

***FEMINIST PHILOSOPHY The impact of feminist identities on self-understanding and social interactions.*****Diffalah KHAOUNI<sup>\*1</sup>; Seyf Eddin MAHMOUDI<sup>2</sup>.**<sup>1</sup>- University of Mohamed BOUDIAF; M'sila (Algeria).- Email: *Khaouni.diffalah@univ-msila.dz*<sup>2</sup>- University of Mohamed BOUDIAF; M'sila (Algeria).- Email: *sejf\_eddin.mahmoudi@univ-msila.dz*

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**Abstract:**

Interest in women as a subject of philosophical study and research was previously unknown, as an example in Greek philosophy. Even if it existed, it was rare, and the depiction of women was hideous. We have the example of the first female philosopher: Hypatia (355 and 370 Alexandria - 415 Alexandria, Egypt), But feminism (Feminism, of Latin origin "fémina" "woman" the word feminism appeared in the 19th century. Other historical accounts say the word "feminism" appeared around 1830; it is attributed to Charles Fourier, its position in favor of women's freedom. Other historical accounts say that the word "feminism" appeared around 1830; it is attributed to Charles Fourier, as a political movement advocating for true equality between men and women in private and public life, targeting all spheres. It breaks down the inequalities faced by women and sets out ways to transform these conditions throughout the 19th, 20th, and 21st centuries.

**Keywords:** feminism; philosophy; justice; freedom; social interactions.

**Introduction:**

The subject of feminism is very complicated due to the plurality of ideas that constitute it and the stages it has passed through. It is defined by its different historical waves, and in

each wave, the problems suffered by Western women differ. Despite this, we generally see a direct line: its goal is to free ourselves from all the shackles that deprive women of their freedoms in every sense, such as work, marriage, and equality with men. The question that arises is: how can we achieve women's rights? And in what sense?

In our work, we will analyze this phenomenon of feminist identity through the successive feminist waves from the 19th century to the present day, according to historian Bibia Pavard (Historian Bibia Pavard, born in 1980, is a French historian and teacher, specializing in contemporary history and the history of women and gender) and philosophers (Simon de Beauvoir). And on the other hand, we will also analyze the impact of feminist identity on self-awareness and our social interactions. We conclude our work with very relevant objections to the claims of this phenomenon, especially the gender transition from a woman to a man and vice versa.

### **Development:**

In our article, we will begin by defining the concept of feminism and then move on to analyze the phenomenon of feminist identity through successive feminist waves from the 19th century to the present day, according to historian Bibia Pavard and philosophers (Simon de Beauvoir).

### **Definition of the Concept of Feminism:**

We begin by defining the concept of feminism as "a set of philosophical movements and ideas that share a common goal: to define, promote, and achieve political, economic, cultural, social, and legal equality between women and men" (<https://www.oxfamfrance.org/inegalites-femmes-hommes/le-feminisme-a-travers-ses-mouvements-et-combats-dans-lhistoire/>). Others describe it as "a movement for equal legal, political, social, and economic rights between women and men" (<https://www.oxfamfrance.org/inegalites-femmes-hommes/le-feminisme-a-travers-ses-mouvements-et-combats-dans-lhistoire/>).

No one belonging to a political movement advocates real equality between men and women in private and public

life. In a broad sense, feminism includes a set of arguments that denounce inequalities faced by women and outline ways to transform these conditions.

The phenomenon of feminism is historically linked to the various movements that have emerged in several countries internationally. The struggles aim for the recognition of "women's rights, nonexistent and flouted for centuries, as well as for equality between women and men" and also "as a movement for equality between women and men" ([https://www.oxfamfrance.org/inegalites-femmes-hommes/le-feminisme-a-travers-ses-mouvements-et-combats-dans-lhistoire/..](https://www.oxfamfrance.org/inegalites-femmes-hommes/le-feminisme-a-travers-ses-mouvements-et-combats-dans-lhistoire/))

The struggles and movements remain constant to this day, which demonstrates the magnitude of this phenomenon.

What is the goal of feminism and its struggles?

### **1- The Goals of Feminism:**

Generally speaking, feminism can be considered a movement aimed at ending sexism, exploitation, and oppression, and achieving full gender equality with men in law and practice. Some philosophers have described this movement as an effective means to achieve their goals. Historians have translated this militarism into waves, as historian Bibia Pavard does in an article entitled "Making Waves Born and Dying: How the History of Feminisms is Written":

"The marine metaphor has now become established to distinguish a first wave of feminism, which unfolded from the 19th century to the 1930s around the issue of civil and civic rights, from a second wave emerging in the 1960s, more focused on women's struggle against patriarchy and for freedoms." This metaphor has been revived since the 1990s, when there has been talk of a third wave, and even more recently of a fourth wave since the 2010s, which would be driven by online activity" (<https://www.oxfamfrance.org/inegalites-femmes-hommes/le-feminisme-a-travers-ses-mouvements-et-combats-dans-lhistoire/>.Consulted on 02/05/2025.

The metaphor indicated above represents the feminist movement, which marks the beginning and end of a feminist

uprising. With each uprising, women achieve a result in their demands. For example, the second wave of feminism in the 1960s focused on women's struggle against patriarchal oppression and for freedoms. On the other hand, in 1990, the third wave was driven by online activism (via the internet) linked to the rise of new modes of communication and the development of social networks.

Although academic work on this concept of feminism dates back to the 1980s, that is to say, after the metaphor of waves, Laurence Klejman and Florence Rochefort worked on the history of feminism in the first issue of the journal: *Materials for the History of Our Time* in 1985.

"Two distinct periods can be discerned in the history of feminism, both of which have yet to be enriched. First, feminism was the fruit of a few individual reflections and largely literary expression. The second period began with the French Revolution, which marked a break in the form taken by feminism, which organized itself into a collective, political movement, thus inaugurating a period that has endured..." (Klejman and Rochefort 1985) (Klejman, 1985 pp. 6-19).

In any case, this movement gains at each moment an interpretation that responds to the concerns of its time as a worry, a concern that occupies the mind.

## **2- The Values of Feminism:**

Feminism's values are:

- It is imperative to put an end to violence, especially domestic violence (between a woman and her partner).
- Work towards establishing a successful balance between professional work (outside work) and family work.
- To ensure that psychologists work on reducing the mental burden imposed on women in their married life.
- Feminist philosophy is also a committed political philosophy that virulently critiques patriarchy and male domination in all its forms. One of the founders of feminist philosophy is Simone de Beauvoir (Simone de Beauvoir, née le 9 janvier 1908 dans le 6<sup>e</sup> arrondissement de Paris, ville où elle est morte le 14 avril 1986 dans le 14<sup>e</sup> arrondissement de Paris, est une

philosophe, romancière, mémorialiste, professeur et essayiste française. Great figure of feminism)(1908-1986), who belongs to the existentialist movement.

### **3- Philosophy and Feminism (Simon de Beauvoir):**

Feminist philosophy is also a political philosophy that has reflected this phenomenon by engaging in a virulent critique of patriarchy and all forms of male domination. Among the founders of feminist philosophy is the philosopher Simone de Beauvoir (1908-1986), who belongs to the existentialist movement alongside J.P. Sartre (1905-1980).

The photo below represents the place of women in Western academic institutions, where they are poorly received, especially in philosophy classes. Therefore, women are beings who do not have the right to philosophy classes.

Botany lesson in a class of girls at the “the high school: Victor Hugo”, in Paris, in 1900. The Sée law of 1880, although opening access to secondary education to girls, prohibited them from philosophy classes.



<https://lejournel.cnrs.fr/articles/quand-les-femmes-etaient-exclues-de-la-philosophie>.

Simone de Beauvoir, nicknamed "the Beaver," tried to escape all the constraints associated with the female condition of her time, such as housework and motherhood, and refused marriage. On the other hand, she maintained a very strong and long-lasting relationship with Sartre. During the Algerian War, she supported the FLN. Among these activities, she defended the right to abortion while fighting against everyday sexism and domestic violence. Historians of the philosophers

have described S. de Beauvoir as one of the symbols of the fight to improve the conditions of women in the second half of the 20th century.

And, among her works in the service of feminism, she wrote a reference work for feminism: *The Second Sex* (*The Second Sex* is an essay by Simone de Beauvoir, published in 1949. *The Second Sex* was not written with militant aims. The writer wanted to produce a compendium in the style of encyclopedias: to know everything, to say everything in the smallest details.). "The social conditioning of women from childhood shapes their identity more than biological differences alone" (<https://enseignants.lumni.fr/fiche-media/-simone-de-beauvoir-et-le-feminisme.html>). Consulted on 04/05/2025).

It's an essay by Simone de Beauvoir, published in 1949, "The Second Sex", that was not written with militant aims. The writer wanted to produce a sum in the style of encyclopedias: to know everything, to say everything in the smallest details. ("The social conditioning of women from childhood shapes their identity more than biological differences alone") <https://enseignants.lumni.fr/fiche-media/-simone-de-beauvoir-et-le-feminisme.html>. Consulted on 04/05/2025.

Which made S. de Beauvoir a symbol of activists working to improve the conditions of women who lived in the second half of the 20th century. The publication of this work was intended as a bombshell that shocked both the left and the right in France.

The philosopher's reaction was quite swift; on August 3, 1948, she wrote, "I hear people say, which pleases me" (<https://www.lhistoire.fr/le-scandale-du-«-deuxième-sexe-»>).

Consulted on 06-09-2025 )which infuriated several men. François Mauriac wrote in the newspaper *Le Figaro* on May 30, "Does the subject treated by Madame Simone de Beauvoir [...] belong in the contents of a serious philosophical and literary journal?" (<https://www.lhistoire.fr/le-scandale-du-«-deuxième-sexe-»>).

Consulted on 06-09-2025. Despite everything that went against her ideas, she wrote in "La Force des choses", published in

1963, "The right could only hate my book," "I hoped it would be well received by the far left"( Simone, 1963).

Unfortunately, the reception of the published chapters of her book "The Second Sex" came at a time when young people were being freed from the tutelage of the Church, and found no valid reason to remain under this tutelage, which influenced their judgments and behavior; this meant freeing themselves from the obligations and constraints of the Church. An example is Jean-Marie Domenach ( Jean-Marie Domenach, born February 13, 1922 in the 2nd arrondissement of Lyon and died July 5, 1997, in the 14e the arrondissement of Paris, was a French Catholic resistance fighter, writer and intellectual. He was one of the representatives of the movement called personalist, (who called for a revision of the Bible, in matters of sexuality, the concepts of normal and abnormal in the face of the various discoveries of psychoanalysis and the results of the Kinsey Report)( Alfred C. Kinsey's report on "Male Sexual Behavior" (Le Pavois, 1948) was the first systematic attempt to describe male sexuality, through statistics. Beauvoir used it in her book.)

### **Objections:**

Based on experiences around the world and the various applications within societies, we note that feminism has very serious consequences on the lives of individuals (physical and moral), including:

#### **1- Gender Transition:**

**2- The meaning of transition:** "Gender transition is a process undertaken by some trans and non-binary people to display or affirm their gender identity".

By applying the rules of feminism, the body has become an individual property where everyone, man or woman, can do what they want with it, even change gender, that is to say: Transitioning from male to female, or from female to male, involves very complicated, difficult, and risky stages, as contemporary reality has clearly demonstrated, as some experiences in the West have clearly demonstrated. For example, the first woman, Christine Jorgensen (1926-1989),

became famous for being the first person in the world to undergo sex reassignment surgery in the 1950s. The doctrine surrounding this transition has become "Not all transgender people identify with the male/female binary."

- Transgender people, from male to female (trans-feminine) and female to male (trans-masculine), experience significant hormonal changes.

### **3 -General risks:**

• **"Skin problems:** Ingrown hairs and inflammation. Lumps under the skin, (for trans-masculine individuals).

• **Cardiovascular risk:** Increased cholesterol, risk of diabetes (for both groups).

• **Infertility:** Hormonal transition can make the individual infertile.

• **Mental health problems:** Increased risk of suicidal thoughts and depression, especially during and after the transition".(<https://www.google.com/search?q=CHANGEMENT+DE+G ENRE+DE+FEMME+ET+HOMME>).

### **4- Other risks:**

- Difficulty finding appropriate medical treatments due to difficulties in finding well-defined hormones, which put Trans people in a biological and mental health crisis.

- Social adjustment after a gender transition, which is accompanied by a name change.

- Strict medical monitoring and supportive behavior throughout the transition stages (psychological support, medical monitoring).

### **Conclusion:**

Feminism is a multidisciplinary movement that can be summed up as a struggle for women's rights, a fight that is being waged on all fronts. In the workplace, where women demand their right to equality with men in terms of pay and positions such as politics and administration; in the family sphere, where they demand the right not to marry and to have an abortion; in the street, where they can wear whatever they want; and more broadly, in every social interaction, where they can be independent of all restrictions that women



consider restricting their freedom and diminish their role and human nature. The goal of this movement is to change the status of women in terms of rights and eliminate the disparity between them and men. It is true that the goal of this movement has multiple benefits, but it has its drawbacks when we see that a significant number of women are transgender, facing challenges and risks that must be taken into account, as rigorous medical and psychological monitoring is essential to minimize these risks. "Transgender people are exposed to an increased risk of health problems, the most studied of which are HIV infection and other sexually transmitted infections, mental health disorders, and psychoactive substance use" (Winter. Diamond. 2016.390).

In short, feminism remains a movement that asserts its rights to every problem faced in personal and social life.

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