan aiel jalanbas jurmeidi.

The next group of ethnopedagogical means was represented by beliefs, rituals, ceremonies associated with the birth and development of a child, motherhood:

– The Kazakh doesn't count the child and doesn't say the number.

– Kazak balany sanamaidy jane sanyn aitpaidy.

– If someone adopts a child, their adoptive parents are in a hurry.

– Bireuden bala asyrap alsa – onyn on kolyna asyragan ata-anasy asyk jilik ustatady.

– It is believed that when a woman gives birth, she empties the box at home, and then she gives birth quickly.

– Aiel bosanar kezde uidegi sandyky bosatyp koyady, sonda aiel tez bosanady dep yrymdagan.

– If the newborn does not ring, if there is no pot, baby hits an iron object, and then makes a sound.

– Jana tugan bala shyryldamasa kazandy bolmasa temir zatty urady, sonda sabi dybys shygarady.

– If a baby sleeps without worries, it grows up to be a well-known citizen of the country, and if it sleeps soundly, it becomes anxious

and discouraged. If baby sleeps on its back, it becomes a thinker. If it sleeps with its arms and legs outstretched, it is a future hero, a sign of wisdom.

– Sabi shalkasynan alansyz uiyktasa – elge belgili azamat bolyp osedi, buk tusip uiyktasa uyaymshyl, jigersiz bolyp shygady. Etpetinen jatyp uiyktasa – oishyl bolady. Eger ayak-kolyn erkin sozyp uiyktasa – bolashak batyr, kemengerliktin belgisi.

– A girl is fed on the back of the head to grow hair.

– Kyz balaga shashy ossin dep jelke jegizedi.

– An old man who drank water from his grandson's hand goes to paradise.

– Shoberesinin alakanynan su kuiyp isken kart jumakka barady.

– A knife, a knife grinder, a whip is placed on the head of the cradle or an owl's hooves, a hedgehog's skin, a snake's skull. He explained that the devil would not come, that snakes, insects and mice would not come.

– Besiktin bas jagyna pyshak, kairak, kamsly koyady nemese ukinin tuyagy, kirpinin terisin, jylannyn bas suiyejin tagady. munda da shaitan kelmeidi, jylan, jandik, tyshkan kelmeidi dep jorygan.

– There is a myth that if a hero, poet, master, wrestler spits in the mouth of a child, their good qualities and skills will be passed on to this child.

– Batyrdyn, akynnyn, seberdin, paluannyn sarkytyn jegzse, nemese sabidin auzyna tukirtse – olardyn jaksty kasieti men oneri balaga konay degen yrym bar.

– She puts soot on the baby's face to keep it out of sight.

– Sabige koz times ushin betine kuiye jagyp koyady.

– The girl is not fed pancakes because it will be easier.

– Kyzga jeniltek bolady dep kuiymshyk jegizbeidi.

– A childless couple puts a moth on their neck and wants a child.

– Perzentsiz erli-zaiyptylar moinyna kogennin burshagyn salyp bala tileidi.

– It is believed that if a man has a blood clot on his leg on the side where the bride is sitting, this is pregnancy.

– Adamnyn kelinshek otyrgan jaktagy ayagy uiyyp kalsa, ol ekikabat eken dep yrymdaidy.

– If children eat bone marrow, they will be cruel to their parents.

– Bala ortan jiliktin maiyn jese ata-anaga meiyirimsiz bolady.

– If a girl is born in the same house, the next child is named after a boy, or Ulbosyn, Ulmeken, Ultugan.

– Eger bir uide kyz tua berse kelesi bala ul bolsyn dep ogan uldyn atyn koyady, nemese Ulbosyn, Ulmeken, Ultugan dep at koyady.

– A premature baby is wrapped in a blanket and hung on the head of the baby for at least a few days.

– Shala tugan balany tymakka salyp, neshe kuni kem bolsa sonsha kun keregenin basyna ilip koyady.

– If a child has a wide forehead, he/she will be smart and cheerful, if he/she has a large occiput, he/she will be lazy and stubborn. If the finger is flexible, he/she will be a master, and if the ear and the mouth are close, he/she will be a liar.

– Balannyn mandaiy ken bolsa – akyldy ari jaidary bolady, jelke shukyry ulken bolsa – jalkau, kynyr bolady. Barmagy maiyskak bolsa – sheber bolady, kulagy men auzynyn arasy jakyn bolsa – otirikshi bolady.

Thus, we have determined the essence of gender education in orphanages, which will allow us to develop its model at other stages of the study. Other components that we have identified as the ideas of objectivity and determinism, universality, and humanistic approach in the process of gender socialization of orphans present the following. On the one hand, are the starting position of the study that helps to correctly describe and explain the real phenomena of the process on gender socialization of orphans in conditions of a pandemic; on the other hand, they help to manage the real phenomena of the process of gender education in an orphanage. The leading ideas of gender education in orphanages characterize the essence of gender socialization of children in orphanages and serve as the basis for the subsequent development of its model.

Conclusion. We define gender education in an orphanage as a pedagogically organized socializing space where children appropriate the main aspects of gender mannerliness, such as gender knowledge, behavior, feelings, and choice in orphanages, in situations of accumulation of gender experience, their experiences, in mastering the practice of real gender interaction, gender independence, and activity in the educational system of the orphanage.

We recommend the most objective and convenient method of gender education in orphanages based on the orientation. This is an integrative characteristic, which includes in unity the target, content, and procedural aspects of gender socialization (method of forming gender consciousness of orphans; method of organizing activities and forming experience in orphans' gender behavior, methods of stimulating the development of gender in orphans). Based on the results of diagnostic procedures, we

analyzed the essence of the problems of gender socialization of orphans, and specific social, psychological, and pedagogical types of work are determined as a tool for effectively solving the problems of gender education in an orphanage. Since we are talking about an orphan child, it is in the orphanage that a developing gender environment should be created that maximally contributes to the expansion and deepening of his gender socialization in three main areas: activity, communication, and self-knowledge. The active participation of orphans will promote the work of a children's organization under the pedagogical condition of the joint activities of children and adults i.e. gender cooperation. Technologically justified is the process of giving children the opportunity to offer their own options for the upcoming social activities, and arrangement of life, which is an important pedagogical condition for the gender education of children in orphanages.

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Балалар үйіндегі гендерлік тәрбие

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Аңдатпа

Мақалада балалар үйіндегі жетім балаларды гендерлік тәрбиелеудің теориялық аспектілері негізделеді. Мақалада сонымен қатар балалар үйлеріндегі гендерлік білім беру мәселесі бойынша зерттеулерге талдау жасалған. Авторлар жетім балаларға гендерлік тәрбие беру мәселелері бойынша психологиялық-педагогикалық әдебиеттерді зерттеп, балалар үйіндегі гендерлік тәрбиені зерттеудің ғылыми маңыздылығын анықтады, бастапқы ұстанымдарды, гендерлік тәрбиенің теориялық ережелерін және жетім балаларды гендерлік тәрбиелеудің мәнін негіздеді. Сондай-ақ авторлар балалар үйіндегі жетім балаларды гендерлік тәрбиелеудің критерийлерін, деңгейлерін, диагностикалық құралдарын нақтылап, балалар үйіндегі гендерлік білім беру әдіснамасын және балалар үйіндегі жетім балалардың гендерлік әдептілігін қалыптастыруды бағалау критерийлерін, диагностикалық әдістерді анықтады. Зерттеудің базасы ретінде Кенжекөл отбасылық үлгідегі балалар ауылы болды. Зерттеу нәтижелері балалар үйіндегі жетім балаларға гендерлік білім беру процесінде, балалар үйінде практикалық түрде пайдалануға ұсынылады.

Түйін сөздер: гендер, гендерлік білім, жетімдер, балалар үйі, гендерлік орта, критерий, әдептілік

Гендерное воспитание в детском доме

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Аннотация

В статье обосновываются теоретические аспекты гендерного воспитания детей-сирот в детском доме. В статье также представлен анализ исследований по проблеме гендерного воспитания в детских домах. Авторы изучили психолого-педагогическую литературу по гендерному воспитанию детей-сирот, определили научную значимость изучения гендерного воспитания в детском доме, обосновали исходные положения, теоретические положения гендерного воспитания, сущность гендерного воспитания детей-сирот. Авторы также конкретизировали критерии, уровни и средства диагностики гендерного воспитания детей-сирот в детских домах, определили методику гендерного воспитания в детских домах и критерии оценки сформированности гендерной воспитанности детей-сирот в детских домах, методы диагностики. Базой исследования являлась детская деревня семейного типа Кенжеколь. Результаты исследования рекомендованы для практического использования в детских домах в процессе гендерного воспитания воспитанников детских домов.

Ключевые слова: гендер, гендерное воспитание, дети-сироты, детский дом, гендерная среда, критерий, воспитанность

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**THE POTENTIAL OF USING VIDEO GAMES
IN DISTANCE LEARNING GEOGRAPHY**

Abstract

The article discusses the history of the development of such an important and integral part of modern life as video games, as well as the possibility of using video games in distance learning geography. The history of the development of video games reveals trends in their use in education. The advantages and disadvantages of using video games in education are identified, and the use of video games in the learning process is described as a concrete example. Describes the video games and programs currently used in education around the world. In the age of information technology, video games have become one of the most effective means of education, but they have greater opportunities and risks than other technologies, nevertheless they are ahead of other technologies in stimulating students. The use of video games in education has not yet come into general use, although it has been used for a long time. Another important aspect is the possibility of using video games and programs in the classroom, and the final result depends only on the skills of the teacher. In this article, we considered the types of video games which can be recommended while studying geography and suggested those that are most effective while using.

Keywords: video games, games, education, software, computer games, virtual world, innovative technologies, child psychology.