



*Analysing the Gender Identity Disorders from the perspective of the
Socio-Religious and Upbringing Systems of Algerian Society.
Goffman's concept of self-presentation - An analytical sociological
approach-*

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Abstract

This research study presents a theoretical sociological analysis that aims to examine the concept of gender identity disorders in relation to the structure of upbringing systems within the Socio-Religious process. The overall social structure is based on the virtuous individual who gain their roles and status (male or female) via striving to conform to the values of their society and the standards of its cultural, social, religious, and upbringing systems. The failure of either gender to accept their human nature and original social role reflects a gender identity that exposes them to societal rejection.

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1. **Introduction**

When God willed to provide Adam with companionship on Earth, He created Eve from his rib to complement him. Eventually, she was one of the children of his human race. God, in His infinite wisdom, created Eve differently from Adam in her natural gender, so that she might be his wife, completing him in the social aspect of his nature. This allowed him to express his humanity and become her partner, sharing in the process of procreation and the preservation of the human race. This ensured the continuation of the human spirit on Earth and its flourishing, as God has favoured humanity above all other creatures. This marked the beginning of the existence of both male and female. God has favoured and honoured humankind with intellect so that they obey His commands and worship Him. He made the Holy Quran and the Sunnah (Prophetic traditions) as the straight path for the legitimacy of correct worship, in compliance with His commands and avoidance of His prohibitions, as prescribed in the Holy Quran and Sunnah, through both word and deed.

Therefore, the overall structure, in its construction and the cohesion of its systems, requires the virtuous and upright individual who adheres to its various rules and laws as the driving force of society in its development and growth. This coexistence occurs through the process of social interaction, which enables the individual to acquire their social nature as a human being, thus contributing to the formation of a social group that shares the same values, standards, and systems established by the overall structure, each according to its religious, social, cultural, and educational formation. The social

self's compliance with the laws and systems of the overall structure makes it more adaptable and integrated with other selves, according to what complements their human nature in terms of social needs.

This reflects the role and status of each individual and what they offer to the other, each according to their role and status that fulfils their social requirements. By focusing on the social integration of the self and the fulfilment of its social requirements, both male and female possess a social self that complements the other's self in role and status through the process of social interaction. This process requires each to perform their role and functions towards the other without overlapping roles. Herein lies the reality of gender identity as a social phenomenon that hinders the stability of the overall structure, contributing to its fragmentation and conflict. Its structures and systems are a result of deviating from its laws and social rules. The adoption of the opposite sex's role constitutes a gender identity that reflects a rejection of one's original human sex, whether biologically, in terms of creation, or socially, in terms of the original role and status that each sex is supposed to adhere to and not deviate from.

This biological or social detachment from values and norms exposes the individual to stigma, or what is known as social stigma. The latter refers to deviating from the values and standards of the original sex and adopting the role of the opposite sex, thus exposing the individual to rejection by others and consequently hindering social interaction. This contributes to the

erosion of the individual's social identity within society as a whole.

An individual's identity is contingent upon the integration of roles with others through interaction as the individual is a social being who influences and is influenced by members of their own sex. When an individual strays from the social norms established by the system of social standards and values within the bounds of acceptable etiquette, and departs from his original role as male, he becomes a subject to stigma and ostracism, leading to isolation and social rejection. This results in a personality suffering from gender identity disorders, classifying him as a socially ostracized individual, stigmatized, deprived of rights, and psychologically unstable.

2.The Conceptual Framework of the Research Study

The topic of gender identity disorders is a complex one in sociological studies. It is widespread, and the concepts of gender development are numerous, each encompassing different concepts according to its field and specialization. The following is a brief and precise overview of the concepts of the research study we are undertaking, in order to grasp the various dimensions and aspects of gender identity disorders and the resulting social stigma, by highlighting the linguistic, terminological, and social definitions of related concepts

2.1 Sex

In his book, "*Sociology*", the American scholar Anthony Giddens distinguishes between two concepts that may be used interchangeably : sex and gender. He

states that sociologists use the term "sex" to refer to the anatomical, physiological, social, and cultural differences between males and females. "Gender", on the other hand, refers to ideas and perceptions of the meaning of masculinity and femininity, and is therefore not necessarily a direct product of biological sex in humans. Hence, the difference between sex and gender is an essential element in human activity because many of the differences between males and females are not of biological origin. (Giddens, Al-Sayyagh, 2005,p. 186)

Here we see that the perceptions of the individual, a product of their intellect, reflect their gender in a way that distinguishes them from their sex. This makes the activities an individual engages in, whether male or female, a key factor that inclines them towards gender rather than adhering to their assigned sex and human activities as male or female. Here, we recall the divine truth—the Creator's wisdom in His creation—and His differentiation between the sexes, based on the characteristics and defining traits of each gender. God Almighty created Adam and Eve to complement each other in companionship, status, roles, and the division and definition of tasks according to their respective sexes. This distinguishes between the characteristics, activities, and roles of males and females, whether the latter fulfils the roles of husband and wife, father and mother, son and daughter, grandfather and grandmother, uncle and aunt. If the individual were aware of what God has ordained, they would not experience confusion, entanglement, or the labyrinth of gender. A man's commitment to his

duties and activities and his performance of his role as a man makes him constantly aware that he is a man and that his reference point is masculinity, not femininity.

2.2 Gender

Gender, or social gender, is “the distinction between biological sex and the cultural and social implications of that sex, i.e., the cultural and social determinants of biological sex, through highlighting the economic, political, and legal implications of that sex.” Maan Khalil Omar Al-kilani, 2014, p 22)

The term “gender” was used by Ann Oakley and others in the 1970s to describe the socially determined characteristics of men and women as opposed to biologically determined characteristics. Ann Oakley observed that peoples and cultures differ significantly in their definitions of masculinity and femininity, and therefore, the separation between the concepts of sex and gender varies from one culture to another. (Ismat Muhammad Hawsu, 2008, p 61)

As a continuation of the above, we can deduce that returning to the economic, political, and legal implications of distinguishing between biological sexual affiliation depends on the extent to which the sexual gender possesses its roles and status that it was created for, in addition to the biological characteristics and cultural and social standards that surround it. If a male were placed with females and mixed with them in his clothing, play, eating, and drinking, and were treated as a female within the group of females that surround him, he would find himself a female and it

would be difficult for him to distinguish between his masculine reality and the reality of the actions and dealings that are dictated to him as a female, in a way that makes him transcend his biological qualities and characteristics that reflect the actual reality of his gender. Here we recall the reality of Islamic upbringing thought in differentiating between the sexes in early training. Continuing the dissemination of research and knowledge regarding the uses of the term "gender" in the sociological field, we find that the work of Mary Gertrude Mead during the 1940s/1960s witnessed a widespread adoption of the term in its scientific form. The concept of gender is defined as : "based on physiological, psychological, and cultural rules, as well as the individual identity specific to the sex and the adoption of a lifestyle appropriate to the sex in any given culture. However, gender differences and gender relations are more than just the biological and physiological differences between males and females. They are involved in social processes and power relations, while there seems to be no doubt about the differences between men and women and how these differences are accounted for in a complex interaction between the biological and the social environment." (Maan Khalil Omar Al-kilani, 2014, p 21) As an addition to the knowledge presented regarding the concept of gender, we can summarize by saying that gender fulfils the distinction between the social sexes according to what is acquired from societal culture in terms of the social rules and standards imposed by the overall structure of social roles ; the social roles adopted by the individual within Society by gender.

2.3 Gender Identity

“Gender identity is attached to the individual’s sense of everything pertaining to their gender identity, including characteristics, professions, roles, and stereotypes, whether as a member of the family or at work.” (Ismat Muhammad Hawsu, 2008, p 77)

Maan Khalil Al-Omar defines gender identity as “a person’s firm conviction of belonging to one of the sexes, formed in early childhood... making it difficult to escape the initial impressions surrounding them. In this regard, this identity is formed by difference from the other, as a boy defines himself as the opposite of a girl. Therefore, the intersection between the traits, roles, and other social and cultural determinants of the sexes within the individual is difficult for the group to accept.” (Maan Khalil Omar Al-kilani, 2014, p 22)

What can be deduced is that the human spirit carried by an individual’s being, whether male or female, is built from infancy and through their socialization. Their socialization contributes to defining their gender, forming their identity, and strengthening the bonds of their sexual characteristics and traits. In other words, raising a child as a male according to masculine characteristics, traits, and features... During the process of transforming him from a biological being into a social being in his infancy, and raising and caring for him until adulthood his masculinity as a man and process his manhood in a way that makes him unable to transcend that path. Conversely, his upbringing and raising with the characteristics and qualities of femininity determines his sex as female, which

causes him a disturbance in gender identity.

2.4 Gender Identity Disorder

Also called “gender disorder,” Gender Identity Disorder (GID) is the distress a person feels due to a discrepancy between their gender identity and the sex assigned at birth, and consequently, the gender role assigned to them socially. (Ibrahim Halbaoui and Mustafa Rabahi, 2021, p 781)

The American Psychiatric Association defines Gender Identity Disorder as “a genuine reflection of the conflict between gender identity, resulting in an internal refusal of the individual to become male or female.” (Muhammad Falah Al-Shuqayrat, 2020, p 148)

Therefore, an individual's rejection of their assigned sex stems from a set of social factors that prevent this, such as inadequate socialization. This refers specifically to the failure to raise and educate the individual about their true and natural sex, meaning a departure from the social characteristics, cultural norms, and values associated with their status and role, which reflect their actual sex (male or female).

All of this can lead to gender identity disorder, making it difficult for the individual to recognize and accept their true self. This paves the way for alienation from one's true self and a departure from the values and standards of one's natural sex. Consequently, males may tend towards feminine traits and characteristics, while females may tend towards masculine behaviours and activities.

Perhaps addressing this phenomenon lies in activating the religious aspect of both

sexes' acceptance of their inherent sexual nature in actions, behaviours, and the status they were created with.

3. Analysing the Structure of Social, Religious, and Upbringing Systems in Gender Identity Disorders – The Category of Social Stigma

3.1 The Concept of Social Stigma

Researchers in the social sciences and psychology do not agree on a unified and precise definition of the concept of stigma. They tend to lean towards its linguistic meaning, as if referring to something akin to a dictionary definition, a mark of shame, or to a related aspect such as stereotyping or rejection, a measure of social distance, for example. (Link Bruce and George Phelan, Deeb, 2020, p143)

When defining stigma precisely, Goffman's definition is used : "a characteristic that is profoundly degrading, reducing its bearer from a complete and ordinary person to a flawed and insignificant one." (Link Bruce and George Phelan, Deeb, 2020 p 144)

From this, the stigma refers to : "The process of attributing mistakes and sins indicative of moral depravity to people in society, describing them with hateful attributes, or characteristics that bring them shame or stir up rumours about them...Therefore, stigma is the attribution of vile and inferior attributes and characteristics to individuals, and this is a result of the behaviour they have done. For example, instead of calling someone by his real name, he calls him a thief because he committed this crime or tried

to commit it." (Jamal Maatouk, 2008, p 295)

In this regard, Goffman, in his book « *Stigma: Notes on the Management of Spoiled Identity* », (1963), examines the situation of people who are not fully accepted within a given situation and their relationships. He shows, by studying disability, ethnicity, crime, deviance, and social problems, how those with visible and hidden stigmas manage their interactions with normal people. (Irving Goffman –Deeb, 2021, p 11)

In his book « *Self-Presentation in Everyday Life* », Goffman adds actions individuals perform within society, which society is then expected to believe, saying : "When an individual performs a role, he implicitly demands that his observers take seriously the impression being created before them. He demands that they believe that the person they see truly possesses the traits they appear to have, that the task they perform will have the consequences they implicitly claim will, and that things are generally what they seem." (Irving Goffman –Deeb, 2021, p 35)

What can be deduced from the preceding definitions is that stigmatization is a social characteristic that manifests as the use of a set of hateful terms that carry within them ugly and vile meanings, deliberately attributed to certain individuals and not others. Some members of society deliberately use indecent terms against a specific group of individuals whom they consider to be people of a certain nature. Extremists who deviated from the standards, values, and social customs of society, in order to stigmatize and distinguish them with qualities and characteristics that bring them shame and

disgrace as deviant social behaviour. This is what would make deviant behaviour a behaviour that exceeds the values and standards approved by the group. This is what Robert Merton confirms, who sees “deviant behaviour as any behaviour that deviates severely from the standards that people set in their social rules in general. The behaviour it self cannot be called deviant or normal in the abstract, but rather this depends on a specific evaluative standard set by society, and those standards that the individual violates are specifically of a social nature.” (Yunus Laoubi, 2019, p 57)

In the same context, Howard Becker (1963) adds : deviant behaviour does not necessarily define the meaning of deviance itself, but other cumulative factors may contribute to it, such as the way of dressing, lifestyle, or place of origin. The process of stigmatization is not limited to highlighting the indicators that contribute to the social perception of deviance, but it also affects the person's perception of himself. (Anthony Giddens, Al-Sayyagh, 2005, p 287)

What can be observed besides the definitions of both Goffman and Baker is that stigmatization is a type of harm inflicted on individuals who deviate from the accepted norms of society. Common stigmatization in our local community manifests as the use of derogatory language against individuals whose lifestyle differs from that of the group, leading to mutual ostracism and stereotyping instead of change. In this regard, the social standards and values agreed upon by the social group constitute a social system and methodology that regulates the actions and behaviours of

individuals, thus contributing to the cohesion of the various systems of the overall structure and stability. This makes deviating from the system of values and standards a deviant behaviour that stigmatizes and ostracizes the individual in society.

3.2 The Religious System and the Analysis of Gender Identity Disorders as Deviant Behaviour in Islamic Law

Social stigma is closely linked to deviance and departure from social norms, behavioural deviation that goes beyond the standards approved by society, resulting in the individual acquiring a distinctive characteristic that makes them socially stigmatized. In this research paper, which we are currently addressing, stigma includes the deviation of individuals with gender tendencies who adopt the roles of the opposite sex. This contradicts the standards of Islamic law, the culture of Arab society in general, and the local Algerian society in particular. It has been stated in the explanation of deviant behaviour in Islamic law that it is: “Abandoning truth, moderation, and righteousness. In this case, it is deviation from the straight path, that is, free of any irregularities, which is the religion of Islam.” (Yunus Laoub, 2019, p57) This means failing to comply with God's commands by not accepting the nature with which one was created, male or female, and each assuming the role of the other without any legitimate right. This constitutes transgression and deviation from the right path. It is mentioned in The Holy Quran that "The term 'transgression' refers to a specific area of deviant behaviour, and its meaning is narrower

than the concept of deviation. Transgression is exceeding legal standards." (Yunus Laoubi, 2019, p58) God Almighty says : "We have certainly created man in the best of stature." (Holly Quran, Surah At-Tin, verse 4).

Herein lies the magnificence of the Creator in the creation and perfecting of the human soul in the best of forms. It is not permissible for a person to alter the image in which they were created. Rather, they must accept, thank, and be grateful to the Creator, and submit to the Islamic faith by following God's commands and abstaining from His prohibitions, thus adhering to the divine law revealed through His prophets and messengers, peace be upon them. In the same vein, we arrive at the impermissibility of altering one's original nature, which represents the transgression and deviation that God Almighty forbids. Deviation from creation and straying from nature is a form of punishment. When the Sabbath-breakers disobeyed His command by violating the prohibition against hunting, God Almighty transformed them into apes as a lesson for all humanity.

"The Messenger of Allah (peace and blessings be upon him) cursed men who imitate women and women who imitate men." (Abdullah ibn Abbas, Al-Bukhari, 5885)

From this sacred hadith we deduce that Man is fundamentally different from woman in his nature and role. God created men with a nature and disposition distinct from that of women. This is God's creation, and His creation is immutable.

In this hadith, Abdullah ibn Abbas reports that the Prophet (peace and blessings be upon him) cursed those who attempt to

deviate from the nature God created them with, such as men imitating women or women imitating men, thus becoming subject to social disapproval and divine wrath. This is among the sins that warrant a curse, which is expulsion from God's mercy. Men should not imitate women in dress and adornment, for their masculinity, their upbringing, and their morals preclude them from actions and behaviors that are specifically for women. Similarly, women should not imitate men in dress or morals, for that would wound their inherent femininity and exposes them to social ostracism and divine wrath.

All of this makes the socialization of the Algerian individual contingent, firstly, on Islamic law, and secondly, on the process of social interaction as a model reflecting a system of values and standards. This system serves as a social framework and regulator, aiming to achieve harmony among individuals and, consequently, their integration into society.

3.3 Socio-Upbringing System Structure and the Analysis of Gender Identity Disorders

"The family is the first and most important social system established by humankind to organize life in society and fulfil the needs of its development. The family represents the first and most influential group for the child, especially in the early developmental stages. The child acquires their genetic characteristics from their family through genes, and these genetic characteristics develop to the extent expected within the socio-psychological environment provided by the family." (Samira Ahmed El-Sayed, 2004, p 73)

The family, through its social standing, not only helps the child fulfil the needs of their development but also determines their behavioural patterns and lays the

foundation for their values and social norms. The family, through its social position, determines the child's opportunities for academic and life success within the limits of their abilities and what their society offers. As the first group to which the child belongs, the family largely determines the general pattern of their personality, their given social position, their progress towards other groups in their society, and, to some extent, their success in fulfilling their social roles within it. (Samira Ahmed El-Sayed, 2004, p 73)

Hence, the family's upbringing system is tasked with creating a virtuous and upright individual who conforms to the values and standards of the community that contains him/her. This enables him/her to coexist and respond to the social laws established by the social structure and its systems, and to possess social qualities and characteristics that reflect his/her status and role. Thus, the male understands that he belongs to the male gender, and the female understands that she is female, with her reference point being femininity, not masculinity. Herein lies the true purpose of the family's educational system in addressing gender identity disorders, a social phenomenon that the family's upbringing system addresses through the process of socialization. This process aims to help the individual reach the highest levels of socialization in his/her behaviours and actions within his/her community. The family's actual role is embodied in its being.

"reflecting the characteristics of society and existing for the continuation and organization of human life within the community..." (Hussein Abdel Hamid Ahmed Rashwan, 2002, p 180)

"through the individual's integration into society in various social groups and his/her participation in various societal activities, by absorbing the elements of culture, standards, and social values upon which the individual's characteristics are formed." The social importance. (Shibl Badran and Ahmed Farouk Mahfouz, 2000, p 55)

It is thus "the individual's first school in which he receives the principles of social education and behaviour, and the etiquette of preserving rights and performing duties, in addition to the customs and traditions that bind the members of the family together and then to the society in which they live." (Hussein Abdel Hamid Ahmed Rashwan, 2002, p 180)

The functional integration between the family and the school leads to the creation of an effective and sound upbringing system as a result of the complementary relationship that each institution seeks to achieve in the raising process. "When a child joins school at the age of five or six, he has acquired a degree of culture in the family that qualifies him to bring the educational distance between the school and home parenting closer, which often has an effective influence on school education." (Hussein Abdel Hamid Ahmed Rashwan, 2002, p185)

This is important at the level of the socialization process in which both the family and the school participate, as the school is "a social institution: established by society to share the family's responsibility in socialization, and according to its philosophy, systems and goals. It is influenced by everything that happens in its society and also influences it. It is the tool, the means and the place by

which the individual is reduced from a state of self-centeredness to a state of group-centeredness. It is the means by which the individual becomes a social person and an active member of society." (Salah Eddine Shroukh, 2004, p72-73) From this, we can discern the pattern of social development and consolidation in the formation of the individual's social identity, between the family and the school, in light of the socialization process. This involves compliance with societal standards and regulations without deviating from its laws. This leads to a convergence of the educational process among educational institutions, thus directing it towards a single social direction. Perhaps this direction is the primary social law responsible for addressing the phenomenon of gender identity disorders, as the school, through its educational system, dominates the individual's socialization, providing a proper upbringing that distinguishes their status and role as a social actor. This makes the individual who does not comply with the rules established by their school regarding the society in which they live a socially stigmatized individual.

From this we observe that the rejection of the gender category as a reaction by various local educational systems is based on the socialization process that individuals were raised on - a sound socialization that determines the status and role of each individual according to their gender and dictates to them the correct foundations in their behaviour and the way they dress as a sound instinct that they grow up on - thus it works to raise good individuals by instilling the role that each gender should occupy, as each gender, whether male or female, has its

sound innate identity that God created it on and which must be preserved, and the role of each gender is highlighted in building the family. "This role is divided into two parts : a fixed part that does not change, related to the gender of each man or woman, which is mainly represented in reproduction and procreation, fertilization in the man and pregnancy, childbirth and breastfeeding in the woman, and a variable part shared between them, which is mainly related to raising children and carrying out household tasks such as cooking, cleaning and taking care of the husband or wife..." (Wahiba Issawa, 2020,p 12)

In our local Algerian society, certain colloquial terms and concepts are prevalent and circulated regarding individuals with gender identities, sparking controversy, particularly on social media. One such term is "106,"

which many use as a social stigma for this group, those with gender identities, as a deterrent against the phenomenon of one gender assuming the role of the other, a role they do not represent. This stems from their awareness that it constitutes a departure from the religious, legal, social, and moral norms and values of society, thus violating the overall social structure.

Therefore, we can say that this rejection of such a group is somewhat of a positive indicator, signifying social disapproval and a refusal to accept this gender identity. It suggests a reluctance to allow them to live within Algerian society in its various geographical regions, and even their exclusion from educational institutions, as they are seen as a group that distorts and undermines the social image of an Algerian society that is Islamic, embodying the

values of Arabism, pride in Islam, and adherence to the Sunnah of the Prophet Muhammad (peace and blessings be upon him by Allah).

Here we arrive at a cognitive truth through which we highlight the integration of the roles of both genders: male and female, as a sound nature that God created in both men and women since the creation of Adam and Eve, in each of them sharing the life of the other as a spouse to him and her, by sharing tasks and responsibilities and managing the affairs of life until God inherits the earth and what is on it.

4. Goffman's Self-Presentation – An Analytical Sociological Approach

Sociologist Erving Goffman presented a set of analyses and foundations within micro-sociology and social psychology to study social interaction in everyday life. This manifested in his theory of dramaturgy, a metaphor for understanding social interaction and explaining how and why an individual presents an idealized version of themselves instead of the original and true version. (Khuloud Nidhar Khadem and Malfi Abdel Kader, 2021, p 117)

Goffman's cognitive theory stemmed from an epistemological background embodied in its cognitive content: "The study and tracking of virtual hobbies, because it proposes precise concepts and assumptions for the process of the manifestation of individual hobbies during interaction in everyday life." (Messaad Hajar and Wardia Rachdi, 2024, p 164)

By focusing on the social interaction of the individual, the studies of both Rose and Stryker determine that the individual has the ability to learn a huge number of meanings and values through interaction with other individuals, and that interaction cannot be fully understood by external observation, but rather the content of this interaction must be looked at, as any action takes its form in light

of the situation in which it occurred. (Samia Al-Khashab, 1987, p 56)

Within the framework of presenting the social self from a dramatic or theatrical perspective: "Goffman posits that life is a stage and that individuals are actors performing their roles, aiming to convey specific impressions of themselves through wearing particular clothing, behaving in a certain manner, and selecting words and expressions appropriate to each communicative situation." (Messaad Hajar, and Wardia Rachdi, 2024, p 164 -165)

According to these Goffmanian psychological and social analyses, and their application to the category of social stigma in the analysis of gender identity disorders, it becomes clear, as an added layer of knowledge, that the overall structure presents us with a group of individuals forming a social community whose survival in society depends on a set of rules, standards, and social identities that are naturally maintained as a norm and social system for the community. Any deviation from or transgression of these rules and standards exposes the individual's identity to social stigma, since any contradiction between the identity of society and the identity of the individual constitutes social stigma. "When people are labelled, isolated, and associated with undesirable characteristics, the justification is given for devaluing, rejecting, and excluding them. Thus, people are stigmatized when the fact that they have been labelled, isolated, and associated with undesirable characteristics leads them to experience loss of status and distinction." (Link Bruce and George Phelan, Deeb, 2020, 151)

This is because the socialization of those who are socially stigmatized (the socially stigmatized) is within the scope of social interaction with the rest of the members of society in the exchange of different roles according to what is reflected by the selves of others towards them, as Goffman sees that "the concept of self (self-identity) is closely related to the concept of social identity, as the initial stage of the formation of collective identity begins with the individual's acquisition of a self-identity in its various

psychological, social, actual and imagined dimensions.” (Messaad Hajar, and Wardia Rachdi, 2024, p169)

In this epistemological context, we discern the reality of the stigmatized group's social self-presentation, a dichotomy between the virtual and the real self. This reflects the deviation of the stigmatized group's identities from the societal self-established by the overall structure in its way of life, food, clothing, and healthy social coexistence. The stigmatized group presents its virtual self as a legitimate identity, enjoying a legal and accepted status that enables it to interact with the actual identity of society without objection. Here, we find that stigma is a reaction of societal identity through social interaction, classifying individual behaviours that deviate from the rules and systems of the overall structure as illegitimate behaviours, socially unacceptable due to their deviation and departure from the original social norms.

What is interesting is that the person who is stigmatized is aware of the standards of the culture of the society he is in and presents his dramatic self with legitimacy and freedom in adopting social standards that contradict this society. Here we conclude the fact that the person who suffers from gender identity disorders, such as the man who impersonates the role of the woman or vice versa, tries to break away from the true origin of the social creation. We find him changing his physical characteristics, such as seeking to experience pregnancy and childbirth to overcome the impossible.

4. CONCLUSION

Society is built upon a set of systems (religious, social, educational, cultural, and legal (along with the upbringing of its members)) that establish its legitimacy and ensure its continued existence and interaction with other societies. Arab and Islamic states base their constitutions on the principles of Islamic jurisprudence, incorporating religious values into the

Here we find that presenting himself in this way leaves an impression on the selves of others of his gender that he can transform his masculine self that he was created with into a feminine self that he was not created with, which makes him in a clash and contradiction between his real self as society knows him and the ideal self that he aspires to reach and seeks to achieve social acceptance with the selves of others, pretending that this is his true origin and human nature.

Here we find that this type of gender disorder in our local society is met with rejection, stigma, and abuse with a set of terms that embarrass it, thus limiting its circle of social interaction. The role played by the stigmatized in our local society, such as homosexuals and transgender people, makes it unable to interact with normal members of society who acknowledge the reality of the human creation with which they were created. Thus, the stigmatized tend to interact with those who have the same characteristic for which they were stigmatized. All of this has led to social media circulating degrading words that must be used to stigmatize this type of gender identity disordered individuals as a distinction that differentiates the socially stigmatized self from the normal self in society. This is based on the social standards and values of Algerian society as an Islamic society that must preserve its religion and follow the straight path and comply with the rulings of Islamic Sharia and the teachings of the Holy Qur'an and the Sunnah of the Prophet Muhammad (peace and blessings be upon him by Allah) in word and deed

legitimacy of life as a standard by which individual's behaviour is measured and regulated, and by which their roles and social standing are defined.

Therefore, an individual's socialization is manifested through their interaction with members of their community, through the acceptance of their social identity by others. This occurs through social interaction, exchanging demands and needs without deviating from the overall

rules, systems, values, and standards of the social structure. Deviation from these rules leads to gender identity disorders, exposing the individual to rejection and ostracism, resulting in social stigma and preventing their interaction with normal members of society, forcing them to live their life in isolation. This is because an individual's failure to accept their natural self and the gender they were born into leads to a disruption of the social structure due to the blurring and clash of roles among individuals.

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