

QUEERING PHILOSOPHY AS AN EXPLANATION OF THE MULTIPLE IDENTITY OF THE PERSONALITY IN EDUCATION

A FILOSOFIA QUEERING COMO EXPLICAÇÃO DA IDENTIDADE MÚLTIPLA DA PERSONALIDADE NA EDUCAÇÃO

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Abstract: Using the example of the analysis of queer-oriented education, it was demonstrated that queering philosophy can be adopted as a basic philosophical approach not only when considering the issue of gender, its change and plurality, but also when considering any situation of social multiple identity. It was revealed that addressing queer issues within the framework of gender education development opened up an opportunity to address much broader issues of social justice in education, and not just the protection of the rights of gender minorities. Queer pedagogy creates better opportunities for freely discovering and creating the identity of a person as a multiple identity – based on taking into account gender, race, nation, age, disability, class, religion, as well as the other previously unknown and unknowable characteristics of personal identity. The application of queering philosophy as a methodology of queer theories in education reveals the strengths and weaknesses of the main principles of queering philosophy proposed by Kim Q. Hall – critical remembering, smuggling, and recruitment. The strengths are the creation of an

atmosphere of multiple normativity; solving other social justice issues in education, as well as other self-discovery tasks; the involvement of all known and still unknown forms, types and components of a person's identity. Weaknesses are the danger of getting caught up in criticizing old forms of identity and losing focus on creating new ones or accepting all new versions of identity without critically evaluating them; residual dependence on the emphasis on gender education as a priority.

Keywords: Multiple Identity of The Personality. Queering Philosophy. Queer-Oriented Education. Queer Theories in Education. Queer Pedagogy.

Resumo: Usando o exemplo da análise da educação orientada queer, foi demonstrado que a filosofia queer pode ser adotada como uma abordagem filosófica básica não só quando se considera a questão do gênero, a sua mudança e pluralidade, mas também quando se considera qualquer situação de identidade social múltipla. Foi revelado que abordar questões queer no âmbito do desenvolvimento da educação de gênero abriu uma oportunidade para abordar questões muito mais amplas de justiça social na educação, e não apenas a proteção dos direitos das minorias de gênero. A pedagogia queer cria melhores oportunidades para descobrir e criar livremente a identidade de uma pessoa como uma identidade múltipla – com base na consideração de gênero, raça, nação, idade, deficiência, classe, religião, bem como outras características anteriormente desconhecidas e incognoscíveis de identidade pessoal. A aplicação da filosofia queer como metodologia das teorias queer na educação revela os pontos fortes e fracos dos princípios fundamentais da filosofia queer propostos por Kim Q. Hall –

lembrança crítica, contrabando e recrutamento. Os pontos fortes são a criação de uma atmosfera de normatividade múltipla; resolver outras questões de justiça social na educação, bem como outras tarefas de autodescoberta; o envolvimento de todas as formas, tipos e componentes conhecidos e ainda desconhecidos da identidade de uma pessoa. As fraquezas são o perigo de ser apanhado na crítica de velhas formas de identidade e perder o foco na criação de novas ou na aceitação de todas as novas versões de identidade sem avaliá-las criticamente; dependência residual da ênfase na educação de gênero como prioridade.

Palavras-chave: Identidade Múltipla da Personalidade. Filosofia Queer. Educação Queer. Teorias Queer na Educação. Pedagogia Queer.

1. Introduction

The Lord's words in the Book of Isaiah mean, among other things, the shame of excessive pride in knowing how to do right, and this encourages critical thinking along with firm faith. This means also the multiplicity of ways to achieve God's plan, including how a person can understand and strive to realize this plan through one's own activities and through establishing own identity.

In contemporary highly differentiated society, the human personality also turns out to be more and more differentiated. Different aspects of the individual's participation in social practices increasingly acquire autonomy – to the point that each such aspect forms its own model of the personality with all its classical attributes. Thus, the concept of multiple identity of the personality as a new social norm emerges (Shevchenko & Fialko, 2022).

The theory of multiple personality has evolved from its inclusion as a component of a broader theory – actually, from the realm of psychiatry and psychology to sociology and political theory and finally came to be recognized as a self-sufficient social theory. Queer theory also underwent a similar evolution, and in many respects these theories overlap, and perhaps the most – in the problem of recognition of social norms. Both multiple identity theory and queer theory have long been viewed as subdivisions of social and mental deviance theory. And only a radical change in ideas about the social norm made it possible for both mentioned theories to reach the level of the modern general theory of personality, and, accordingly, other important components of modern social theory – the theory of social institutions, the theory of social changes, etc.

Studies of queer identity stimulate the development of the theory of multiple identity of the individual, which in turn means not only changes in the philosophical understanding of the personality and its internal motivational and role structure, but also possible changes in the ideas about the personality in social theory in general, and therefore a whole series of

practical consequences. In various social practices, updating the theory of the personality means not only a more adequate protection of the rights of the personality, but also certain consequences for a more successful and more creative activity of the personality. Personalities united in social communities on the basis of common values and common motivation for behavior based on these values begin to act collectively and organized, and therefore more systematically and deeply change individual segments of social life – to make it more comfortable for themselves and more useful for others members of society. All this should begin at the level of education, which will take into account new ideas about the multiple identity of the personality, including – on the basis of queer theory. The situation in education, thus, deserves separate and special consideration.

However, the concept of queer theory played a primary role in changes in theoretical ideas about the social norm and its recognition, and the theory of multiple identity of the personality still has a secondary status. It is quite possible that this is not so much the second most important rank, but the second stage of radical changes in ideas about the social norm – more extensive and deeper than queer theory.

This aim of the article is to provide a dispassionate assessment of queer theory in education, which is unfairly associated mainly with the issue of gender relations, while this theory is much broader in its explanatory potential.

2. Theoretical framework and literature review

2.1. The problem of personal identity in queer philosophy

Among the diversity of modern gender studies, queer theory is probably the most underrated in terms of its critical analysis power, especially among Ukrainian researchers (Boychenko et al. 2019). On the one hand, queer is considered as one of the theoretical perspectives among gender studies, such as feminism, and also in critical race theory, decolonial/postcolonial studies, etc. Consolidation of ideas about the connection of the subject field of queer theory research exclusively with the diversity of the LGBT community, with an emphasis on sexuality, may be due not only to the clear boundaries of the established one-dimensional approach, which the American researcher Roderick Ferguson writes about (2018), but also to the special expressiveness and even extraordinariness of individual LGBT representatives and the urgent need to combat violence against members of these communities (Boichenko et al. 2022). On the other hand, a broader look at the methodology of critical analysis of hidden oppression, differences in the behavior and preferences of

certain social groups will lead us to identify considerations valuable for understanding “otherness” in general – it is a different gender, a different way of thinking, a different identity. Identity, as a certain complex of behavioral patterns, preferences and social roles, is revealed in the process of establishing their conventional boundaries, at the same time, exposing, so to speak, normalizing power structures, which allows overcoming the “one-dimensional mainstream” of academic approaches.

Michel Foucault (Foucault, 1978), Judith Butler (Butler, 2011), and Eve Kosofsky Sedgwick (Sedgwick, 1990) are traditionally considered the founding authors of queer theory. However, the beginning of the 2000s was marked by a number of publications that manifested the expansion of the boundaries of the classification of queer theory exclusively as studies of sexuality and sex/gender, applying an intersectional approach and to some extent, according to Sharon Marcus, embracing the understanding of “modernity and its offshoots – science, liberalism, democracy, and consumer culture” (Marcus, 2005, p. 193). It is hard to disagree with Marcus when he claims that “queer studies and feminist studies owe to each other, but queer studies is neither equivalent nor analogous to gender studies. Not every question that feminist scholarship needs to investigate can or should be referred to sexuality” (Marcus, 2005, p. 201).

It is interesting that the view on the possibilities of sociological interpretation of the subject and his/her/its/other sexuality in comparison with the approaches of queer theory reveal a lot in common, despite certain differences. In this context, researcher Adam Green notes two points. The first point is that “sociology has its own deconstructionist impulse built into pragmatist and symbolic interactionist analyzes of identity and subjectivity”, under the influence of which “self and identity are treated as complex, shifting formations constituted in language and interaction” (Green, 2007, p. 26). The researcher exquisitely emphasizes that, to a certain extent, sociological research created its own «kind of queer theory». However, queer theory itself, and this is the second point, has such a powerful deconstructivist “mandate, by definition, moves queer theory away from the analysis of self and subject position including those accruing from race, class, and gender and toward a conception of the self radically disarticulated from society” (Green, 2007, p. 27).

This is what makes the synthesis of queer theory and sociology impossible. While queer theoretical, pragmatist and interactionist approaches begin with a deconstructionist conception of identity, “queer theory is uniquely committed to the dissolution of the subject,

with profound implications for the kinds of questions, methods, and theory building that may follow from its epistemological premises” (Green, 2007, p.27).

According to Green, the strong deconstructionist position of queer theory “is not a theory of the self, but it is a theory certainly relevant to selves and the discursive determinants that characterize late modernity” (Green, 2007, p. 43).

One can point to striking differences in the perspectives of queer theory and feminism or colonial studies regarding the subject of research, namely gender identity as a set of behavioral patterns. If the existence of women or race is not questioned in the most institutionalized and hierarchical theories where the main actor is the white man, the existence of gay, lesbian, transidentity and bisexual subjects in a patriarchal society is questioned or characterized as social deviance. In turn, queer theory analyzes the formation of “normality”, questions the existence of some set of normal identities outside the discourse of power and language – this is the deconstructive impulse that this theoretical field carries.

Despite the strong anti-identity potential, queer theory does not reject the very concept of identity – this is what American researcher Kim Q. Hall believes (Hall, 2022). Actually, the very term queer also means a certain, simply different identity, emphasizing its difference from established ideas about normalized binary gender and sexuality institutionalized by patriarchal society. In addition, queer theory contains an absolutely sought-after potential in the study of globalized society, since a very large number of scientists outside the boundaries of Western European culture investigate the peculiarities of post-colonial societies, gender and racial problems, ageism issues in Africa, the Global South, the Middle East and Asia. Emphasizing the importance of understanding the relevance of queer theory in the study of contemporary problems, Kim Hall proposed a systemic and philosophical perspective of queer theory in the book “Queering Philosophy”. In this work, the author examines queer epistemology at the intersection of feminist, queer, disability theories (chapter 2). We see Foucault’s analysis of biopolitics based on the meaning of life in the context of global politics and based on critiques of homo-and trans-normativity. Understandings of AIDS and COVID-19 are placed in the discussion of life and death (chapter 3). A separate section is dedicated to queer theory’s contributions to ecological thinking that questions framing assumptions in environmental philosophy (chapter 4). Contemporary ethical problems in queer ethics, according to Kim Hall, create space for experiments in contexts of uncertainty, ambiguity, and turmoil. It is proposed that a critically queer ethical practice aims to transform philosophy (chapter 5). In some places of the text,

the author deliberately uses the term “ethic” with a lowercase letter. She wrote, “an ethic is concerned with a more foundational philosophical question of how to live” (Hall, 2022, p. 116). Queer ethics are practices of radical care. It does not always resemble conventional notions of care. For example, as queer and trans people who have been rejected by families of origin know well, “queer care can mean breaking when the mending is contingent upon annihilation of one’s self” (Hall, 2022, p. 116). According to Hall, queer ethics “makes possible a politics of radical hope and radical care, including radical queer care for philosophy” (Hall, 2022, p. 18).

2.2. A queer turn in the philosophy of education and in education

According to American researcher Christopher Dubbs, the queer turn in education took place in the late 1990s. This author notes in 2006 that the queer turn in education at that time even affected mathematics education, where there seemed to be no place for anything but numbers and mathematical relationships: “...mathematics education researchers continue to marginalize the experiences of queer youth by not focusing on queer students in their research, and the only resolution is to center the queer student experience in the mathematics context” (Dubbs, 2006, p. 1041).

“When educators have a working understanding of queer theory and incorporate it into their instruction, they have the ability to address and change heteronormative educational practices” (Rideout, 2023, 60).

Queer-sensitive education ensures respect not only for an individual’s gender, but also for their race, religion, etc. Nurturing a queer identity in a certain community appears as the quintessence of tolerance for any ways of identifying oneself in that community. Queer theory considers a person’s identity as always appearing at the intersection of many components of his identity (Pennell, 2016; Shelton, 2017; Stockbridge, & Bleasdale, 2022).

Therefore, queer-oriented education not only helps to protect one, as a rule, gender identity of an individual, but also provides an opportunity to reveal all components of the identity of each individual. Therefore, queer-oriented education is often used when teaching creative professions – art (Greteman, 2017), language (hicks, 2020), music (Rideout, 2023), etc. However, such education, which is sensitive to the freedom of discovery and creative construction of one’s own identity, is also important in those professions that require a high concentration of imagination and intellectual efforts, for example, in mathematics (Dubbs, 2006). After all, in a situation of high intellectual tension, a child needs a particularly reliable

sense of his own security. American researcher Anthony M. Rideout also claims that this safety for the individual in the educational space contributes to the free disclosure of his/her/its/other identity: “A culturally responsive music classroom that incorporates queer theory provides LGBTQIA+ students with a safe and welcoming learning environment to grow musically while being their authentic self” (Rideout, 2023, p. 60).

Thus, the queer philosophy of education is designed to protect the individual and nurture in him the desire for freedom in all its possible manifestations.

At the same time, such a large degree of freedom of one individual should not hinder the development and unfolding of the freedom of other individuals nearby: queer philosophy and queer pedagogy should change not only the attitude towards the individual, but also the principles of creating such an educational community in which the maximally liberal attitude towards the individual is will be the norm. It should be an educational queer space at its core. If queer philosophy defines the basic values and general principles of creating such an educational queer space, then queer pedagogy directs conceptual and methodical efforts regarding the specific actions of the teacher to create such a space. American researcher Matthew Thomas-Reid notes:

Queer pedagogical theory might be best thought of as a mindset to approach the classroom derived from the lived experience of queerness. Starting with a consideration of what is to be queer, one can begin to develop an understanding of how queerness as an identity might inform a decentering of classroom spaces that allows for marginalized positionalities to disrupt normative assumptions about how we approach myriad aspects of classroom experiences (Thomas-Reid, 2021).

Queer pedagogy appears as perhaps the best strategy to implement the policy of inclusion in the educational space. For this, the entire educational process should be subject to change, and not only the attitude towards the personalities of students in it. The entire classroom turns into a multidimensional space of opportunities that can intersect, and can develop in parallel – the main thing is that the implementation of one opportunity does not overlap the implementation of another. Thomas-Reid develops this idea:

After tracing the theoretical lineage of queer pedagogy and the theory that informs it, specific pedagogical aspects such as method, texts, and assessment can be cast in a queer context. With openness, fluidity, and the embracing of the unknown, the queer pedagogue holds space for new sites of epistemological inquiry which moves toward not inclusion, rather a disruption of the colonized lineage of the classroom (Thomas-Reid, 2021).

Ultimately, the application of a queer philosophy of education should lead to such an educational space where gender relations become unproblematic and, in this sense, invisible. As the American researcher Darla Linville notes:

If we can look past that – to interests, pains, and joys – and form relationships with one another not predicated on gender, then we can engage more meaningfully with one another. Although gender is woven into the fabric of schools, if we can imagine organizing students without drawing on gender we can begin to create more welcoming environments for more bodies (Linville, 2017, p. 7).

Thus, queer philosophy and queer pedagogy, which began their development as a philosophy of gender issues, eventually turned into a part of the theory of social justice, and today have the appearance of the most promising basic theory of multiple identity of personality as a basic modern theory of personality.

3. Research design and methods

The study of the multiple identity of the personality was carried out on the basis of Kim Q. Hall's queering philosophy, with the involvement of elements of the theory of the British philosopher and sociologist Zygmunt Bauman's theory of the liquid identity.

The methodology of building queering philosophy is based on the methods of queer theory, among which the author chose three – critical remembering (counter-memory), smuggling, and recruitment (Hall, 2022, p. 12-13). These approaches make it possible to apply different views and opinions without reducing them to a single source or archive, “thinking the past alongside the present toward an uncertain, collaborative future, philosophy alongside queer studies, queer alongside disability, race, gender, class, nation, and age” (Hall, 2022, p. 13).

Methods of smuggling and recruitment aim to bring in philosophy a range of ideas which are forbidden or ignored by powers, for expansive conceptions of thinking beyond individual self-identification. Relying on works of various topics outside the boundaries of institutionalized philosophical thought gives grounds not just to complement the mainstream of philosophy, but to truly transform it.

Bauman's concept of fluid identity (Bauman, 2000) gives the maximum versatility and flexibility to the ideas about the possibilities of changes in the identity of a person – it assumes not only all possible combinations of such an identity, as queering philosophy does, but also all possible transitions from any one combination of the identity of a person to any another. If researcher compares the choice of one's own identity with the ability to buy certain goods, then the modern consumer society seems to give the individual a very wide freedom of choice.

The extent to which freedom grounded in consumer choice, notably consumers' freedom of self-identification through the use of mass-produced and merchandized commodities, is genuine or putative is a notoriously moot question. Such freedom cannot do without market-supplied gadgets and substances. But given that, how broad is the happy purchasers' range of fantasy and experimentation? (Bauman, 2000, p. 84).

According to American sociologist William Isaac Thomas, the ideas we believe become realistic if we act on those ideas (Thomas & Thomas, 1928, p. 572). This is the embodiment of the effect of special faith, which was justified by Immanuel Kant in his "Critique of Pure Reason": he called such an approach "pragmatic faith" – an adequate contextual application of understanding (Verstand) in human actions (Kant, 1904, p. 853).

Thus, the concept of fluid identity of Zygmunt Bauman opens the way to understanding queering philosophy as a tool that provides concrete opportunities for the practical implementation of the general idea of providing maximum versatility and flexibility to changes in the identity of a person – from proper ideas about identity, a person moves to the proper construction of his/her/its/other own identity under the influence of these ideas.

4. Results

Following the methodology of queering philosophy, it is first of all worth critically evaluating what should be preserved in the theory of personality, and what should be abandoned. On this basis, *queer-oriented critical remembering* can be formed: remember all successful experiences of social inclusion and promotion of personality development, no matter how strange it may seem to others at first.

Most authors consider turning to queer theory in pedagogy as a way to better solve the issue of social justice in education – actually, as a matter of a person's development of his/her/its/other identity in queer oriented education and the possibility of better meeting his/her/its/other educational needs on this basis.

However, queering philosophy claims much broader and much deeper changes in education based on the recognition of wider possibilities of personal identity construction - it claims not only to overcome traditional gender heteronormativity, but also any linear normativity in general. Queering philosophy in education focuses on creating and maintaining an atmosphere of principled multiplicity of practices, and accordingly, multiple normativity as such. The task of queering philosophy in its application to the field of education is to create a specific space of queer-sensitive education, and later, on this basis,

queering philosophy of education sets a new multiple normativity for the entire education system. Such normativity prepares the next generations, who will perceive the multiple identity of the individual as a norm and as an advantage, and not as a deviation from the norm and as a certain disadvantage. At the same time, the burden of the old unsuccessful experience of acquiring one's own identity should not make it impossible to search for new forms and types of identity.

Thus, the queer perspective, which was first *smuggled* into the pedagogical theory, namely under the pretext of protecting one of the types of social justice (specifically gender justice), gradually turns from an additional perspective into the main view in pedagogy. Queer pedagogy is not only interested in gender issues, on the contrary, it claims to become a universal platform for solving many, if not all, problems of personal identity as a multiple identity. These are problems of social justice, social security, creative development of the individual and many others. Thus, from a contraband product, queer pedagogy has the prospect of turning into a constitutive pedagogy for modern education.

Queering philosophy guides queer pedagogy not only to be open to new and unknown forms of personal identity, but also to the recognition of fundamentally unrecognizable forms of identity. This is the recognition of the other as the Other, that is, respect for the right to be different and without any explanation. This is a way to constantly replenish not only ideas about identity, but also to relentlessly practice in the search for such a new identity. Education appears in this new light as an encouragement to create new identities. Acquaintance with already known types of personal identity, including traditional personal identities, is only a preliminary stage before the search for one's own identity, which will use already known versions of personal identity more as building material than as a role model. Thus, queering philosophy makes queer pedagogy a tool of constant *recruitment* of new forms of personal identity. At the same time, there remains the danger of recognizing new forms of identity as valuable without checking their pragmatic usefulness for the individual – the danger of uncritical acceptance of everything new.

Table 1. Strengths and weaknesses of the main principles of queering philosophy in education

The principle of queering philosophy in education	Critical remembering	Smuggling	Recruitment
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Its strengths	Creating and maintaining an atmosphere of principled multiplicity of identity acquisition practices and, accordingly, of multiple normativity as such	Due to its strong emphasis on gender issues, it contributes to solving other issues of social justice in education, as well as other tasks of self-discovery	Involvement of all possible – both known and still unknown and fundamentally unrecognizable forms, types and components of personal identity
Its weaknesses	The danger of getting caught up in criticizing old forms of identity and losing focus on creating new ones	Residual dependence on the emphasis on gender education as a priority in education in general	The danger of accepting all new versions of identity without critically evaluating them

5. Discussion

These three provisions – regarding *critical remembering*, *smuggling*, and *recruitment* into queer-oriented education – are interpreted differently by the authors we have mentioned.

Thus, some authors focus on criticism of previous and primarily traditional education (Nelson, 2002), others avoid such criticism altogether and focus mainly on new perspectives of queer-oriented education (Ingrey, 2018). It is a regularity that discussions and criticism prevailed at the initial stage of finding out what queer-oriented education is. When this question was basically clarified – approximately at the end of the 2010s, when a queer turn occurred in the education of the leading countries of the world – then most researchers turned their gaze not to the past and its criticism, but to the future and its design.

However, even when society as a whole has already accepted the value of queer-oriented education and the idea of queer pedagogy, we are convinced that the issue of *critical remembering* does not lose its theoretical relevance and practical significance. After all, queer-oriented education should, firstly, include all possible options for personal self-identification, including traditional ones, and secondly, in order to successfully confront intolerance and aggressiveness, it is necessary to be well aware of the free definition of one's identity as an individual (including with history) the main forms and types of denial of queer-oriented education. This is necessary for the formation of a developed argument for queer-oriented education and a detailed counter-argument (including on the basis of *counter-memory*) regarding the position hostile to queer-oriented education.

Regarding the *smuggling* of the principles of queer-oriented education into educational theory and practice, historically the first researchers seem to have sincerely limited this education to the framework of gender issues (Dubbs, 2016). They did not deliberately engage in smuggling, but waged an open battle for the rights of gender minorities. Subsequently, when defending issues of social justice, it became difficult to say what exactly became contraband: whether the interests of gender minorities in education were implicit, masked by general human rights rhetoric in the field of education, or the problems of social justice in education, which were later revealed more universal rather than narrow goals of protecting the rights of gender groups (Pennell, 2020). In each case, smuggling worked “perfectly” – both the interests of gender minorities in education and the universal rights of the individual who studies and who teaches were protected.

The *recruitment* as an involvement of all available and possible ways of replenishing the self-identification of the individual turns out to be critically dependent on the authors’ ideas about tolerance and inclusion in education (Shelton, 2017). It is clear that more conservative ideologues oppose almost any form of gender education. But even among representatives of queer-oriented education and theorists of queer pedagogy, we also rarely meet those who are ready to take into account traditional and conservative concepts in education – even for polemics with them: most modern authors on queer issues in education prefer to ignore the “outdated”, as they believe, educational practices. Therefore, queer pedagogy often gains greater objectivity and impartiality when it distances itself not only from excessively conservative views in education, but also from radical versions of education offered by gender minorities (Unwin et al., 2024). It is best to achieve such distancing by expanding the issue of queer-oriented education beyond only purely gender issues – by including in the space of choosing one’s own identity, in addition to issues of gender, also issues of disability, race, class, religion, nation, age, etc. In this, the persuasive perspective of queer-oriented education appears.

6. Conclusion

Personal identity is always complex – both for individuals with a non-traditional gender orientation, and for individuals who are carriers of traditional genders, both for representatives of the black race, and for representatives of white or other races, as for adherents of traditional religions, and representatives of neo-religions, etc. But it is queer

theory in education that has created the most liberal platform for accepting all kinds of complexity of the individual as a multiple personality. Thus, queering philosophy as a general methodology of queer-oriented education creates not only an opportunity for hidden components, types and forms of personal identity to manifest, but also for a more active creation of new such components, types and forms.

In education, the critical memorization, contraband, and recruiting proposed by the queering philosophy work as methods of better taking into account the plurality of personalities of both students and teachers and other participants in the educational process. The game reveals both the already known factors of acquiring social identity, gender, disability, race, class, religion, nation, and age, as well as the other characteristics – previously unknown and unknowable.

If at the first stage of the formation of queer-oriented education, the influence of gender education played a key role, then today gender appears only as one of many, and not a decisive characteristic for determining the identity of a person.

The formation of personality in queer-oriented education is always the formation of a multiple identity of an individual - regardless of whether this individual shows a tendency to complicate his identity to a greater or lesser extent. Such a situation in modern education has a general decisive influence on the understanding of the modern theory of personality as a theory of multiple personality, and modern practices of self-identification of personality as a practice of acquiring a multiple personality in an inclusive social environment.

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