

## Features of The Formation of Gender Tolerance in Society

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**Abstract:** The article analyzes certain aspects of the studied concept, first of all, respect and recognition of equality, rejection of domination and violence, recognition of the diversity and multidimensionality of human culture, norms, beliefs, as well as the diversity or similarity of this diversity. into account, for example, a refusal to recognize the superiority of a point of view.

**Keywords:** gender, society, gender tolerance, tolerance, intolerance.

### Introduction

To fully understand the specifics of the formation of gender tolerance in preschoolers, it is necessary first of all to analyze the philosophical foundations of the problem of gender and role relations in the area of interest and theoretical concepts that reveal the essence, factors and mechanisms of this question.

### Main Part

Gender tolerance includes the ability to recognize the equal legal and moral status of a member of the opposite sex, to understand and accept its external and internal characteristics, and to establish "subject-subject relations" with him. Below we consider it necessary to cite the analysis of philosophical views on gender tolerance (see Table 1).

**Table 1. A comparative analysis of tolerant and intolerant philosophical views on gender**

Philosophical Views	
Intolerant	Tolerant
Plato, Aristotle, A. Shopengauer, F. Nice. In their philosophical views, they advanced the ideas of dualism, which reflected the superiority of man over woman and the weakness of woman, as well as the role relations of the sexes.	S.N. Bulgakov, N.A. Berdyaev. The complementary harmony of man and woman promoted the idea of the androgenic nature of man.
J.P. Sartre and A. Kamyu. In the philosophy of existentialism, the basis of gender relations is a sense of ownership and domination, achievement.	On the other hand, Russian religious philosophy emphasizes the need to deny sexuality in order to avoid existing contradictions. But this idea can be recognized as one of the views that lead to the emergence of the third

	sex in society.
J. Derid, M. Fuko. In the philosophy of postmodernism, the concept of "male culture" is recognized as the dominant culture, and gender inequality is clearly emphasized.	In Islamic philosophy: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted"(Al-Hujurat49:13) [1].

It can be noted that most of the ideas explored in the course of the study are intolerable and are often based on stereotypes that emphasize male dominance. The ideas of feminism, which were relatively new to the twenty-first century, in turn, were embodied only in the mood of liberating the dominance of femininity from the pressure of masculinity.

Most of the research is based on dogmas about male and female stereotypes that exist in society and are conservative. Of course, the theory of social roles has made a great contribution to the formation of these views. Social institutions, which play an almost central role in an individual's perception of personality, provide a theory of gender identification, that is, stereotyped roles in self-perception. On the other hand, society is accustomed to blindly using stereotypes as a group of groups thinking like the majority and subordinate to the majority.

For example, today it is important for women to have independence, mobility, self-confidence, perseverance, professionalism and other qualities and qualities that are basically masculine. Analysis of research of V.V.Abramenkova, T.A.Arakantseva, I.S.Conn's shows that in people who are less developed in their personality and in the opposite sex, they are more likely to adapt at almost all stages of development, such as resilience, interpersonal skills, personality traits, etc. Calmly. This is because a certain stereotype as a dogma has not been fixed in this person[8, 5].For example, in the twentieth century, women worked in occupations such as tractor driver, plumber, and construction, which were male occupations.

I.I.Taran argues that the formation of gender role identification and gender role play are two interrelated and interacting olfactory processes, in which identification is a subjective experience of a gender role, and gender role is a public expression of acquaintance [9].

Gender roles, which are one of the types of social roles, are associated with a certain normative system in the consciousness and behavior of a person. At the cultural level reached by a man, there are gender roles within a certain system of sexual symbols and stereotypes of masculinity and femininity. This state can be described as a



predetermined complex model of behavior, identity, character traits, appearance, morality, confirming that a person belongs to a man or a woman 6, 7].

### **Conclusion**

Usually, gender role theory includes certain roles that all people should play in life, such as professionalism, family, fatherhood, marriage, sex, childhood, and so on. Each of these roles has its own rules, appropriate behavior and some characteristics that differ from the requirements and social expectations of other roles. But this situation does not go beyond the accepted norms. For example, a man might show male or female women, girls playing with toys, boys, and boys who are interested in activities girls do (for example, sewing, cooking, puppet theater). In most cases, in the process of personality formation, these interests and characteristics are gradually adapted to social stereotypes adopted by society. But there are also cases of disobedience to stereotypes and re-identification, which is associated with the problems of deep psychological and biological transformation. For example, in the society in which we live, sexual relations and marriages of same-sex people, the presence of sex reassignment operations, the presence of hermaphrodites[2], intersex people [3] can be examples of this. However, this situation differs from the object of our study, so in the study we will only mention these problems superficially.

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