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TRANSSEXUALISM AS A SUBJECT OF SCIENTIFIC CULTURE RESEARCH

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ABSTRACT

The sexual culture of the world's peoples is multifaceted, and its study poses a number of sensitivities for scholars in Muslim societies, including the problem of non-public discussion. The rise of sexuality research is interconnected with the globalization of information technology, feminist ideology, and human rights and freedoms. In the 1980 s, it became the subject of heated debate among dozens of physicians and psychologists, with the adoption of a law on transsexuality, the "ghosts" of which are already haunting the countries of Central Asia. However, the issue of gender dysphoria (sex reassignment disorder), diagnosis, and treatment remains an unresolved global problem. Non-traditional sexual orientation is viewed as a personal matter, a right to change one's innate gender, and a psychological disillusionment with one's own gender and a sense of comfort with the opposite sex. Transsexualism is most common among middle-aged men who readily renounce their natural male gender and adopt the lifestyle and thoughts of the opposite sex. The popularization of transsexualism in the "new waves of post-industrialism" poses serious challenges to social progress, threatening the fundamental foundations of family and marriage, and the hybridization of feminism and masculinity. The sexual deconstruction of masculinity and femininity in the structure of social life eliminates traditional narratives of the biophysiological and social identity of men and women, manifesting in a profound social crisis of the entire societal system. The need to find answers to the global challenges of transsexualism is driven by the exclusion of transsexuality from the list of mental disorders in the International Classification of Diseases, 11th edition, which contradicts the lifestyle, thought, and culture of Muslim society. The purpose of this article is to analyze transsexualism in the context of the social and human sciences as a psychological disorder, an antisocial phenomenon characterized by the loss of ethno-confessional identity. The development

of prevention principles for this disorder is a central part of the government's social policy. The authors outline the main principles of diagnosis and prevention of sexual pathology and recommend treatment for sexual addiction in the public health sector.

KEYWORDS: Transsexualism, Transgenderism, Gender and Sexual Status, Sex Change, Transsexuality Prevention, Hermaphrodites.

1. INTRODUCTION

By the end of the last century, transsexualism was accepted as a sexual pathology in global medicine, the treatment of which involved voluntary renunciation of gender reassignment, satisfaction with one's sexual status, and a sense of comfort with one's male gender. According to Russian medical researchers, the term "transsexualism" was coined by N. Benjamin, who described a pathological personality condition characterized by a polar discrepancy between biological and civil sex, on the one hand, and one's mental sex, on the other [7, p.57]. In the context of technological civilization, transsexualism has become a popular issue in the context of human rights and freedoms, the achievement of which allows individuals to choose their gender identity. Those disillusioned with their gender and inclined toward the lifestyle and behavior of the opposite sex are thus already entrenched as an official political movement among young people. Gender identity disorder is accepted as a civil right, and is excluded from the World Health Organization's list of psychological disorders. Among transsexuals, there is a sense of being born male or female, despite possessing the ability to fertilize women, and women to bear children. However, they feel like they're in someone else's "shirt," dreaming of being women in blouses and miniskirts, deeply attracted to the opposite sex, with a penchant for being feminine, which elicits immense pleasure and joy, and a sense of complete human happiness. In this regard, the global community was forced to recognize transsexualism as a social phenomenon of civil society [5, p. 69].

Transsexualism is defined by a rejection of one's natural gender, a clear inclination toward the opposite sex, a feeling of discomfort with one's masculine appearance, lifestyle, and thought, and a willingness to undergo biological gender reassignment with the help of modern medicine. Under modern conditions, transsexuals have full rights and freedom to physiologically change their gender identity to the opposite sex. In scientific literature, the diagnosis of transsexualism is considered a gender identity disorder and the following generally accepted pathological characteristics are identified:

- Deep and strong identification with the opposite sex;
- Prolonged anxiety regarding one's biological sex or a feeling of inadequacy in the corresponding gender role;
- –Clinically significant difficulties and/or impairments in social, professional, or other

important areas of life [14, p. 69].

Psychologists recommend hormonal therapy for transsexuals, as modern medical technologies allow for gender reassignment treatment, which is effective in preventing this pathology [9, p. 44]. Doctors at the Umberto I Polyclinic at the University of Rome drew attention to the problems of "...genetic differences between transsexuals and the rest of the population without deviations... in male-to-female transsexuals, hormonal drugs, although artificially administered, successfully reduce their natural levels of male hormones and increase their levels of female hormones" However, in their conclusions, the study cites the example of gender conversion by Walt Heyer, who asserted the principle: "No one can change their sex. It is impossible. It is a fallacy. It is a mental illness... gender identity disorder requires psychological and psychiatric help, not hormonal drugs" [16, p. 35]. The study of gender equality in public life forms new values in the ideas of matriarchy, influencing male identity, shaping the ideas of feminism of boys in family life, and the example and ideal of feminism in the social behavior of young people. In recent years, there has been a rise in transsexualism among the population, especially among young people, primarily in the context of male-to-female gender reassignment. A transsexual movement has emerged in capital cities, with specific demands from authorities. One characteristic feature of transsexualism in the transnational context of this phenomenon is that Russian police have detained several transsexual prostitutes from Uzbekistan, and men in women's clothing have been detained in cities across the republic. Thus, transsexualism is becoming a distinct subculture among young people, requiring a collective effort to prevent such antisocial behavior. A similar opinion can be found in research by Japanese scientists [14].

We completely agree with medical experts who assert that "...the etiology and pathogenesis of these disorders remain unclear to date," thus, due to its sensitivity, this phenomenon remains outside the purview of Central Asian scientists [6]. It is also worth noting that the problem of "Khunasa" (hermaphrodite) is emerging as a serious socio-medical issue among young people, a poorly understood medical problem that creates a profound psychological crisis of personality.

2. MATERIALS AND METHODS

Constitutional reforms in Uzbekistan are based on historicism and logic, as well as the social experience of the national social culture of the Uzbek people and the transmission of their rich spiritual heritage to

new generations. In this sense, scientific research into gender philosophy is a scientific and methodological goal, based on the principles of the general, the particular, and the specific, based on ethno-confessional traditions and values. In this sense, scientific research into gender philosophy, based on objective and subjective factors of demographic development, as a highly sensitive issue, requires interdisciplinary research, taking into account national interests, using general theoretical methods. In this sense, it is based on the compilation of scientific findings from foreign and domestic scientific literature, along with information from the media. In this sense, scientific and theoretical study of the experience of production and consumption requires sociocultural approaches based on historicism and logic. The research results were scientifically supported by the universal religious traditions and values of the peoples of the East.

3. RESULTS

Modern liberal democracy in post-industrial society is driving global deviance and psychological disorders among young people with traditional sexual orientation. In modern Central Asia, as in other countries, publicity and transparency are observed, intimate relationships (sex fights) are losing the mystery of sexual intimacy, and the eyes become accustomed to them, which negatively impacts men's sexual attraction to women. Islamic ethics prohibit a husband from looking at his naked wife in family life, lest it dampen his interest in female beauty. In nature, there is a law of the canary: males sing after reaching sexual maturity in a separate cage from the female. Thus, maintaining sexual identity is possible only through the distance between men and women, the authoritarianism of the masculine principle as a symbol of law, order, rules, and restrictions. This idea can be substantiated by research by CIS scientists [21, p.85]. Survey results have shown that in the recent past, non-traditional sexuality was considered a social disgrace, the manifestations of which were condemned with severe public punishment. Today, this is justified by societal tolerance. In this regard, gender equality forms a tendency among young people to be women, and the attractiveness of feminism disrupts the psychological choice of sexual orientation.

Over the past 20 years, V. Zeland's book has become a worldwide bestseller, as a way to improve the lives of young people and a technology for managing reality for the transition to a new social reality. In the context of a technogenic civilization, everything changes and flows, which affects

psychology: moods and social orientations. In his book, the author draws attention to the planetary rhythm of change, which facilitates changes in the entire living organic world, resulting in a psychological "reboot" of the human brain. Thus, the world of artificial intelligence and information technology allows for the management of all internal and external aspects of the body, the resulting inconsistencies with oneself. In this regard, V. Zeland recommends personality transference for renewal and the awakening of new feelings and moods for self-discovery, ensuring that a person corresponds to their socio-psychological state [21]. Based on the author's ideas, we are inclined to consider the determination of transsexualism as a sexual transference, a search for oneself, a change in one's reality.

We have established that transsexualism is one of the main criteria for the mental disorder, hereditary, transmitted from ancestors, not only from parents but also from other, deeper roots in previous generations. Geneticists cannot ignore the transmission of transsexualism in young people in families where ancestors suffered from inclinations toward the opposite sex or were engaged in a profession corresponding to a female profile. Based on this consideration, we believe it is possible to determine the risk factor for the hereditary transmission of transsexualism to children. Thus, in Islam, the health of newlyweds, their spiritual and moral values, is strictly emphasized as a prerequisite for a happy family, as discussed in a special treatise by the venerable Islamic theorist Muhammad Sadyk Muhammad Yusuf [12]. We have established a similar heredity of transsexualism (ages 24-46) in two families of transsexuals. Thus, internet sites periodically publish exposés of transsexuals in the republic's capital cities, as well as open introductions and interviews with bloggers. Transsexuals, possessing full male biophysiological characteristics, feel themselves to be men – uncomfortable, feeling “happy in the image of women.” The key point in such a mental disorder is the “M+F” shame, since the change of sex cannot be complete, which is the unity of the spiritual and moral qualities of both sexes. Neurosurgeons determined “...in 42 subjects, the number of neurons expressing somatostatin in the posterior hypothalamus depending on sex, sexual orientation, gender identity and past or current hormonal status. Regardless of sexual orientation, men had almost twice as many neurons expressing somatostatin as women ($P < 0.006$). The number of neurons in the posterior hypothalamus in transsexuals who changed their sex from male to

female was the same as in women ($P = 0.83$)" [9, p.44]. It should also be noted that the scientists did not include transsexualism in the list of hereditary diseases. The causes and forms of gender identity disorder remain an unexplored area, and the terminology of "transsexualism" and "transgender" remains open, the study of which sheds light on many problems of philosophical reflection.

Traditional human values are intended to cultivate true men true to national ideals and the high spiritual and moral principles of the people. Educating young men in the best masculine qualities, fostering male pride and honor, was linked to a dignified life for the family, clan, and nation for the good of the Fatherland. Discussions of this issue occur in both historical and contemporary educational contexts [3; 8]. In this regard, transsexuals and transgender individuals actually adjust their spirituality, converting all sexual moral characteristics to the opposite sex. This represents a spiritual anthropological crisis of personality, a discrediting of the norms of ethno-confessional culture, and, in other words, the "antichrist." Historical monuments of antiquity testify to the patriotism of Tumaris, Shirak, who fought against the Persians, and Jaloliddin Manguberdi, the great warrior of the Uzbek people, including the great statesman and military leader Amir Temur. Based on the ideals of masculinity and femininity, it is possible to develop characteristics that distinguish men and women.

Male Masculinity	Feminine woman
Physiologically: well-developed leg and arm muscles, strong vocal cords	Soft and delicate bodily muscles, vocal cords, and prominent breasts
Psychologically: hunter and family protector, leadership and responsibility, restraint and stress resistance, control, integrity, courage, and determination.	Weakness and adaptability to male patronage, obedience, indecisiveness, gentleness, patience, and irresponsibility.
Socially: honor and conscience, moral propriety, responsibility for upbringing and the transmission of ancestral social experience. "A man's word" is equal to life and death.	Family and children, childbirth, love for children and husband, family comfort, aestheticization of life, raising girls for the family. Women's words are variable and non-binding.
Interests: weapons, fishing, extreme sports, strength, and responsibility for material and spiritual well-being.	Peacefulness, childcare, kitchen activities, pregnancy, breastfeeding, and caregiving.

Source: This table is based on the author's research into family life in Uzbekistan [10].

The Holy Book of Islam, the Quran, enshrines the idea of men and women with 23 equal chromosomes, stating that "He created the partners, husband and wife, from a drop of water as it is expelled, and upon

them rests the second creation." This is the law of Islam, established by Allah with the sexual differences between men and women, the violation of which deprives one of the rights to be a Muslim [6, p. 371]. Thus, in Islam, the terminology "transgender" and "transsexual" are used synonymously to denote a person's change of gender. However, Islam views intersex people as the will of God, who are born hermaphrodites with both male and female anatomy. They are called "Khunasa" and are used interchangeably, although there may be some differences between them [10]. These terms (transgender and transsexual) are used to describe those who deviate from the natural image in which they were created, changing their gender to one different from what they had at birth, i.e., to male or female. The gender of khunas (hermaphrodites) is determined upon reaching adulthood, that is, by the presence of female menstrual characteristics or male mustaches and beards, and then patients are provided with medical and legal assistance.

Transsexuality is a mental illness, the impact of which can be caused by social or political factors of "mass culture". The Islamic Fiqh Academy in Mecca, a scholarly center for Islamic jurisprudence, states: "...it is impermissible to change the gender of a person with both male and female sexual characteristics. Attempting to do so is a crime deserving punishment. Because it is an attempt to change what Allah has created. Allah, the Almighty, narrated in the Quran the words of Satan: "If I command them, they will change what Allah has created" (Surah An-Nisa, verse 119). Therefore, in Islam, a complete sex change of a person of the same gender can lead to apostasy and apostasy. Sharia does not recognize transsexuals as Muslims, but rather considers them apostates [13].

The popularization of transsexualism is driven by three factors in contemporary social culture: a) the triumph of radical feminism and the recognition of the human right to physiological identity; b) sexual addiction, linked to the attractiveness of the opposite sex in the process of gender equality; c) the psychology of sexual impotence due to pornography, etc. Here, it is also necessary to identify the classifications of transsexuals into those with non-traditional sexual orientations, those experiencing occasional sexual desires, and young people who decide to consciously change their natural gender to the opposite sex through surgical intervention. Based on this consideration, the most accurate diagnosis and treatment are possible only through the collective efforts of scholars in the social and human sciences, both theoretical and practical. Scientists

consider "the concept of treatment consists of the individual development of each patient's needs, where seemingly alternative 'physiological treatment measures' should be overcome in favor of 'psychological treatment' and a comprehensive approach" [13].

4. DISCUSSION

A person without principles is a person without spiritual faith, a damaged moral identity, an animalistic instinct, and a mental crisis. Transsexuals lack goals and meaning in life, as well as convictions that define norms and behavioral direction. In this regard, transsexualism is, first and foremost, a correlation between forms of communication, sexual modernization, lifestyle, and thought. Alternatively, transsexuals are young people searching for self-esteem, who have lost their biophysical orientation and are captivated by feminist ideas. Thus, transsexualism and transgender people represent a unique culture accepted by European society, which contradicts the ethno-confessional life of the peoples of Muslim civilization. This idea can be supported by the sacred norms of the Quran: "So turn your face to the religion of the believers—as Allah has ordained, who has created mankind so. There is no change in Allah's creation; this is the true faith, yet most people do not know!" [8, p.211]. Human birth is essentially the will of Allah, and each person is born with their own world and interests, passions and creative abilities, and the nature of the male or female gender. Human uniqueness lies in the uniqueness of their personal characteristics, each person having their own face (little face), and sexual difference is a divine anthropological masterpiece, the foundation of human love, without which world civilization would lose its meaning.

Transsexuality is, by its very nature, the most complex issue of modern life, emerging in collective scientific research, which is doubly sensitive in Muslim society. Russian doctors consider gender dysphoria to be distress "...caused by a discrepancy between a person's gender identity and their assigned sex at birth." This idea regarding transgenderism, in our view, is controversial. Therapeutic intervention can help relieve stress, but transgenderism is a decisive transition from one social status to another, a rejection of one's natural social role and birth mission. However, the authors conclude that transsexualism "...as a disease or disorder, and the concept of 'transsexualism,' characterized by gender dysphoria and actions aimed at changing one's gender to the opposite" [16]. Thus, in the scientific literature, many concepts of

this pathology are skewed, suggesting that while transsexualism is a social phenomenon, transgender people are most closely associated with a political phenomenon, oriented toward feminist policies and the state's gender equality agenda.

In the demographic development of the West, the experience of Germany's "Vaterland" led to a large number of appeals to the judicial system not only for name changes but also for gender changes in connection with the adoption of the statutory act "On citizens changing their name and gender." In their research, researchers observed that among appeals to the judicial system, many requests are made not only for name changes but also for gender changes. A socially interesting fact is that the gender identity of the German people, based on male authoritarianism in global gender politics, was violated at the end of the last century [20, p.3].

0. Since Germany was historically considered the "Fatherland," and the man was the breadwinner of the family, "truth is in the power of man," "The superior race, the strong have the right to life, the weak obey it." The popularization of transsexualism in other European countries is also observed in the increasing number of men seeking medical treatment for gender reassignment. Our study found that the proportion of men undergoing medical gender reassignment is higher than that of women. We believe that the radicalization of feminism in European society is facilitated by the popularization of women's sports, with women participating in bloody combat sports, weightlifting and other sports without rules, as well as martial arts, including sniping.

Jamie Veale attributes transsexualism to biological factors, coupled with various psychosocial characteristics in the patient's life. We agree with the author that transsexualism is hereditary, influenced by genetic and hormonal factors passed down from ancestors. The findings of Spanish scientists confirmed that "...sexual identity is not optional, but is determined by genes even before birth, although it has a very important hormonal component. Thus, its substrate is the brain, not ideology" [5, p. 589]. It is difficult to agree with this verdict that sexual identity is essential for the formation and development of a citizen's ethno-confessional identity and socio-political position.

In the demographic development of any state or people, along with stable population growth, the national identity of the nation is preserved, and national and religious family traditions and values are restored. The globalization of information technology, Uzbekistan's cooperation with the

international community, and the influence of universal values on national culture are key factors. In promoting "mass culture," we also consider the "pressure" of international organizations on the Uzbek government within the framework of human rights. Therefore, protecting national interests should be a state policy strategy. Another important finding of the study is the continuity of experiments in the education system and the growing need to develop a national pedagogy. The most innovative educational standards and technologies in the global education system are unable to elevate the younger generation of Uzbeks to high levels of scientific and cultural achievement. On the contrary, they render the subject of education irrelevant to its essence and lead to spiritual impoverishment. Therefore, when it comes to the demographic quality of the population, an effective solution is to educate our youth in a family environment in the spirit of male and female morality, transforming national morality into a social necessity of etiquette [16].

After all, gender equality in Uzbek society deprives girls, boys, and women of their traditional dignity and status as divinely sacred. On the one hand, entrepreneurs, workers, farmers, and cotton growers artificially appropriate leadership positions such as parliament and governor, and on the other, they deprive them of social status in understanding national identity. Women's participation in male-dominated sports, especially among girls, has radically masculinized the female sex through their biophysiological qualities, meaning they are abandoning their feminine aesthetic identity. Gender education, by creating a divine unity between man and woman, creates demoethics and aesthetics based on its social functionality.

The essence of this article is based on the theory of social conditioning of deviant behavior in youth, demonstrating the choice of one or another line of non-traditional sexual behavior, i.e., the theory of social disorganization. The authors present socio-philosophical arguments for the need to apply a comprehensive approach to regulating the social life of youth. Thus, C. Lombroso drew attention to the causes of deviance, which are related to natural climatic and hereditary factors, and noted that "Every crime has many causes at its origin, and...these causes often merge with one another," analyzing the family ties of criminals [16]. German scholar Gisela Erdin views transsexuality as a physical phenomenon that must be disciplined through culture and education. Here, education does not mean suppression, but rather a feeling of love, as human sexuality differs from the reproduction of plants or animals, based on

love as the highest spiritual value (4, p. 589).

According to the German government's legal regulations regarding transsexuals, 1,422 court decisions were made between 1981 and 1990: 683 of these concerned so-called "minor decisions" (name changes), and 733 concerned so-called "major decisions" (legal gender reassignment). The incidence of transsexual cases during these 10 years ranged from 2.1 to 2.4 per 100,000 adults in Germany. The average age was 33. [17]. A similar situation demonstrates the need for spiritual educational work among young people and demographic education of young people.

5. CONCLUSION

The construction of a secular social state in Uzbekistan determines social development through the education of men and women based on national and religious traditions and values. This article does not advocate fundamentalism, but rather the idea of stabilizing family and marital relations by regulating gender relations in the life of the country. Gender equality at the state level, the desire for physical equality, and the recognition of women's sexual identity cast a shadow over the nation's future. The idea of equality has always been the key to competition, rivalry, conflict, and contradiction in life, as expressed in the fairy tale of "two goats crossing a bridge in a gorge."

With the globalization of information technology, the loss of sex education negatively impacts the effectiveness of education and upbringing. In the Uzbek family, the absence of national customs and traditions, the morality of the father, and the refinement of the mother leads to the devaluation of marriage, which in turn leads to the spiritual and moral decline of the nation. Family and marriage are regulated only through gender education, and only girls are allowed to raise boys. The "transsexuality" of young people is expressed in a desire for feminine elegance, opposed to a biological sense of masculinity, and a desire to "make up" their appearance as much as possible in order to resemble a woman. In foreign scientific literature, the term "gender identity disorder" is more often used instead of transsexuality.

Transsexuals develop their social ideals under the influence of an objective environment in which the priority of global social policy is oriented toward women, becoming the standard of radical feminism in certain countries. The principle of "matriarchy" has become a fetish of popular culture. The idealization of women to the detriment of men's rights and freedoms violates the principles of democracy and

civil society justice, creating an artificial enemy out of "men." The media is thriving with comedians creating images of women, and male impersonators of famous female performers have emerged, successfully earning their living. It's safe to say that any family court case is resolved in favor of the women. All this creates a special atmosphere of sympathy for the boys, being a woman. It should also be noted that the only boy, raised among four sisters, has a favorable influence. Based on this consideration, one can advance the thesis of the genetic inheritance of transsexualism, which must be included as a serious mental pathology of personality.

The Chinese demographic program confirms that human gender is the will of God, independent of the will of His servants, and that the state cannot interfere with it. A person's dissatisfaction with their gender, their attraction to the opposite sex, and their desire to be that gender are psychologically shaped by external factors. Therefore, the birth of a boy cannot be a "parental error" or "natural providence." The birth of a man or woman is the first step to happiness, a miracle of nature, the will of God, and violating it is a social violation. In this sense, in education and upbringing, the "warrior youth" and the "refined girl" are socio-ontological axiologies. In state social policy, the orientation of sex education for young people toward the requirements of ethno-confessional culture and spirituality is the Development Strategy.

The Islamic Fiqh Academy in Mecca, a scholarly center for Islamic jurisprudence, stated: "...it is impermissible to change the gender of a person who

possesses both male and female genitalia. Attempting to do so is a crime deserving punishment. Because it is an attempt to change what Allah has created. Allah, the Almighty, narrated in the Quran the words of Satan: "If I command them, they will change what Allah has created." (Surah An-Nisa, verse 119). Therefore, in Islam, a complete change of gender in a person of the same sex can lead to apostasy and apostasy. The socioeconomic and cultural makeup of the Uzbek people at the end of the new century will be ensured by a promising solution to the problems of national demographic quality and demographic genetics. Gender is biologically and physiologically how a person perceives themselves as distinct from the opposite sex in the environment, and happiness is achieved through the expression of these qualities and personal feelings. It manifests itself in an understanding of the psyche. A person has the right to change their natural gender, but their divine duty is to remain within their own gender.

Transsexualism and transgender people pose a threat to socio-cultural identity, depriving one of faith in Allah, which entails hellish torments. A person is a man or woman created for each other, forming a single whole for the prosperity of social existence. Thus, the socio-economic progress of any nation or people is determined by many spiritual and moral parameters of ethno-confessional culture, the manifestation of worthy generations of their ancestors, and the fact that sex education is the difference between life and death, the prosperity or collapse of modern civilization. Hermaphroditism is a more pressing topic for a separate socio-medical article.

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