

The Philosophical Essence of the Female Phenomenon

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Abstract: The article discusses the modern philosophical analysis of the female phenomenon, gender equality and the role of women in human ontology. In the 21st century, the social, cultural and intellectual activities of women are being reassessed on a global scale. Therefore, the issue of studying women in philosophy is being analyzed in a new paradigmatic, ethical and social context.

Keywords: women's philosophy, gender equality, existentialism, feminism, social consciousness, human essence, modern philosophy;

Introduction

The issue of women has been at the center of social and philosophical thought throughout human history. While in ancient Eastern and Western thought, views on women were limited to religious, moral and social norms, modern philosophy is reconsidering this topic from an ontological, epistemological and axiological perspective. In today's conditions of globalization, technological progress and intercultural dialogue, the role of women in society is interpreted not only as a legal, but also as a philosophical and moral phenomenon. Therefore, the issue of philosophical study of women is closely related to the spiritual development of humanity, moral values and personal freedom.

1. The philosophical essence of the female phenomenon. A woman is not only a biological being, but also a spiritual, social and cultural being. From the point of view of philosophy, a woman embodies the creative power of humanity, the idea of the duration of life and beauty. In antiquity, Aristotle saw a woman as an "imperfect man," while Plato spoke of "the striving of the female soul for perfection." Eastern thinkers, in particular, Al-Farabi, Ibn Sina, Bahauddin Naqshband, and Alisher Navoi, glorified a woman as a symbol of spiritual perfection and moral beauty.

2. The role of women in modern philosophy. Since the mid-20th century, feminism and gender philosophy have taken shape in Western philosophy. Simone de Beauvoir's *The Second Sex* analyzed the "otherness" of women in existence and called for their liberation from social stereotypes.

In modern postmodern philosophy (Judith Butler, Luce Irigaray, Julia Kristeva, etc.), femininity is seen as a social construct. According to her, femininity is not a biological, but a product of cultural and social construction. This approach philosophically justifies women's right to free self-expression, choice and creativity.

3. The issue of women in Uzbek philosophical thought. In Uzbek philosophical thought, the female personality has long been valued as a mother, educator, and source of goodness. During the period of independence, the theme of women acquired a new philosophical content in harmony with national values. In the works of modern Uzbek philosophers (R. Jo'raeva, M. Mamajonova, N.

Nishonova, etc.), issues of women's socio-cultural activity, spiritual maturity, and development of intellectual potential are being actively analyzed. Today, the activity of Uzbek women in political, economic, scientific and cultural life has increased the need for philosophical analysis of their position in social consciousness.

4. Moral and social aspects. The philosophical study of women is important not only in the ontological, but also in the axiological (value system) framework. Feminine values - kindness, patience, beauty, tolerance and vitality - are the basis of the moral culture of humanity. Modern philosophy also studies the place of women in the balance of freedom and responsibility. Especially in the era of digital transformation and artificial intelligence, the female personality is facing new social roles and moral challenges. Therefore, the spiritual and moral well-being of women is considered one of the philosophical conditions for the stability of society.

New interpretations of the female phenomenon in modern philosophy in the 20th–21st centuries, the philosophy of femininity has reached a new level. The philosophy of femininity, postmodern gender theory, and existential feminism have reanalyzed the female phenomenon as a social construct.

Judith Butler, putting forward the idea that “Gender is a social performance,” emphasizes that femininity is not a biological, but a product of cultural formation.

At the same time, in Eastern philosophical traditions, the spiritual essence of femininity, that is, the spiritual maturity, compassion, and goodness of a woman are considered the mainstay of human existence.

In modern Uzbek philosophy, attention is also increasing to this issue. The philosophical analysis of women's social activity, intellectual potential, and spiritual world is forming new scientific directions - women's philosophy, gender ethics, and the axiology of femininity.

Conclusion

In today's era, the issue of philosophical study of women allows for a deeper understanding of the essence of man, the spiritual foundations of society and the system of values. The female personality is not only a sexual or biological, but also a socio-philosophical entity, it is the key to the spiritual balance and spiritual renewal of humanity. Modern philosophy is paving the way for a new phase of human development by recognizing the freedom, creative potential, and intellectual capabilities of women.

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