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^{1*}National Pedagogical Drahomanov University (Kyiv, Ukraine), e-mail raisa.kuzmenko.kiev@gmail.com, ORCID 0000-0002-4881-1879

GENDER PARTNERSHIP AND TOLERANCE PHENOMENON

Purpose. The article analyzes the role of such a phenomenon as tolerance in a partnership between a man and a woman, emphasizing its importance and necessity in their relations. The purpose of the study is to estimate the role of the tolerance phenomenon in the process of gender partnership. **Theoretical basis.** The works of domestic and foreign scientists contributed to estimate the function of tolerance during communication, cooperation and co-creation. In this paper the methodology of E. Fromm and N. Khamitov's metaanthropology is used. **Originality.** It was proved that the success of a gender partnership depends on how tolerant its participants are to each other. Besides this, it has been established that tolerance is the main criterion for gender partnership. The idea of tolerance is considered as the way to fruitful development of human relations. For the first time it has been determined that gender partnership can be manifested on the ordinary, frontier and metafrontier levels of human existence. Tolerance has its own specifics and a manifestation on each of them. **Conclusions.** Metaanthropology has helped to estimate the role of tolerance among men and women in the partnership process. So, it can be stated that tolerance is a basis for gender partnership that harmonizes the relationship among a man and a woman and makes them egalitarian. Only on the metafrontier level of human being tolerance can be manifestation of individual integrity. Sincere, open interaction and creative work with Other are formed on this foundation. Thus, gender partnership with inexhaustible, complementary potential is the vector of development of human relations.

Keywords: gender partnership; tolerance; united actions; communication; cooperation; co-creation; human relations

Introduction

Relationship between a man and a woman has always been the focus of human relations. They are gaining particular relevance in our time when, in most countries, gender stereotypes have been changing through tolerance, which adjusts them, makes partner ones, raises awareness, respect and egalitarianism. As Romanian philosopher Andrei Pleșu rightly pointed out: "Tolerance is transformed from the need to live together well" (Pleșu, 2013, p. 14). At the World Economic Forum on the situation of women, it was noted that "there is a fundamental moral case for empowering women: it is self-evident that they must have equal access to health, education, earning power and political representation" ("The Global Gender Gap Report 2016", 2017, p. 1). And there are successes in this field. Indeed, the role of woman is changing. The ERA Progress Report 2018 (2019, p. 63) "Strategic engagement for gender equality 2016-2019" focuses on the already successful achievements in women's employment and participation in decision-making, but inequalities remain with men in the field of science, in particular in research activities. It is emphasized that there is a stereotypical bias concerning the fact that men are more involved in scientific activity than women. In the countries of the European Union, according to Gender and Precarious Research Careers, with the exception of Slovenia and Italy, for the purpose of gender balance in selection and recruitment at universities, when there are two equal candidates, preference is given to women. This was explained by the fact that the increase in the number of women in the team positively affects the working atmosphere and women are more inclined to cooperate than men (Murgia, & Poggio, 2018, p. 122). In Ukraine, this issue is in the focus of state gender policy. Minister of Education and Science of Ukraine L. Hrynevych at the Round Table "Institutionalization of Gender Education: Prospects and Risks" on December 5, 2016, says that:

The main problem of developing gender education in Ukraine is insufficient understanding of this topic by society. The most important thing in politics is openness and engaging of new people. Only this can help to form in a society the understanding of what gender policy means, that it carries protection and respect for the dignity of every person, regardless of sex. (Hrynevych, 2016)

A woman gradually acquires rights in a society equal to those of a man. The scope of her activities is no longer limited to household management. Her presence is evident in all spheres of life: starting with culture, continuing with politics and even military affairs. So, in Ukraine, many young girls now serve at NGU on a par with boys, and the number of enthusiasts is growing year by year. And the participation of women in this only contributes to the common goal and the establishment of partnerships.

The philosophy of partnership as one way of interacting with the Other comes from the Renaissance, in particular the social contract of J.-J. Russo, based on the understanding of the Other. A. Saint-Simon, R. Owen. and Ch. Fourier made a significant contribution to the development of the idea of social interaction, emphasizing the role of cooperation. Weber's theory of ideal types is a continuation of the gender partnership theory. E. Mounier (1992) outlined the general concept of attitude to the Other, in which the main role is given to tolerance. M. Walzer points to the need for tolerance as a condition in gender relations (Walzer, & Abramov, 2000). Simone de Beauvoir (1997), in her work "The Second Sex", showed the difference between sex and gender and defined the role of a man in relation to a woman. The noteworthy are also the works of B. Dotti, B. Frieden, H. Cixous, G. Steinem, S. Bern, who contributed to the development of the gender theory. The ideas of tolerance, gender egalitarianism and joint action also do not leave indifferent Ukrainian scholars. Among the scientists who made a great contribution to the study of this issue should be noted I. Zhrebkina, N. Khamitov, S. Krylova, A. Polischuk, A. Laktionova, T. Govorun, V. Kravets.

Purpose

To estimate the role of the tolerance phenomenon in the process of gender partnership.

Statement of basic materials

Cooperation is a necessary condition for the development of society, in which the relationship between its members plays a decisive role. We will focus on considering such cooperation as a gender partnership. It is indispensable in all spheres of human life: political, economic, cultural, family, and is an indicator of the development of democracy in society. The ultimate goal of a gender partnership, which is to achieve the set goal, depends directly on how friendly the position of the man and woman in the cooperation will be – whether tolerance in actions and relations towards the Other will be demonstrated. Speaking about the role of tolerance in relationships, the Ukrainian scientist P. Saukh (2001) points out that "tolerance is a certain moral and practical reference point for the principles of integrating cultural and historical experience into a single sys-

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tem of values" (p. 179). Therefore, being tolerant means, above all, the ability to build partnerships with a representative of the opposite sex on the basis of respect for his/her personality, to understand the Other and to bring the opinion to the Other, regardless of the existing differences.

Thus, in a democratic society, gender partnership based on a tolerant attitude toward a partner of the opposite sex is not only a theoretical but also a practical correlation of the cooperation. It is in such relations that there is an urgent need at this stage of development of Ukraine as an independent state. It can be stated that in our country gender stereotypes are still prevalent, both in the political and economic spheres, and this is a consequence of being in the post-totalitarian system. Therefore, by creating and maintaining gender partnership in the country, a genuine, democratic, egalitarian society can be built.

To find out the essence of gender partnership, it is necessary to clarify the meaning of the phenomenon of "gender" in this phrase. What does the word "gender", so popular and often used in the language, mean? Let us consider the etymology and semantics of the term gender. In Latin, "gender" means a biological gender. The American psychologist John Money emphasized that this term was taken from the grammar of English. Another American scientist, Lisa Diamond (2015), points out that gender is one of the aspects of the debate on nature education (p. 17). The researcher A. V. Kirilina (2000) says that the English term gender, used in the language as a grammatical category, is now used in such sciences as philosophy, sociology, psychology, and others and emphasizes the socio-cultural category. Considering the use of the word "gender" in the Ukrainian language, we find that it corresponds to such words-synonyms – like sex and race. The differences between them lie in the field of their use. So, when we say "gender", we mean the social orientation of man. The term "sex" (ukr. "stat") for Ukrainians is most used, because it has a Slavic origin, is more in line with Ukrainian mentality and is therefore most often used in the language. The word "sex" is used to refer to the biological sex, and the genus is used in grammar as a general name for gender. Ukrainian scientist N. Khamitov notes that:

In the philosophy of sex, which is based on metanthropology, the concept "gender" describes the relationship between sexes in relation to the power and power roles of men and women, as well as the stereotype of the upbringing of men and women, while the concept of "sex" outlines the interaction between sex at the level of corporeality. (Khamitov, Krylova, Rozova, Mineva, & Lyuty, 2014, p. 233)

Scientist T. Melnyk, describing the differences between the phenomena of "gender" and "sex", emphasizes:

Gender is different from the term "sex", that is, the ability to bear and give birth to children. Biological sex expresses the natural, biologically defined differences between a man and a woman. If sex is given naturally,

the gender is constructed socially and due to the culture of society in a particular historical period. Gender characterizes both men and women as a product of socialization. (Aheieva, Kobelianska, & Skoryk, 2004, p. 12)

So, realizing the essence of the concept of "gender", we turn to the phrase "gender partnership".

The philosopher S. Krylova (2011) writes that a gender partnership is a "strategy of the life of a man and a woman, when relations with the opposite sex are based on understanding and tolerance". The scientist observes that during the gender partnership everyone occupies equal positions, respects and hears his partner, sees a personality in him, does not impose his point of view on the Other, but tries with arguments to defend it and, by working with the partner, to achieve successful results. Scientist adds that "the gender partnership frees a person from an endless struggle for power and revenge against the opposite sex, opening fruitful interaction". It should be noted that gender partnership is possible only when everyone changes himself, overcomes his narcissism and will be benevolent to the Other, will see in the Other like-minded and partner. The gender partnership can be manifested in communication, cooperation, co-creation. Let us try to figure out the role played by tolerance in the gender partnership.

To understand the features of gender partnership and the role of tolerance in it, we turn to the project of metaanthropology by N. Khamitov as a philosophy of ordinary, frontier and metafrontier dimensions of human existence.

In the ordinary dimension of human existence, man and woman create relationships primarily for their self-preservation and propagation. Tolerance helps to achieve the goal by bringing together the man and the woman, forming a relationship between them, which can subsequently grow into a family or become a partnering relationship. Tolerance at this level of human existence is manifested as a result of the vital need for partnership. If we talk about the family, it helps to preserve marital relationships and to reach agreement in relationships even when relations are based on the domination of one of its members, a man or a woman, which quite often happens in our time. S. Krylova (2011) writes about relations in everyday life: "Interaction of sexes takes place by the model "I – It" or "I – Object". Existentially, every person feels in his everyday life his breakup and half-life, sexual alienation. In this dimension, the woman feels that she is a woman, not a person, and the man focuses on his masculine role". Tolerance may even be manifested by fear of divorce felt by one of the spouses. For the sake of the family, men and women tolerate one another.

In public relations of the ordinary dimension of existence, men and women occupy in most cases an unequal position. And in the gender partnership, this may be accompanied by fear of a stronger person, or those who have a higher rank or a managerial position in relation to you. Therefore, tolerance can be manifested through the mercantilism of intentions, interests, or pragmatic goals. On this occasion, Italian researchers Nicoletta Marinelli, Camilla Mazzoli and Fabrizio Palmucci (2017, p. 59) write that during the cooperation men and women take decisions in different way, emphasizing that men are more confident and more optimistic and far-reaching, while women more rely on professional advice and the purpose of their activities is to make profit. But tolerance in such relationships between men and women makes it possible to see and understand differences in their views and actions, to avoid conflict situations, regardless of dif-

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ferences, to achieve the goal. It is tolerance towards the Other that makes people polite, although formally, allows to be partnerships, collaborate, and take mutually beneficial decisions.

In everyday routine where man is governed by the will to self-preservation and propagation, the deep motive of tolerance is fear and feelings of guilt (Khamitov, Krylova, Rozova, Mineva, & Lyuty, 2014). Between the partners there is interaction on the principle of subordination, – chief – subordinate. Social partnership under the dominant subordinate communication collapses. Man shows tolerance in order to take the Other's fancy from which he depends; behave unprincipled, restrained, completely differently reacts to the comments of the chief of another gender, than to remarks of the peers. He withstands the unpleasant behavior of the Other person, he can even tolerate an offensive attitude towards himself, make concessions and compromises for the sake of obtaining material benefits in the future. All this is not true tolerance, but only its simulation. In this case, tolerance is pseudotolerance, manifested in submission, passive humility, patience, restraint, obedience to another, or selfishness for the sake of maintaining partner relationships.

In the frontier dimension of human existence, where man is governed by the will to power and the will to knowledge and creativity, the motive of tolerance is power, which turns tolerance into the manipulation technique. In this dimension of being, one person tries to dominate the Other, tries to impose his own point of view on the Other. The relationship between man and woman is based on subordination: a woman or a man manipulates one another in order to achieve their goal. Thus, in frontier dimension, as in everyday life, we have pseudotolerance, which destroys the truthfulness of the relationship between man and woman and leads to various sado-masochistic symbiosis – husbands and wives, fanatics and totalitarian leaders of men and women. According to S. Krylova (2011), in the frontier dimension of human existence the will to power determines the marginal increase in the manipulation of one sex by another. It is precisely on the path of will to power that the existential enmity between a man and a woman becomes the most painful.

In the frontier level of being, a person tends to have, and not to be. E. Fromm in his work "To Have or to Be" says that a person always seeks to be or to have. The scientist emphasizes that a person has natural possession of things: "To Have is a normal function of our life: we must have things to live" (Fromm, & Dobrenkov, 1990, p. 21). And a person who aspires to experience life as "being", tries to be himself, to develop, to know, to create. This person is open, he is ready for dialogue, to the communication I – You. Given this antithesis, we can assume that a person who follows the life scenario of To Have, is not aimed at cooperation and tolerance. He will more likely manipulate other people and exercise an authoritarian way of communicating.

In the metafrontier dimension of existence, where human is directed by the will to love, freedom and tolerance (Khamitov, 2017), there is a truly existential rather than instinctive or formal union of male and female sexes in love. The philosopher S. Krylova writes that:

Woman and man as biological beings, developing psychological and existential dimensions of gender, gain the personal integrity and form an androgynous whole, which is not a symbiotic bond, but iscreative and personal union of two autonomous actualized personalities. This marks

a combination of personal-existential and communicative-existential beauty in human existence. So, half-life can be overcome by creating the internal integrity. (Krylova, 2011, p. 319)

Only in the metafrontier existence of man the tolerance between man and woman in the gender partnership ceases to be the result of fear or desire for power, it is based on the will for love and freedom, and therefore it becomes true respect and openness to the Other, which leads to selflessness, harmony in relations, raises them to a higher level, level of respect, benevolence. Tolerance becomes a holistic and mature manifestation of personality in relationships between man and woman. Partnership relations between men and women are manifested in love and end with the creation of really happy couples or encourage collaboration and co-creation.

Collaboration at the metafrontier level of being turns into creativity between a man and a woman that already brings not material, but moral satisfaction from its implementation. Everyone sees his and the Other's role and the responsibility during performance, understands the Other and reveals himself through the Other, after which there is a desire to continue doing something together, to act together. It is tolerance towards the Other that brings together, reveals the internal potential, makes deep constructive interaction possible.

The gender partnership in co-creation is a tolerant interaction of man with the Other based on the combination of their creative abilities in order to create something new, material or spiritual. The tolerant path to You is the only way to know, interact, and co-operate with the Other, through which the creative abilities of me and the Other are revealed and lead to joint creativity. Co-creativity is the highest manifestation of the gender partnership between a man and a woman in society, a transition to the metafrontier existence, in which, as S. Krylova points out, "man is accompanied by the existential of tolerance, freedom and love" (Khamitov, Krylova, Rozova, Mineva, & Lyuty, 2014, p. 37). It is precisely in the metafrontier existence of human being that tolerance is an indicator of creative relationships, creative communication, creative collaboration with the Other as a co-creator. Tolerance helps to understand the Absolute Truth, to reveal your natural gift and in the gender partnership with the Other to become an active co-creator. According to N. Khamitov (2017), "Absolute truth in its completeness is born in co-creative communication with the Other based on world-view tolerance" (p. 28).

Drawing the conclusion concerning the gender partnership, it should be emphasized that the main function of tolerance is the unification of two sexes, which, according to legend, were previously one whole. It is appropriate here to quote M. Berdyaev (1989), who states that "a man is only a sex, half, he is the product of the world separation... And a woman is a sex, half" (p. 25). Consequently, overcoming the sexual separation M. Berdyaev sees in overcoming gender due to the assertion of a new holistic personality.

Originality

For the first time it has been determined that gender partnership can be manifested on the ordinary, frontier and metafrontier levels of human existence, in each of which it has its own specificity and its manifestation of tolerance.

Conclusions

The meta-anthropological methodology is heuristically fruitful for understanding the phenomenon of tolerance in the context of gender partnership. Only on the metafrontier level of human being tolerance can be manifestation of individual integrity, the foundation that promotes the formation of sincere, open relationships for co-creation with the Other. Gender partnership as a life vector in a male-female relationship built on love and tolerance to the opposite sex should become an imperative throughout the world.

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Р. І. КУЗЬМЕНКО^{1*}

^{1*}Національний педагогічний університет імені М. П. Драгоманова (Київ, Україна), ел. пошта raisa.kuzmenko.kiev@gmail.com, ORCID 0000-0002-4881-1879

ГЕНДЕРНЕ ПАРТНЕРСТВО ТА ФЕНОМЕН ТОЛЕРАНТНОСТІ

Мета. У статті проаналізовано роль такого феномена як толерантність в партнерстві між чоловіком і жінкою, підкреслюючи його важливість і необхідність у їхніх відносинах. Мета статті – з'ясувати роль феномена толерантності в процесі гендерного партнерства. **Теоретичний базис.** Роботи зарубіжних та українських вчених допомогли окреслити роль толерантності під час спілкування, співпраці та співтворчості. В роботі використана методологія Е. Фромма та метаантропологія Н. Хамітова. **Наукова новизна.** Доведено, що успішність гендерного партнерства залежить від того, наскільки толерантними будуть її учасники. Виявлено, що толерантність є основним чинником гендерного партнерства. Розглянуто ідею толерантності як шляху до плідного розвитку людських відносин. Вперше усвідомлено те, що гендерне партнерство можливе в буденному, граничному та метаграничному вимірах людського буття, в кожному з яких воно має свою специфіку та свій вияв толерантності. **Висновки.** Метаантропологія допомогла з'ясувати роль толерантності між статями в процесі гендерного партнерства. Таким чином, можна стверджувати, що толерантність є основа гендерного партнерства, що гармонізує відносини між чоловіком та жінкою та допомагає їм стати егалітарними. Тільки в метаграничному бутті толерантність є проявом цілісності особистості, основою, яка сприяє утворенню щирих, відкритих стосунків для співтворчості з Іншим. Гендерне партнерство з невичерпним взаємодоповнюючим потенціалом – це вектор розвитку людських відносин.

Ключові слова: гендерне партнерство; толерантність; спільна дія; спілкування; співпраця; співтворчість; людські відносини

Р. И. КУЗЬМЕНКО^{1*}

^{1*}Национальный педагогический университет имени М. П. Драгоманова (Киев, Украина), эл. почта
raisa.kuzmenko.kiev@gmail.com, ORCID 0000-0002-4881-1879

ГЕНДЕРНОЕ ПАРТНЕРСТВО И ФЕНОМЕН ТОЛЕРАНТНОСТИ

Цель. В статье проанализирована роль такого феномена как толерантность в партнерстве между мужчиной и женщиной, подчеркивая его важность и необходимость в их отношениях. Целью статьи является определить роль феномена толерантности в процессе гендерного партнерства. **Теоретический базис.** Труды отечественных и зарубежных учёных способствовали определению функции толерантности во время общения, сотрудничества и сотворчества. В работе использовались методология Э. Фромма и метаантропология Н. Хамитова. **Научная новизна.** Было доказано, что успех гендерного партнёрства зависит от того насколько будут толерантными друг к другу его участники. Установлено, что толерантность выступает основным критерием гендерного партнёрства. Идея толерантности рассматривается как путь плодотворного развития человеческих отношений. Впервые определено, что гендерное партнёрство может проявляться в обыденном, предельном и запредельном уровнях человеческого бытия и на каждом из них оно имеет свою специфику и проявление толерантности. **Выводы.** Метаантропология помогла определить роль толерантности между мужчиной и женщиной в процессе партнерства. Таким образом, можно утверждать, что толерантность как основа гендерного партнерства гармонизирует отношения между мужчиной и женщиной, делая их эгалитарными. И только в запредельном бытии толерантность есть проявлением целостности личности, тем базисом, на котором образуются искренние, открытые для творчества с Другим отношения. Гендерное партнерство с неисчерпаемым потенциалом должно стать вектором развития человеческих отношений.

Ключевые слова: гендерное партнерство; толерантность; совместное действие; общение; сотрудничество; сотворчество; человеческие отношения

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