

FEMALE INTELLIGENCE AND PHILOSOPHICAL THOUGHT: HISTORICAL AND CONTEMPORARY APPROACHES

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<https://doi.org/10.5281/zenodo.15531812>

Abstract. *The article analyzes the formation and stages of development of philosophical views on women in human history. Although the universality of human intelligence was emphasized in the Middle Ages, the issue of women was not deeply analyzed, in modern times, feminist philosophers such as Simone de Beauvoir and Judith Butler explain gender as a social construct and reassess the role of women in society. The article looks at the changes in the female personality and her thinking through the evolution of historical and philosophical views.*

Keywords: *Women's philosophy, gender equality, female intellect, patriarchal thinking, feminism, Uzbek philosophy, women's self-awareness, female image, women's rights, women in philosophical heritage.*

Philosophical views on women have been expressed in various forms at different stages of human history, depending on cultures, religions, philosophical schools and eras. Below are some important philosophical views on the subject of women, based on their historical context:

In ancient philosophy, views on women point out that they are weak. According to Aristotle, women are considered inherently inferior to men. According to him, a woman is a "virgin" man, that is, a being deprived of masculine power. These views reflect the patriarchal system in Greek society. Plato, on the other hand, expressed relatively progressive views. In his work "The Republic", he argues that women can participate in governing the state on an equal footing with men.

Medieval religious philosophy had moderate approaches to the issue of women. There are two directions in Islamic philosophy regarding women. The Quran emphasizes that women and men are equal before God, but everyone has their own role in family life. Although Ibn Sina, Al-Farabi and other Muslim philosophers did not write much about women directly, their moral and social views mention women as an integral part of society. In Christian philosophy, women were interpreted more as "causes of sin" (through the image of Eve), but later (for example, Augustine or Thomas Aquinas) this image became deeper and more complex.

Philosophers such as Rene Descartes and John Locke emphasized the universality of the human mind, that is, they assumed that women could think like men, but most of them did not analyze the issue of women in depth. Rousseau, on the other hand, linked women's roles with motherhood, beauty and raising men.

In modern philosophy and feminism, Simone de Beauvoir is known for her famous statement: "One is not born a woman, but becomes a woman." She shows that gender roles are a social construct. Judith Butler: Interprets gender as a performative concept, that is, a concept formed through social actions. Feminist movements: promote the social, political and economic equality of women. There are many directions, such as liberal, radical, Marxist, eco-feminism.

The role of women in Uzbek philosophy is one of the topics that requires special attention, but has not been studied sufficiently deeply and extensively. Below is a brief analytical approach to the situation in this regard: The role of women in historical and philosophical sources Uzbek philosophy, especially in the classical period, was formed on the basis of

religious, moral and social ideas, and the issue of women was covered more indirectly than directly. The following are examples of this. Moral treatises contain ideas about the role of women in the family and society, but these ideas are mainly written by male authors. In the works of thinkers such as Navoi, Babur, Mashrab, female images are presented as a symbol of beauty, loyalty and love, but rather artistic expression is more important than philosophical analysis.

In modern Uzbek philosophy, after independence, the topic of women, especially gender issues, began to be covered more in philosophy, sociology and cultural studies. Modern scholars and philosophers, including Mahbuba Yuldasheva, Shahribonu Joraeva and others, have approached the topic of women from a philosophical perspective in their research. Topics such as gender equality, the process of women's self-awareness, and the clash of traditional and modern values are seen as new directions in Uzbek philosophy.

Of course, there are a number of shortcomings and problems in this topic. The participation of women as philosophical thinkers in the Uzbek philosophical heritage is poorly documented.

The philosophical works of female authors have hardly been preserved or have not been sufficiently studied. Many philosophical approaches are based on a patriarchal worldview, which has limited the presentation of the female subject.

The role of women in Uzbek philosophy is indirectly covered, but there is a lack of special and systematic research. In recent years, scientific interest in this topic has been growing, but there is still a need for much research and study.

After independence, more philosophical and social research has been conducted on the role and rights of women in society.

The issue of women's intellect in Uzbek philosophy is one of the most relevant, but still not sufficiently studied topics. Although this issue was mainly seen in the context of general social roles, upbringing, morality and culture, issues such as women's intellectual potential, the right to knowledge, and freedom of thought began to become the subject of clear philosophical analysis only in the modern period.

The Jadid movement was one of the first stages that linked the issue of women with intellectual advancement. For example, Behbudiy, Munavvar Qori, and Abdullah Avloni wrote about women's education and enlightenment. During this period, women's intellect was seen as an important factor for social progress. However, these ideas could not be fully realized in practice, because patriarchal values were strong.

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