Gender Tolerance as Axiological and Ideological Process

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The research is aimed at clarifying the axiological prerequisites of gender tolerance and identifying the core values which underlie tolerance toward gender identities diversity.
Annotation

• The study has proved that *gender tolerance is a permanent axiological-world-outlook and ideological process* that is essentially based on the propagation of egalitarian values.

• The *mechanisms of forming the gender tolerance* as a whole *are based on an axiological dimension* that has a humane and egalitarian content.
Materials and methods

The study applies the axiological, systemic, and comparative methods.

Such theoretical and methodological approach reveals the axiological properties of the tolerant gender behavior and helps substantiate the correlation between the motivation of gender behavior and the axiological dimensions of human consciousness.

The research is based on the works of Budz V.P., Doychyk M. V., Hoian I. M., Storozhuk S. V.
The scientific novelty of the work lies in developing the ideas of the processes and mechanisms of gender tolerance formation on the basis of the axiological aspect of gender relationships.

The study proves that gender tolerance is a type of tolerance based on the different axiological and world view criteria including equality, respect, humanity.
Axiology of gender tolerance as a new direction in studying the gender issues

- We propose to develop the area of **the axiology of gender tolerance** in the gender tolerance research.

- In its turn, **the axiology of gender tolerance is based on the constructivist-axiological approach** to the formation of gender tolerance.

- **Gender equality or discrimination is constructed** in a particular society based on values.
Gender tolerance and the intentions of human consciousness

The genesis of tolerance is possible on the basis of such intentions of human consciousness as:
- respect,
- understanding,
- dignity,
- solidarity,
- equality,
- responsibility.
Gender tolerance as an alternative to gender discrimination

- **Gender discrimination is a negative attitude** to the possibilities of manifesting the certain qualities by men or women in certain spheres of public life.

- **Gender discrimination is manifested as a result of the asynchrony and inequality of the rights and responsibilities** of men and women in their professional and social employment, performing their social roles, etc.

- **Gender discrimination is opposite to gender tolerance**, which is possible in the progressive, anti-dogmatic, egalitarian, pluralist, successful and liberal societies that respect the rights and freedoms of all people, regardless of biological, racial, ideological, religious or other identities.
Gender tolerance in the axiological dimension

- **Gender tolerance is a form of tolerance** (toleration), which implies an impartial and objective treatment of a person to an opposite sex and respect for him/her as equal in opportunities and abilities.

- **Gender tolerance** implies the freedom of a person to choose any identification and freedom of action, which (freedom) should not be limited to certain gender stereotypes and prejudices about rights and obligations.

- **Gender tolerance**, as a social value, is based on the values of respect, human freedom, equality, empathy.
Reasons of gender intolerance (axiological dimension):

• **Gender intolerance** (prejudgment), and as its consequence - sexism and gender discrimination - *arise from the subjective stereotype attributing* the opposite sex the defects, shortcomings, negative qualities, abilities and character traits in the context of femininity and masculinity.

• **Gender discrimination** at the ideological level *involves the idea of dominance and the advantages of one gender over another*, as higher and lower, successful - unsuccessful, progressive - regressive, spiritual - spiritually deprived.

• **Gender discrimination** is *initiated at the worldview level*, because *gender stereotypes spread within the outlook*, directing a representative of a particular gender to achieving certain life goals and values.
Gender intolerance and patriarchal and conservative societies

• In our view, the *most acute* gender confrontation *occurs* in those cultures and civilizations, which tend to be *patriarchal* and *conservative*.

• In most patriarchal cultures, dominance and respect for masculine features are observed, as they are recognized as more priority in the context of socialization in social processes and in cultural and mental traditions.

• The femininity of the patriarchal and conservative tradition is often recognized as negative and socially limited.
World-view foundations of patriarchy and conservatism

Patriarchal and conservative cultural trends and the superiority of masculinity as a more desirable pattern of behavior are based on:

• theories of innate abilities of a person;
• biologizational concepts;
• transcendental concepts of the origin of man.

Such ideological phenomena are characteristic mainly for:

• class;
• caste;
• and socially-stratified societies.

In these societies, the ideas of the need for certain privileges and the recognition of the superiority of the rights of one social group over another, or of the male sex above the female one, are grounded.
World-view concepts contributing to gender discrimination

• Recognition of biological or transcendental reasons for gender differences, the interpretation of a gender problem in the context of its objective and independent factors of a person and society influences the formation of recognizing the gender inequality in accordance with the nature of the gender.

• The theory of biological determinism is the basis for the domination of masculinity in a particular society.

• These theories, in our opinion, contribute to justifying the existence of gender inequality. On the basis of the biological factor they attribute to the sexes precisely the psychological and social qualities that are supposedly derived from biological factors, and therefore, in no way and under no circumstances can they be acquired by representatives of another sex because of their biological origin.

• The biologizational position affects the fact that gender issues and gender discrimination can not be solved in principle.

• Mental and social in such a system of world outlook is a derivative of the biological, and therefore the differences in the faculties, qualities and talents of the genders will be primordial and a priori, and therefore, in principle, unsolvable.
Ideas the gender discrimination is based on:

The following *ideas are spreading at the level of outlook* in the patriarchal societies:

• parental and male authoritarianism;
• social inequality;
• social injustice;
• hierarchy of social groups;
• eliminating women from making decisions;
• exploitation and discrimination on the grounds of sexual and other characteristics.
Consequences of gender intolerance in patriarchal societies

The lack of egalitarianism in patriarchal and stratified societies affects the spread of ideas that:

- from birth a person a priori belongs to a particular social group and is unable to leave it due to certain innate abilities;
- women are not recognized as full-fledged, competent and equal members of the patriarchal society, who may have the same moral, legal, social, and professional status as men;
- women are not recognized as self-sufficient, independent and autonomous subjects of social relations, which are mostly necessary to maintain and provide intercession in exchange for unconditional submission by women.
Consequences of gender intolerance in patriarchal societies

This attitude to women and their rights is the basis of women's psychology formation:

- marginality,
- conformism,
- dependence,
- lack of freedom.
Gender stereotypes as a cause of gender intolerance

Gender stereotypes are a consequence of the social construction of gender relations based on education and other processes of socialization on an axiological basis.
Gender stereotypes as a cause of gender intolerance

Gender stereotypes serve as the basis for the formation of social institutions and social stratification of patriarchal societies, where the role of women and their rights:

- are considerably diminished compared with men;
- gender asymmetry can be traced in all areas of public life, in which key and leadership positions are predominantly occupied by the vast majority of men;
- the prestige of certain social roles, positions, education, professions and the level of remuneration in patriarchal societies depends on gender stereotypes and has elements of discrimination.
Possibility of gender tolerance in egalitarian societies

• The claims of femininity to social and legal equality with masculinity are possible only in the conditions of modern liberal, egalitarian, emancipated, social progressive and democratic societies.

• In such societies, *ideas of the gender origin* in the context of *social constructing* on the basis of egalitarian rights and freedoms develop.

• The *idea of acknowledging the value of every person*, regardless of social origin or the various congenital biological and psychological features, develops.

• *The possibility of self-realization of a person irrespective of gender is provided on the basis of the idea* of equality of rights, freedoms and various opportunities and identifications.
Gender tolerance in the context of egalitarianism

The problem of tolerance is relevant in the modern world, which tends to egalitarianism and is developed in various aspects.

Actual is the study of the processes of forming the axiological guidelines of gender tolerance in the context of egalitarianism.

The possibility of tolerance in modern culture is a process of destroying gender stereotypes based on the idea of gender equality.

The formation of gender tolerance implies the presence of an individual with an egalitarian outlook.

The egalitarian outlook creates the grounds for recognizing the equality in all spheres of social relations.
Axiological principles of gender tolerance

The axiological principles of gender tolerance are based on the humane attitude of the representatives of the opposite sex.

The humane attitude implies recognition of the following principles:

- equality,
- justice,
- respect,
- solidarity,
- mutual understanding.
Axiological principles of gender tolerance

- The difference among societies is the difference between the degree of their humanity and tolerance (V. Budz) [1, p. 294].
- Unity in any community can not be realized without feelings of solidarity, tolerance and mutual assistance that are capable of uniting the social groups with various social statuses and interests (V. Budz) [1, p. 440].
- Tolerance is the principle of social capital and the basis of self-organization of social ontology (V. Budz) [2, p. 247-248].
Constructivist approach to solving the problems of gender discrimination

In our opinion, the most promising solution to gender discrimination is the constructivist approach to explaining the reasons for the formation of the psychological gender and the possibilities for increasing tolerance among the sexes.

This approach involves the axiological constructing of gender tolerance.
Constructivist approach to solving the problems of gender discrimination

The biological implications of genders in accordance with constructivist approaches can not be the reason for giving preference to one or another gender regarding the social abilities that relate to professional activity, talent, ability to socialize, the fulfillment of public and social roles, ownership of property, and social rights.

The constructivist-axiological approach to gender tolerance is more promising, in our opinion, than the conventional or evolutionary-historical understanding of tolerance.
Conclusions

A system of values and *principles* that in their essence will emphasize solidarity, support, cooperation, consent, respect, mutual understanding, benevolence, empathy, trust, loyalty, can be considered the axiological basis of gender tolerance.
The axiological foundations of gender tolerance are the ideas that emphasize:

- tolerance to other ideological and value systems,
- respect for human and human dignity,
- respect for rights and their equality,
- impartiality regarding talents and abilities,
- ideological pluralism,
- humanity,
- mutual recognition and mutual responsibility in family life,
- interchangeability of sexes in family responsibilities,
- peaceful and harmonious coexistence of sexes on the basis of recognition of equality of rights and responsibilities,
- the principle of inviolability of honor and dignity,
- the principle of non-violence in gender interactions, and individual freedoms.
**Conclusions**

*Gender tolerance as a social value* is, in essence, constructed by means of world outlook and education and *is based*, in its turn, *on spreading the values* of respect, human freedom, equality, empathy, which *are the basis of gender egalitarian behavior.*
Conclusions

**Gender tolerance can be considered a key indicator of:**

- effective,
- successful,
- liberal-democratic societies,
in which the **following values are spread:**
  - equality,
  - humanism,
  - freedom,
since the recognition of gender equality in society is preceded by *axiological egalitarian ideas* in other spheres of public life.
Thank you for your attention