

# MODERN VIEW ON THE ANALYSIS OF TRANSFORMATION OF THE CONCEPT OF GENDER TOLERANCE IN CIVILIZATION AND CULTURE OF THE WEST AND EAST. SOCIAL AND PHILOSOPHICAL ASPECT

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## Abstract

The article analyzes the philosophical and social aspect of gender in the civilization and cultural life of the West and East, issues of gender equality, the rights of men and women. This transformation is reflected in the development trend of civilization of the West and East, scientific, educational, social and philosophical worldview. The features of Western and Eastern gender history, gender relations, the role of gender equality issues.

**Keywords:** gender, equality, gender paradigm, gender tolerance, tolerance, personality, morality, gender identity, gender relations.

## Introduction

Issues of gender equality and the rights of men and women have undergone a long and historical transformation. This transformation is reflected in the development trend civilization of the West and East, scientific, educational, social and philosophical worldview. Formation of gender tolerance as one of the components personality traits, an important part of educational goals aimed at gender socialization of students in universities.

The problem of developing gender tolerance is defined as the most important international document: “Declaration of Principles of Tolerance” by UNESCO, “Declaration and Program of Action of the World Conference on Human Rights”, “UN Millennium Declaration”, where the problem of achieving gender equality is one of the main tasks.

In his first speech at the plenary session of the UN Human Rights Council, the President of the Republic of Uzbekistan Shavkat Mirziyoyev identified the implementation of gender policy as one of the key areas of Uzbekistan’s activities within the framework of the UN Human Rights Council and a priority task for democratic transformations in the country itself. The head of state once again confirmed his intention to radically increase the role of women in the social, political and business life of the country[1].

Of course, equality between men and women plays an important role in ensuring the well-being of the people and economic stability. From this point of view, the issue of ensuring women’s employment, expanding opportunities for them to fully realize his aspirations and abilities have



always been the focus of public policy. The Strategy for achieving gender equality in Uzbekistan until 2030 has been approved[2], which provides for “an integrated approach to introducing the principle of equality between women and men in all areas and levels of decision-making and execution.”

This document will also help promote gender equality in economic, political and social life to create conditions for the realization of equal rights and opportunities for women and men, as well as respect for fundamental human rights. Gender tolerance presupposes a readiness to unconditionally accept oneself and others, an active, active position of a mature personality, who has his own life values and interests and at the same time respects the positions and values of other people.

It also implies dialogical communication, characterized by relations of mutual trust, equality and mutual understanding of subjects. Gender issues, which have been the cause of heated debate since ancient times, the ideas that nature created everyone equal, expressed in the works of the ancient Greek philosopher Antiphon, underwent the following historical changes:

- women's movement;
- suffrage;
- the emergence of theories of law;
- the problem of differences between men and women;
- gender problem in law, psychology, medicine [3; P. 121].

The Greek philosopher and mathematician Pythagoras argued in his scientific views that man and woman were created equal. Similar ideas were found in Socrates.

In his work “The Ideal State,” Plato demonstrated his commitment to the ideas of his great comrades. Plato's idea was that the difference between the nature of a man and a woman is relative. A woman can choose a profession of her choice: music, philosophy, etc.

The famous French humanist and philosopher Alexis de Tocqueville thought differently: “Some emphasize not only the equality of men and women, but also their integrity. They not only give men and women the same rights, but also impose the same responsibilities on them. They want men and women to think and work the same. This does not lead to good things, it will lead to a crisis of men and women as genders, it will lead to the emergence of weak men and strong women”[4; P.32]. In her work “Preface for Ladies, or Portrait of a Lady,” Olympe de Gouges writes the following: “Men insist that we are destined only for housekeeping: women of insight and striving to take up literature are creatures whom society cannot tolerate. But I think that women can combine mental abilities with household chores, even with spiritual qualities and love” [5].

We meet quite a lot of heroes in the myths and fairy tales of the peoples of Central Asia. For example, a widespread hero image in the mythology of Khorezm. The oasis is Ambar-ona, the patroness of women and women's activities. As folklorists note, there are still myths about the long and unsuccessful wanderings of Anbarona in search of the son of Hubbi-Khoja (a typical plot of the myth about the deity of fertility). The name Ambar-on is associated with the emergence of a ritual designed to stimulate the growth of crops - the preparation of spring food from sprouted wheat grains (sumalak) and calm the water element, as often happened along the banks of the Amu Darya [6; P.26].



Or let's turn to the hero of many Uzbek and Tajik myths and tales, Bibi Senshanbi (Lady Tuesday), who is the patroness of family happiness, the patroness of spinning and weaving (cotton processing), and embroidery. Bibi-Seshanba, in the guise of a handsome old woman, helps a poor girl (connected with the hearth: in one of the Uzbek versions, the stepmother hides the heroine, an orphan girl, in the hearth) [7; P.246]. Bibi-Seshanba saves the girl, helps her find her lover and, thus, acts as a defender of the oppressed and insulted, giving them happiness. In his views, Abu Rayhan Beruni especially emphasized that peace in the family lies directly in the hands of wise, intelligent, savvy, well-mannered women. In his work "Mineralogy", he gives advice from parents to girls getting married, emphasizing that peace and harmony, happiness in the family largely depends on women, and writes: "Oh my daughter! You leave your familiar home and get married to a stranger family. You don't know all the qualities of your future groom. You be the ground, and he will be the sky. Let your husband hear only soft and affectionate words from you, do not sit in front of him in unsuitable or old clothes, or without tidying up your face and hair" [8; P.125].

The views of the famous scientific encyclopedist, philosopher Abu Ali ibn Sina, regarding family relationships are also worthy of attention. In his book "Tadbiri manozil" ("About Home Economics") states that women should have good manners and behavior. He was a supporter of humane methods of education and viewed the family as the most important institution of moral education. Ibn Sina paid great attention to the analysis of the moral qualities of the personality of men and women. He considered endurance, wisdom and courage to be the main positive qualities. He explained this this way: if a person has such qualities, then he can curb his instincts, strengthen the principle of goodness in himself and thereby receive real spiritual pleasure.

In the works of great thinkers, we often come across valuable ideas about friendship between a man and a woman, about its benefits in improving the morality of an individual. Avhadi, Jami, Navoi, Davani considered friendship between a man and a woman a precious quality in everyday life. What a real person should be like, what qualities he should have, regardless of the fact that he is a woman or a man, worried the thinkers of the East. In his work "Mahbubul Kulub" Alisher Navoi describes a true friend as follows: "If someone is someone's friend or considers himself a friend, he should not do to him what he does not allow himself; and it's even better if he doesn't allow in relation to a friend even what he allows in relation to himself." He can soul and suffer countless torments in his body, but he should not allow his friend to suffer, and in order to save his friend from torment, he must be ready to give his life. These are the main positive characters of Alisher Navoi - Farhad, Shirin, Leili, Majnun, Shapur and others.

For centuries, the problem of attitude towards women has been the focus of attention of scientific thinkers of the East. The basis of the range of issues that they explored is the problem of humanism, love, moral qualities of women and men, their character relationships, moral foundations of marriage and family relationships. The fact is that this issue ultimately rested on the problem of equality. On this issue, Ahmad Donish opposed the Islamic position. For that era, this was a progressive and bold position.



“History has shown us that real power has always been in the hands of men, from the very beginning of the era of patriarchy they considered it useful to keep a woman in a state of dependence, their legislation was directed against her: and thus she was specifically constructed as the Other. One is not born a woman, become a woman” [9].

In the works of Abdulla Kadyri, Aibek, Kh. Alimzhan, S. Akhmad, Zulfiya, A. Kakhkhar, G. Gulyam, A. Aripov, E. Vakhidov, B. Baykabulov, Kh. Davron and others, vivid images of men and women, dreams and the aspirations of our ancestors, depicts the history of the struggle of the Uzbek people against foreign invaders and oppressors. No selflessness or altruism can be considered a heroic feat if they are not consecrated by the great idea of serving society, protecting virtue, humanism, justice, glorifying the love and beauty of man. This highest level of heroism found its expression in the works of A. Kadyri “Past Days”, Aibek “Navoi”, A. Kakhkhar “Little Bird”, A. Aripov “Sahibkiron” (“Commander”), G. Gulyam “Yadgor”, S. Akhmad “Horizon”, P. Kadyrov “Treasures”, A. Yakubov “Muqaddas” and others. The heroes of these works by Uzbek writers not only reflect the lives of women and men, their exploits in establishing social justice, in the triumph of goodness and decency, but also influence the aesthetic feelings of the individual, form his philanthropy, sense of responsibility, moral ideal

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