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***THE WOMAN’S DIGNITY FROM THE PERSPECTIVE OF THE PHILOSOPHICAL  
ANTHROPOLOGY***

***PHD THESIS SUMMARY***

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## **Introduction**

The theme of the research called *The woman's dignity from the perspective of the philosophical anthropology* proposes to answer from the anthropological perspective the questions related to: *What is femininity from the perspective of the archaic thinking? What is the woman's status as a masculine request? What were the historical causes of the woman's insubordination? What are self-conscience and freedom from the woman's identity perspective? If dignity is a request of the new matriarchy, what are its camouflaged forms in the current context?*

*Matriarchy*, in anthropological terms, defined as a social system where the family relations that result from the position towards the mother are shaped on the maternal right, on the mother's authority, on the matri-linear descendance and on the matri-local dwelling, in which the legacy is determined by the kinship relations with the mother.

The evolutionist theories mention the matriarchy as being the zero point of the human society, a form of social representation which subsequently became a starting point of the feminine historical identity search and of the women's political claims. *Matri-linearity*, from a biological and historical point of view, conceived as kinship, is the woman's first acknowledged power form: reproduction, the indispensable biological quality of the humankind beginning which needed the feminine *maternity* in order to be born and to grow up to maturity.

In an epoch where the woman's dignity means a human being capable of choosing freely and without constraints the options of setting one's own rules in the existential plan, it is more and more important to understand and to constitute one's own identity. The woman's acknowledgement as a mother, as a wife and as a career professional are the elements that define the tolerance of our epoch. The theme of the research proposes to analyse the woman's dignity as the acknowledgement of her identity acquired by new wisdom based on the acknowledgement of the inner life's domains.

### **I. Perspectives upon femininity in the archaic thinking**

The human evolution, as a complex development process situated in the profoundness of the natural history, is presented by Edgar Morin by the cumulus of the *cerebralisation*, *juvenilisation* and *culturalisation* processes. In the work called *Ancient Society*, the founder of the anthropology and the important representative of the evolutionism, Lewis H. Morgan presents the scheme of the three development stages of the human society: *wilderness*, *barbarousness* and *civilisation*, a scheme that analysed the basis instituted by the mother as the communicational element between the three distinct universes (the woman, the child and the man), by following the way in which it was possible to exceed the primary sexual stage by social functional connections – the family.

The matrix of the archaic thinking is reflected by the transmitting way of *the matri-linear totems* which give value to the maternal right and to its regulating function in the archaic societies outlined by the legacy determined by the kinship relations according to the mother as it is the woman's first

acknowledged power form. We appreciate that the totemic thinking which aims at the avoidance and incest connects *the modern totem* to the *tabu* idea as an interdiction form of the archaic society. The maternally transmitted totem allows the avoidance of the tense relationship between the father and the son, by reducing the Oedipus-type manifestations whereas the father's role is taken over by the maternal uncle.

The analysis of the perspectives upon femininity in the archaic thinking and the representative role played by the woman in instituting the natural sacred law, ever since the prehistoric epoch, reveal to us her separate dignity as a mother, as it can be seen in the comparative study of the theories belonging to some remarkable authors such as Claude Lévi-Strauss, Edgar Morin, Edward Tylor, Lewis H. Morgan, James George Frazer, Sigmund Freud, Emil Durkheim, August Bebel and Nicolae Petrescu.

The approach of femininity in the larger context of the humane contains the research theme of the aspects related to the archetype of the human conscience represented by Mother-Goddess whose cult played an important role in the prehistory communities. The perspectives of femininity in the area of a possible androgynous human nature, namely of a man-woman unity, are considered, from the perspective of the research, as edifying for the context of dignity acknowledged to both sexes whereas dignity is perceived as a philosopher's stone in the meaning of the hermetic androgyne. The primitive cultures reveal to us that, during the Creation and the Universe's formation, the man feels pain and the loss of something, trying to unite the whole in which he could be integrated and united in an amorphous status of the primordial unity.

The ideal of each human being is happiness, whereas the attainment of this paradise state means the human capacity of balancing the two inner energies which are the basis of the world's existence: *anima* and *animus*. In Carl Gustav Jung's conception, each man carries a feminine archetype (*anima*) in his soul whereas the woman carries the masculine archetype (*animus*) inside herself. *Anima* and *animus* are the over-individual images of the adult archetype; the human soul carries the parental archetype in the unconscious whereas half of the human being comes from the mother and the other from the father. The androgynous being is the one which reunites two opposed complementary forces called *Yin* and *Yang* by the Chinese wisdom, *Shakti* and *Shiva* by the Indian one, *the Sun* and *the Moon* by the Western mystical persons.

From a mythological point of view, the matriarchy is marked by two successive stages presented by Bachofen in the work called *The Maternal Right. Research upon the Gynocracy of the Ancient World according to its Religious and Juridical Nature*. The first stage is represented by *Aphrodite's hetairism* marked by the man's sexual promiscuity and the man's physical superiority; the second type – *Demeter's gynocracy*, which acknowledges the woman's conjugal maternal right correlatively with the acknowledgement of the paternity concerning her children, on condition that she remains absolutely faithful to the man. The controversies of the matriarchal period related to the matri-linear legacy since the Bronze Epoch coincides in the Greek literature with the existence of valuable

feminine archetypes such as Helen from Troy, Penelopes, Clitemestres, Briseis and the amazones Antiope or Phaedra.

The mysterious human evolution from the sensorial to the spiritual presented by *the matriarchal and patriarchal myths* are analysed from the anthropological perspective, marking *the passage from matriarchye to patriarchy*, they mean the passage from mother to father and they symbolize the victory of spirituality upon sensoriality.

## **II. The woman's status in Antiquity – a masculine request or a circumstantial consequence of the time?**

The passage from nature to civilisation was materialised in Antiquity by the new matrimonial organisation, *the pair family*, founded on the ownership right and on the success of the paternal right, which had consequences and influences upon the woman's status. Pierre Bourdieu considers that the habitus plays an important role in the socialising process as it generates and organises unconsciously the practices of the system of the long-lasting dispositions. In his opinion, the distinction between the man and the woman is not only natural or biological but also a social construct to which the woman herself contributes unconsciously-corporally-posturally.

The idea of *the woman's dignity*, seen as an important philosophical concept, is analysed with a direct reference to the woman's particular status described in the Old Testament, in Ancient Greece and in the Roman Empire, in the hypostasis of the perfect face of humanity renewed in Jesus as well as under the influence of the Hinduism, Confucianism and Islamism. The woman's status is reflected in the lifestyle adopted by the society where she lives. Her freedom degree, her tasks and her obligations are outlined by a series of social norms which prescribe a certain standard and implicitly a certain social behaviour.

In the Old Testament, the image of the woman subject to her boss's supreme power, to the man's indisputable authority, to her master and to her lord is a consequence of the paradise fall of the primordial couple made up of Adam and Eve, which contains the two primordial essences of divinity. In an epoch of the women's slavery we distinguish *the special status* protected by law of *the Israeli woman as a wife and widow* whereas the research emphasizes the emblematic feminine figures of the Old Testament: Sara, Rachel, Rebecca, Ruth, Myriam and Deborah as examples of ideal women who appear as a wife, a priestess or a judge.

In the golden period of Greece, the woman's tasks in the society were not different from the tasks of other civilisations but her maternal role had various functions: the role of the Athenian woman was to give birth to future citizens whereas the maternal obligation of the Spartan woman consisted in giving birth to future fighters. The woman's status in Athens and Sparte, analysed through the prism of Socrates's, Plato's and Aristotle's visions, presents cultural models of appreciating and praising the woman within the society. The Spartan woman's degree of economic freedom remarked by Aristotle

was a misunderstood paradox for the Greeks because the law text of Lycurg, the king of Arcadian origin, which excluded the individual freedom by subordinating the life of the fortress, allowed the woman who lacked the citizen's vocation, to have rights as *pater familia*.

The woman of the Roman Empire has a separate status due to the state's juridical intervention in diminishing the power owned by *pater familias*. The Roman woman's status as well as her juridical capacity is affected by three institutions of the Roman right: *patria potestas*, *manus* and *custody*. The woman's shy emancipation lies in the quality of *a person* held within the Roman law system even if initially it was not actually a real right but a privilege given to the woman under certain circumstances.

*The mother's status* is the most prestigious hypostasis of the ancient world's woman revealed by the biblical text of the New Testament as this quality offered the woman a certain appreciation and security. The motherhood value was amplified when a Virgin gave birth to Jesus, the Son of God; thus it was a paradigmatic change of the patriarchal mentality. The woman's divine rehabilitation comes through motherhood and obedience. The fact that she gave birth to Jesus proves that the salvation and the perpetuation of the humankind depends on *the maternal eternity* and that the human connection between the son and his mother, between humanity and divinity can be found in the woman's fulfillment by motherhood. The news of his resurrection given by the woman is the man's call to the perfection of the divine creation, since it is by Jesus that the cultural barriers and the religious traditions of the Old Testament are overthrown as His gift covers everyone's mistake.

The issue faced by the cultural stage of the woman's status in the Antiquity period, including under the influence of the Hinduism, Confucianism and Islamism, is the absence of the woman's voice talking about her own experiences during that period.

### **III. The feminine anthropology in the Middle Ages and in the Renaissance**

The woman's status in the Middle Ages lies under the seal of the interpretations given by the religious scholars of the Western and Eastern Church to the Scriptures, to the Jew-Christian traditions and ideas coming from the Greek and Roman philosophy whereas the interest points focused on the fundamentation of a lifestyle that should comply with the religious teachings derived from revelations. It is under these precepts that one may distinguish the image of the human being of the medieval theology which is conceived as a stake in the fight between the Good and the Evil, between God and Satan, between the soul and the body, to whom corresponds the image of the traveller on Earth who is on the road to salvation and of the penitent man who suffers for all his sins.

The medieval social hierarchy is based on a new dimension that promises equality in the after life by redemption and ascesis. In the community of the ones who believe in God, the purpose is the spiritual ascension as a re-birth form of the spirit from the sin towards the holiness. Being invested with a nature predisposed to sins, the woman will try to exceed her inferiority, looking for

rehabilitation, choosing the eternal life released from the bodily passions by ceaseless isolation, virginity, poverty and prayer. The monachism as a lifestyle becomes a conduct norm that is imposed to the woman and that is equivalent to the retired life, without fortunes or her own will, dedicated to prayers, therefore her social “death”.

Under the new empire of the ascesis, sexuality becomes the land where the Good and the Evil face each other. The sinful woman’s issue which is emphasized by the Western moral of the Middle Ages is not a new one as it reiterates in the new moral conscience the masculine control and authority against the woman; any weakness or any moral infringement is perceived as an opening of the hell through which the Evil could rush in anytime. The Christian myth of separating the divine world from the profanous one, in which Eve is the tool of the snake, the embodied maleficent, comes again to the attention of the medieval moral conscience whereas its new preachers proclaim themselves as guardians of the falling into sin; the demonism is related to the feminine nature and to the devil’s Amazonian woman who is armed with a bodily beauty and is against the ascesis goal and masculine chastity. The eroticism’s perception under the censorship imposed by the Christianity contributed unconsciously to its resuscitation by the total exposure of the human ego under the imperative of saving the soul whereas the social and moral prohibitive norms of the time generated the advent of a culture created on the emotion of their infringement.

The Renaissance epoch is the time of the imaginative irruption of the individual who searches for himself beyond an ideal and whose emotivity transmits the force of the heart and of the human character. Love transposed into the image of the idealized woman becomes the modality of being conscious by which Dante and Petrarch understand to reveal their *ego* under the narrative form of the feminine mystery. The bibliographical and historical representation in *De mulieribus claris* offers each woman the possibility to find herself in the depths of the history in the adequate moral model. It is the modality by which Giovanni Boccaccio tries to find a new approach to understand the feminine nature by an interference of the history with the morality, the good with the evil, the social with the ethical and the practice with the miracle.

Renaissance is the epoch marked by the grand movement of the human spirit towards the hopes of knowledge and the aspiration of the individual freedom, a historical period of the individual’s emancipation from traditions and dogmas, of life to prejudice. It is an epoch that attracted the woman out of her family’s circle, it exulted her and it adored her like a goddess from the sky rather than like a princess on the Earth.

*Dignity*, as Picco della Mirandola asserts, means understanding the privileged position and the potentiality which the human being is endowed with; it also means valorising this unique status offered within the creation realm by internalised choices which are own to each conscience. Bruin’s universe brings to light an ambivalent human nature whose dignity and freedom revives from the own

force of the unconscious pulsions, ascending from the earthen to the conscience of the present, leaving the spirit of the traditional ideas crumble, which can lead to a new resurrection once again.

Bruin's model can be fulfilled only by *heroic love* whose object is not the bodily woman of the natural love but *the veneration of the archetypal woman from the creation's immanent cosmic principle* as a spiritual gift of the philosophical passion.

#### **IV. The woman's path of dignity and freedom – from subordination to self-determination**

Everything that comes from the unconscious causes and has an attractive influence upon the conscience processes of the human ego because the human being unites within it both the masculine and the feminine. As long as the human being is obliged to live in the contrary of its gender or of its sex, namely the man as a man and the woman as a woman, it shall inevitably bring along the dangerous reaction of the unconscious which, in the desire of balancing this fascinating attraction, may not appear as a woman from the outside but it may appear inside as a spiritual effect (*Anima*). Under these conditions, the identity challenges of the ego endowed with free will supposes a more careful analysis of the decisional capacity and of the human responsibility.

The value of the Cartesian reasoning of being autonomous and independent means having the power of being the master of one's own destiny but inseparably related to the rise or fall of the humankind. The future of each human being becomes practically and subtly dependent as a weakness, not only on one's own human will but also on the will of the species. The new decorporalised ego postulated from reasoning as an attribute of the human being claims an own way, a self acknowledgement, an idea which undoubtedly, from the perspective of analysing *the woman's dignity*, tries to find a rational answer to the question: *Is the woman inferior to the man in capacity and value?*

*Freedom is a rational nature dignity of the human being and an indispensable condition of the individual human perfectibility. The epoch of the Enlightenment* is analysed under the aspect of *the man's and the woman's identity searches*, of that ego de-corporalised from reasoning, free for a self-definition in *an active and responsible human status that is capable of choosing and of getting committed*. It is well described in the remarkable works of John Locke, Montesquieu, Denis Diderot, D'Alambert, Jean Jack Rousseau, Immanuel Kant and Stuart Mill.

In the historical meaning, the issues related to *the woman's dignity and her freedom conscience* become interesting under the aspect of their approach from the perspective of the concept *history end* which was fundamented by Francis Fuckuyama in his theory, asserting there is no ideology above the liberal democracy and it represents the last stage in the evolution of the humankind.

*The woman's self-conscience and the ambiguity of her status within history* must be understood by the relationship of *mother* and *wife*. In Hegel's vision, the self-knowledge is a historical evolution of the human spirit in which the freedom as the rational nature dignity of the human being becomes the distinctive trait of *the self-conscience*. In the context of Hegel's historical progress, *the woman's dignity as a human being capable of being free, of acting freely and of following one's own moral options* is related to her emancipation, namely to the release from the moral, duplicitary and ambiguous prejudices of the subordinate's status, which have been presented in the previous chapters of the research.

*The man and the woman, in Jean-Paul Sartre's vision, are human beings condemned to be free*, whose evolution is ambiguous, as their free conscience faces the responsibility of the self-creation. *The woman's emancipation* regarded in the terms of *the human progress* and seen as a releasing process involves a progressive *demolition* of the tradition whereas the woman's release, as Simone de Beauvoir considers, consists in the cultural deconstructivism of the models and *of the masculine ideals projected upon the woman's image and status in the history*, having in view that *masculine* and *feminine as ideal types*, two pure essences, according to Otto Weininger's theory, exist in reality only in impure forms of manifestation.

The approaches regarding the human evolution are ways of understanding not only of the individual factors but also of the *ego* notion which has often supported the doctrinary and ideological systems. From this perspective, *the woman's emancipation appears as an artificial and illusory process* kept by traditional forms of authority; that is where the disillusioned world aspires to new spiritualities, trying to find itself by re-symbolisation and re-valorisation. Today, in the Western society we identify the subtle/unconscious manifestations of the desire and the suppressing of an individual who looks for freedom.

## **V. The camouflaged forms of the new matriarchy in the context of the globalisation**

*The woman's dignity*, in the context of the contemporary world's challenges, marked by globalisation and inherent conflicts, represents an important philosophical concept in the definition of the woman's status based on the tolerance concept. The woman's release from the historical framework represents one of the greatest challenges of the contemporaneity and a formidable task from the cultural point of view, which could mean the beginning of a new era.

In Zygmunt Bauman's vision, the specific issues of our epoch, of the undiluted individualism, are caused by the maintenance of the traditional forms of authority which are re-invented and come to press the tolerance limits of the private and public life. In the sociologist's vision, the current situation is completely different from the other stages of the human evolution, an epoch where *the woman's dignity* is defined as a human being capable of choosing freely and without constrictions the options of marking the own rules in the existential plan. *The woman's acknowledgement as a mother, a wife*

*and a career professional* are *tolerance* elements of our epoch whereas the free access to education, the rights and the equal chances are assertion needs of the *ego* in the new context. For this purpose, the research approaches *the woman's dignity* by analysing the ideal theoretical human subject, the rightful subject and the economic subject within the modern thinking, by defining the woman's status by rights and social freedom.

Culture, as B.F. Skinner asserts, is not the creative product of a leading group, just as no company starts with a social contract, with a family structure imagined as an advantageous cohabitation or with an economic system based on the negotiation idea; however, culture has evolved in time due to the practices that ensured the survival of the humankind. If a developing stage follows another one in a fixed order, it is like that because the previous stage created the necessary conditions for the following one. What started as a releasing movement in each historical epoch ended in anarchy once the impetuous creativity and the ideas were coagulated in dogmas; this fact led to the search of new stability links to ensure the order and the social cohesion.

The fundamentation of *the rightful subject* caused the rupture between the theoretical and the moral, between the moral and the right, once Kant's philosophy and subsequently Hegel's admitted the primacy of the action in the detriment of knowledge, by replacing the traditional relationship subject-object with subject-authority. The subordination to the juridical and political meant the obedience to the authority and the man's alienation to his real existence by converting his essence into a rightful subject with a conceptual defined status in a system of perfection postulates. The social man and the juridical man, outer constructs of the order and of the authority are, after all, artificial creations without consistency in themselves, whose forms are shaped or destroyed by the interpretation offered and officially acknowledged by the authority. The apparently universal model, the individual autonomy and the heteronomy of the modern society, unequally distributed, are among the main factors of the stratification and social differences mirrored in philosophical and sociological models regarding the human conditions.

The danger which the real man faces in these interpretations is the loss of his essence by mistaking the identity for the quality of being a social subject and/or the rightful subject of outer systems capable of creating themselves fictitious realities and of imposing them to the human being from the outside by the authority which they are invested with and whose opposability to the human individualities are manifested by subordination rules.

The appeal to tolerance represented, in Sorin-Tudor Maxim's vision, the minimal condition of reuniting the humankind to a hypothetical "table of treaties" with the purpose of "identifying the solutions that should make possible our common future in diversity but united into humanity".

*The human world* is a world of the tolerance whose intrinsic value is the respect for the others. In the vision of the research we undertake that *the woman's dignity* is defined by *tolerance*, by

that rational attitude, the only one capable of offering the understanding of the human being's right to difference and identity within the humankind.

### **Conclusions**

Dignity is today an emblem of the man's universal acknowledgement under all the aspects of his life, being a barometer of the human self-evaluation and less a desire of identity recognition as an exclusive right, namely a subjective conscience of the own human values postulated at the universal level, a value of the faith itself as a moral agent capable of accepting the fair value of the humankind. *The feeling of the own person's fair value* appears when something that offends this feeling of the own values occurs, when the others can see that we are not at the height of the respect we feel for ourselves and we are ashamed of that. At the opposite pole we can find the situation in which we are evaluated at the fair value and we feel proud of that.

The evolution of the *dignity* concept, from undertaking *justice* and the involvement of *the acknowledgement desire to the feeling of the own value*, indicates a historical evolution of the human being to life's systematical evaluation and self-evaluation. The denial of dignity means *humility* whereas the choice of a life which does not comply with the human nature means an existence full of lies.

The human evolution was possible due to the cumulus of the three development processes identified by Edgar Morin in *cerebralisation*, *juvenilisation* and *culturalisation*. The verticalisation of the hominine had an important role in the evolution. The opposition of the thumb to the pointer allowed the man not only the development of the ability to grab the objects around him but it also favoured the coordination *leg-hand-brains-tools*; it determined the development of the strategic hunting aptitudes which subsequently played a fundamental role in the social plan.

These neolithical processes were also favoured by the woman who, due to the development of the affective relationship to her child, prolonged the childhood and allowed the cerebralisation progress. The relationship between the mother and the child allowed the development of the sensitivity, emotivity and capacity to love whereas the young people could penetrate more easily the group of adult men, being predisposed to games, innovation and affectivity.

The archaic thinking did not perceive initially the act of procreation and of life as a union between the man and the woman. It follows the vegetal model offered by nature, which reflects a perception modality and a preoccupation for the systematization of the sensitive world endowed with nature anchored in a cyclical order of the space which swings between life and death. Procreation is nature's greatest magic force whereas the heroic act is a modality to know the truth. The cult of Mother-Goddess was developed in matriarchal societies with matri-linear descendance and it is related to nature by the practice of agriculture. The gesture of the sower who throws the seed into the soil is perceived in relation to the ritual of fecundity in which the woman becomes a symbol of the

Earth, of fertility, the bearer and the keeper of the creating seed. Mother-Goddess appears under the image of the good protecting mother who feeds the children and looks after them but also as a seducing and destructible mother who dominates them. Although the notion of Great Goddess is a subjective archetype which played an important role in the cults of the primitive communities in the prehistory, it cannot be considered as a proof of the females' power and domination, nor does it reflect the derivation of the women's inferiority status.

The diminution of the woman's role in the community's public life was due to some factors such as the preponderantly domestic role of the works made by women which consisted in preparing the food and the clothes, the reproduction and the education of the children, the gradual advent of new myths about the creation of the world and of the human society which talk about prominent feminine divinities but replace them with masculine entities.

Therefore, the theory of the patriarchy emerged from the unnatural evolutions of the matriarchy, namely directly from matri-linear societies where there may have been a feminine leading structure, is contradicted by the structural-functional theories appeared at the beginning of the 20<sup>th</sup> century. Claude Lévi-Strauss considers that the first social anthropological law is made up not by the kinship relations but by the economic distribution relations. Thus, the matriarchy as the woman's organising and leading form has no sustainability since the foundation itself of the society and of the culture consists in the women's exchange made by men. The woman's subordinate status starts by usurping her role and her parental authority within the family, by instauring the man's absolute and arbitrary domination in the father's role, in the social plan, culminating with the full proclamation of his universal authority. In the society of the first civilisations, this aspect is reflected in the ownership claims of the man who proclaims himself the master and the protector of the world which he configures, projecting upon the woman the image of a desired masculine ideal.

The man, the woman and the child represent, from a psycho-analytical perspective, the family triangle that subsides in the collective and individual unconscious under the shape of strong archetypes. Oedipus's myth, transposed in the constructivism of the medieval society, outlines a world based on the father's authority which leads to aggressivity in the subconscious of the son who is caught in the inner conflict between the social moral conformism and the guilt feeling generated by the father's power as an obstacle to his love for his mother, a guilt that will inhibit his love and everything related to the woman.

In the European thinking, a certain type of feminine identity was outlined by Ficino's theory of love where the inaccessible femininity is considered divine. The love theoreticians in the Middle Ages as well as the ones in Renaissance considered that love was located at the intermediate level between the body and the soul, being endowed with a spiritual nature which is animated by the desire of chasing a phantom; it opened to love the possibility to be consumed in a new universe of the imaginary, where symbols of the intelligible world of real events could be encoded.

The undertaking is the internal human decisional act which undoubtedly opens to the human being the horizon of *the moral freedom* where the postulate *Cogito ergo sum* incites the human intellect to the careful analysis of the human space where the man tries to reach perfection, not by being connected to the divine but by expressing his own ego, as an entity which has its own will, ready to take action in accordance with the reason that supports him in his faith and capacity of outlining his own existential limits.

From the perspective of the analysis of the woman's dignity, the new de-corporalised ego postulated from the reasoning as an attribute of the human being, claims the own way, a self acknowledgement. Freedom is the intrinsic value of the human being, of that nature which means reasoning and feeling, whose complexity lies in the rational and irrational combination of its nature whereas the motivations, the purposes, the decisions and the experience of the own human being are aspects of the personality, of the reasoning capacity and of the specific aspirations.

The human nature does not have a foredoomed constitution but it gets perfect during a historical time by constant and rational efforts in order to achieve a moral ideal, as it is understood by Kant, as the universal respect of the human being. The meaning of freedom, as Hegel asserts, lies in the soul's rational power to include the world truths whereas this human potency cannot be disclosed by divine revelation but by a long complex and contradictory process of knowing the universality. Faith in progress is an illusion of which the man has gradually become aware and for which he denied himself although initially he thought the universe was led by a justicial divinity whose moral laws are related to the will of a world master.

The supremacy of the subjectivity which appears as a global principle for the modern people is that reference to the world where the man claims to be the founding power (of the history, of the truth and of the law). It makes subjectivity illustrated by the faith given to the reasoning, the preponderantly inlined man towards science and the belief in a culture based on technique. The steps of freedom, as the assertions of the self conscience that ascends to the absolute are presented in Hegel's philosophy as a historical process of the social man camouflaged in idealistic forms.

The woman, as Simone de Beauvoir asserts, is not, a static unity as it has been believed for a longtime in history; her destiny is not but will be a history of her evolution in the future, only that, unlike the man, she has a disadvantage from the biological point of view. Her body and her reproductive role have kept her closed within her own species in each historical and social given context, maintaining her in an existential status aimed only at repeating life for an eternal act of imitation, which lacks the capacity to participate to a superior order.

In the simplistic visions of the movement called *new-age*, the argument for *the awareness* of the femininity's axiological values are based on the idea of the mankind's passage from the Pisces constellation to the Aquarius one and it is a moment of *spiritual revelation*. At this evolution level, the world will acquire the spiritual self-perfection which starts from the idea that each man carries within

himself a divine essence that calls him to the spiritual improvement. An important role in the understanding of the universal harmony is played by the closeness of the spiritual and metaphysical traditions, with elements of transpersonal and motivational psychology, holistic medicine, parapsychology, conscience studies and astrology. *New Age* is also considered *The era of Yin principle, The androgyne era, The era of peace, of unity and of universal harmony*. It emphasizes the archetypal matrix of the unconscious, the only one capable of explaining the entire current human behaviour. We shall assert that an adequate knowledge of the social existence lies in the sub-adjacent analysis of each structure or habit which can lead to the foundation of the unconscious.

In Claude-Lévis Strauss's vision, the structuralist method is the one which can explain the relating way of the human behaviour at a universal scale. The human relations are the ones that build social and cultural patterns. From the anthropological perspective, the structural models are rational constructions that allow the reality's emphasis framed between the real and the imaginary, between reality and conscience. The structuralism follows the regulating and transforming mechanism by the symbolical acknowledgement of the human transformations.

Therefore, while quantifying *the woman's dignity* concept, the research focused on the analysis of each historical context lived by the woman during each epoch whereas her status and her autonomy degree were emphasized by observing the laws, the vices and the social institutions. The knowledge conditioned by the time, place, social factors and civilizing aspects of the woman's status led to the emphasis of the social differentiation structures explained by the power and domination ideologies which proved that, by changing the social functioning contingencies, the human behaviour can be manipulated and projected in an oppressive and closed cultural model. The de-individualisation reveals the violent and aggressive human nature, dominated by the desire of controlling the others. From the ideological perspective, the woman's emancipation is illusory as it does not have as a clear object the release but the enhancing of the controlling power.

The arbitrary and the relativism of the social and individual ensemble can be understood in their complexity only by the tolerance concept, taking into account the epistemic human condition. Tolerance as the guiding principle of the civilizing and educating process plays a primordial role in the definition of *the woman's dignity* concept as the human existence based on inner fields.

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