

The term feminism was used for the first time in 1895 as an expression for a movement supported by numerous trends and divided into many branches. Feminism developed in the twentieth century, and its foremost figure was the French philosopher Simone de Beauvoir. In her book *The Second Sex*, which was published in 1949, De Beauvoir declares that a woman is not born a woman, but rather becomes one, in reference to the major role that society plays in formulating a woman's status as a female. Neo-feminism emerged after feminism, and is connected to the post-modernist era. The basic starting point of neo-feminism was the criticism and rejection of the centrality of the masculine exemplar represented by the enlightened, modern, rational individual who forms the other face of Eurocentrism and the centrality of Western civilization. The so-called feminist ecology is an offshoot of this movement, designed to draw attention to the possibility of women bringing about an ecological revolution. The signification of this position is the presence of important historical and empirical connections, both symbolic and theoretical, between domination over women and domination over nature, and that understanding these connections is fundamental to both feminism and environmental ethics.

reveal a scheme to form a new human being capable of meeting the economic and political needs of the dominant powers, far displaced from his humanity and values.

This article examines the highly controversial and debatable topic of gender and its implicit cultural, ethical, social, economic and political aspects. The development of gender advocacy has led to the establishment of a new reality where individuals hold newfangled ideas, beliefs and values, and exhibit new forms of behavior. In what follows are some important points which may be concluded regarding this topic.

Gender advocacy emerged with calls for the implementation of rights, freedoms, and values which had been absent in the West during the Dark Ages. What contributed to the adoption of the claims of gender advocacy is the persuasive aspect of this movement which endears itself to the nature and inclinations of the individual toward ideals such as freedom for example, in addition to the drawbacks faced by women during that time period. However, it has become clear that gender advocacy has led to results which are in conflict with human principles and ethical values, let alone divinely inspired religions. Gender advocacy sets the fitra aside and rejects the divinely-created human identity which involves certain appearances and forms of conduct, calling instead for identity acquirement through culture. More importantly, gender advocacy has driven the individual to a limit where he does not care if he exhibits behavior which is, to say the least, inconsistent with established values. Thus, ethical deviation, homosexuality, and other forms of depravity have appeared in society. The development and results of the gender movement in the West reveal the departure points of this issue which are not merely cultural or human rights based, but rather

from society. These movements have striven to deconstruct all established ideas on religion, patriarchy, language, art, fashion, women, femininity, marriage and family. They have striven to rephrase these ideas in order to reach full liberation of women at all levels –whether religious, vocational, civil, or sexual- considering these ideas constrictions imposed by a patriarchal culture which looks upon women as pleasure objects for men.

The Intellectual and Philosophical Underpinnings of Gender: A Critique

Ghaydan al-Sayyed Ali

المجلة الطبية
السنّة 28
العدد 56
شباط 2024م

ملخص ملف العدد

The concept of gender, which signifies the elimination of the distinction between male and female, emerged in a philosophical milieu which has been shaping this concept since the 1960's. The concept of gender first appeared as a reaction against a long history of disparagement and belittlement against women in western philosophical and social thought. This concept is built on several postulates which belong to the era of modernism and which have emerged as a result of ideological and philosophical transformations that have affected modes of thinking and personal convictions. Some of these postulates include secularism which has completely banished religion from the sphere of life, rationalism which supports the power of reason over religious texts, materialism which denies the unseen and the spiritual realm, and pro-individualism which has rendered individuals highly self-centered to the extent that the concept of man as a social being has almost faded. This has transformed personal benefit and the search for pleasure into the dominant philosophy of people in the West in the age of modernism.

In post-modernism, Western people have adopted a philosophy of absurdism which renders every well-established concept – whether religious, social, or cultural- problematic. Thus, individuals in the era of post-modernism rebelled against the sacred and came to doubt established doctrines. Under the influence of this philosophy, gender movements currently argue that men and women are born male or female, but culture, function and social identity are not related to the sex at birth but are acquired

The Intellectual and Philosophical Underpinnings of Gender: A Critique
Ghaydan al-Sayyed Ali

➤ **Issue Folder: Gender: Deceptive Human Rights and the Collapse of Identity**

- 1- The Intellectual and Philosophical Underpinnings of Gender: A Critique
- 2- Interview with Dr. Talal Atrisi on Gender
- 3- Gender and the Soft War
- 4- Feminism and the Environment

➤ **Research and Studies**

- 1- Violence Against Women in Light of Sheikh Yazdi's Theory on Human Rights and the International Bill of Human Rights
- 2- The Wife's Service to Her Husband and Family – Rulings and Effects: A Jurisprudential, Psychological, and Social Study

➤ **Scholarly Readings:**

Review of the book Gender: The Collapse of the Fitra and Revival of Devilry by the Iraqi author Mustafa Shghaydel

➤ **The Observatory of Life**

Modes of Thematic Interpretation of the Holy Quran

➤ **Summary of Articles in the Issue Folder:**

- 1- Summary in Arabic
- 2- Summary in English

ملخص باللغة الإنكليزية

Synopses of Essays in Al-Ḥayāt Al-Ṭayyiba, Issue 56, Winter 2024, Year 28

Under the title “Gender: Deceptive Human Rights and the Collapse of Identity”, the latest edition of Al-Ḥayāt Al-Ṭayyibah examines the concept of gender and its pernicious implications. This edition incorporates an interview with Dr. Talal Atrisi on gender and three essays on the topic by a number of scholars and specialists, in the following order:

224