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***A Critique of the Concept of Discrimination
from the Perspective of Feminism***

- SUMMARY -

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Key words: discrimination, feminism, woman, critique, patriarchy, gender, identity.

I. Introduction

1. *The subject of the research* is critical in addressing the concept of discrimination.

2. *Importance and timeless of research* the concept of discrimination in terms of current feminist debates resulting in the presentation of political philosophy, gender studies and feminist theories boom. For feminism in Romania, research and conceptualization of discrimination is an important step for focusing on this element leads to highlighting and clarifying the terminological point of view but also in terms of application-situational of women's subordination issues.

3. *Research hypothesis* assume sexist nature of philosophical and social approaches that masks discrimination and gender rules, which prove to be biased, unilateral and limited in terms of perception of women, feminine and womanly.

To make the thesis a sentence saying that there are no ontological or axiological foundations of women's discrimination, the patriarchy is an artificial construct history, thus having a beginning and an end.

4. *Forms of discrimination from the perspective of feminism*

Theoretical perspective of this research or investigation is feminism, which despite the diversity of theories and movements for the emancipation of women, sees generally problematic topics through goals and objectives that are formulated as a new scientific vision, productive in discovering the essence of inequality gender, promotion, affirmation and extension roles and women's rights in society.

Epistemological paradigm employing feminist theoretical perspective is *Constructivism*, according to it, there is no objective truth waiting to be discovered. Meanings are not found, they are built, different individuals may construct different meanings by different routes, even on the same phenomenon.¹ Feminist epistemology which is part of constructivism, raised the question whether the men, or women are characterized by different modes of knowledge by way of action and justification, or that would magnify the different role of logic or imagination. Among the concerns of feminist epistemology is self-image viewing of "male" as a social variable, that

¹ M. Crotty, *The Foundations of Social Research Meaning and Perspective in the research Process*. London, Sage Publications, 2003, p. 9

drawing attention to how the regulatory action should be. Feminist epistemology is divided into several branches according to the theoretical positions in light which is analyzed, the common element of these epistemologies are but a gender study. The feminist stand point theory¹ interviews the person who knows who is and what is it?

The methodology used in feminist research is the approach that differs from traditional three reasons: seeking to restore the balance a woman's own research and to investigate the subject, is politically motivated, based on experience and women's point of view.

5. Definitions and conceptual justifications (theoretical conceptualizations, critical analysis, philosophical reflection)

Being a critical balance, uses the appropriate perspective "gynesis" on the topic, but also the disclosure shortcomings involving the limits of theoretical and methodological approaches to feminist. Criticism of the concept in general and the concept of discrimination in particular, make philosophical reference to discover the complexity of this concept, highlighting the scientific character of research in the form of reflecting general characteristics of discrimination, but also reveal retrieve and locally, the application of constructs that it presents.

6. Fundamental conceptual inventory

Identification of conceptual structures on which discrimination can be operationalized, is in a home as needed, on so natural. As a component of social relations, gender is based on the difference between the sexes and it is an essential significance of power relations. The concept of gender is very complex, and alternative meanings orient critics interest, so it is seen as an analytical concept.

Because **gender** like a bearer of meaning is socially constructed through social relations it can see between men and women covered hierarchical as institutionalized forms of domination. Gender is therefore not related to the body, but refers to cultural expectations that define femininity or masculinity, expectations that transcend biological differences and show that not all behaviors or attitudes of women are women and not all acts or manifestations of a man is male, these characteristics depending on the context.

Femininity is another social construct that includes a set of rules in terms of attitude, behavior and appearance of women, rules that makes the woman in all aspects. Related corollary of femininity, **masculinity** is defined in terms that reason, civilization, power, strength or

¹ Sandra. Harding, *The feminist standpoint theory reader: intellectual and political controversies*. New-York, Routledge, 2004, p. 4, 379 p.

transcendence, designating all the defining features that are specific to a man. Associated masculinity is **Patriarchate**, a paradigm of domination, common in all areas and structures, which handled all existential forms after the model of androcentrism is prevalent. Entity, whether woman or man can not exist without **identity**, and identity would have coverage in the absence entity to represent it, so the concept of identity is a natural one philosophical approach, women are most often seen that otherness, refusing them the right to identity.

7. Originality of research consists of the conceptualization of discrimination in a wider theoretical register approach and scope, trends feminist group according theorized identify the types of discrimination, clasification feminist theories in terms typological and philosophical, and the development of ten models of women's discrimination. Problematics corroborating allegations of discrimination typical feminist concepts schematization to capture exactly the typical forms of oppression and to highlight the institutional structures, social and political subordination of women prove important elements of an exceptional approach. Also, openings that outlines this approach provides a realistic perspective on the possibility of implementing women's programs, structural differences and discrimination issues on interrogating the situation of women in society.

8. Working method, paper presentation

Research method is based on an existing theoretical base and critical (feminist criticism and feminist philosophy), we reexplore an idea from a known (discrimination against women), but from which we have built a global perspective on the concept of dicrimination.

II. Discrimination: definition and representations

1. Definition of the concept of discrimination

Discrimination is any distinction, exclusion or restriction based on sex which has the effect or purpose of compromising or nullifying the recognition, enjoyment and exercise by women, irrespective of their matrimonial status, based on equality between men and women, the fundamental political, economic, social, cultural, civil or any other field rights and freedoms.¹

2. General types of discrimination: sexism, racism, clasism, ageism

Sexism, racism, clasism and feminist ageism perspective are well reviewed because they are concepts in an area impossible to be ignored by critics. Sexism is an ideology and a patriarchal practice manifested in religion, culture and social organization form of discrimination which

¹ *Convention on the Elimination of All Forms of Discrimination against Women*

come to despise one sex or another, discrediting or presenting a distorted way related to a situation of a woman or a man. Although sexism affects both sexes, women who are subjected to more discrimination based on sex, the most eloquent example being very stereotypical description of "soft sex". Racism woven with sexism leads to a double oppression, which puts women in a more dangerous situation in which their identity is perception on the dual grid that Patriarch put it in assessing the human factor. And clasism is a form of discrimination that oppresses women, and especially women, because it does not have access to resources and decision-making power. Clasism can be characterized as biased and discriminatory attitude based on the distinction made between social or economic class. If there are Feminisms covering discrimination on the basis of sex discrimination against women of other races than white, or class exploitation, no current is sent strictly feminist elderly women, more prone to discrimination and broad action by reaching out to all humanity by age issues that present. Body of elderly is a stigma for leaving out characteristics of society considered to be valuable, older woman turns away from "core values" of womanhood: motherhood, youth, seduction, stamina, being only an embodiment of a bent recalling the instability and fragility of the human condition. It is the representation of absolute *other* and intolerable image of inefficiency, in a society where the cult of youth prevails over all values and aging and death are entered in the register mystifier or disinterest.¹

3. Incitement to discrimination

Incitement to discrimination is a fact almost impossible to prove, as is reminiscent of old custom, or of social habits learned that the woman is seen as being inferior, and education and information received in the family takes time to create prejudices that while do nothing to arouse antipathy or discriminatory behavior on women.

4. Forms of discrimination from the perspective of feminism

The aim of philosophical criticism is to discover and highlight women's socio-political factors responsible for the differences in the structures of power that propagates in the form of discrimination.

Subjective discrimination refers to the power relations between a person and the society, a relation turning into a repressive one, which the woman perceives when trying to raise her child by herself.

¹ D. le Breton, *Antropologia corpului și modernitatea*. Timișoara, Ed. Amarcord, 2002, p. 140

Objective discrimination refers to the objectivity of public institutions. These seem to be neutral in relation to gender, in accordance with the common expectation that, since the laws equally apply to men and women, there is certain objectivity in institution–citizen relationships.¹

Absolute discrimination means a low accessibility level, approaching zero, for women (or men) to one or several social systems.²

Relative discrimination is a result of the comparison of various cultures, societies, and institutions, which are expected to work as similar systems and institutions which known male/female proportions.³

Qualified discrimination means labelling of acts by third parties (non-committed and competent) to constitute unlawful forms of preferential treatment.

Discrimination of group isolation and institutional discrimination can not be treated differently, the complementarity of there taking the complex nature of discrimination. In the event that the institutions are isolated cases, we deal with isolated group discrimination. But if there is a widespread practice across the system we deal with institutionalized discrimination.

Institutional gender discrimination is achieved as a result of social arrangements, practices, procedures, laws, public policies, apparently neutral as regards gender, but which lead to unfavourable treatments with discriminative effects over women because they are women, or over men because they are men.

Direct discrimination happens when a person is, was, or could be treated less favourably than another person because of his/her sex, sexual orientation, racial or ethnic origin.

Indirect discrimination happens when an apparently neutral regulation, criterion, or practice places individuals of a certain race, origin, sex, or sexual orientation at a disadvantage compared to other individuals, with the exception of cases when those regulations, criteria, or practices are objectively justified by a legitimate purpose, and the methods to attain that purpose are adequate and necessary.⁴

Discrimination through omission concerns the absence of women from accounts of historians or philosophers.

² O. Băluță, *Gen și putere. Partea leului în politica românească*. Iași, Polirom, 2006, p. 27

² Ibid

³ Ibid

⁴ *Discriminarea*. [available online]: http://www.intercultural.ro/discriminare/directiva_43.rtf, [found]: april, 18, 2007].

Discrimination is the condescending attitude of protection, exaggerated victimization of women in society, drawn by the code of good manners, the kind and courteous man reveals his chivalry and power to seduce, for favours or to enhance their manly image.

Harassment is considered discrimination when an undesired behaviour connected to sex leads to the violation of personal dignity or creates an intimidating, hostile, degrading, or offensive environment.

Closely linked to bullying is **abuse defense**, the attitude by which a person is treated rough or inappropriate because it is known as an act of discrimination or because it helps someone else to bring discrimination.

Affirmative politics is a covered-up form of discrimination, ethically accepted by society as a legislative form for protecting the interests of certain disadvantaged or discriminated categories of citizens without higher level interventions.

5. Patriarchal discrimination models

Ten models and unit summary reflects an attitude expressive misogynist, patriarchal system in which they preserve their own values, dictated or imposed unilaterally and intersubjectively accepted as normative for all population.

A. The egoistic model is the misogynous attitude resulted from egoism and egocentrism, negatively manifested in the field of interpersonal relations by the exaggeration of one's own values and the excessive cultivation of one's own interests.

B. The quietist model recommends and even imposes the gaining of spiritual "quietude", the keeping of feminine tenderness, and implicitly the non-involvement with organizational, political, and decisional disputes for the preservation of that state of social apathy which is supposed to be the ideal to which every woman strives.

C. The mistrustful model of social-political discrimination is formulated by unjustified suspicion, by the anxious expectation of something evil, by the continuous fear of not having to endure a damaged image or status.

D. The misonist model (Gr. *miseo* = to hate; *neos* = new) is characterized by a hostile attitude towards the new, and is fuelled by the traditionalism of patriarchal thinking and order as a model of stability for all areas of society.

E. The masculine megalomania model is constructed on the over-appreciation of masculine qualities as the unique moving forces of social progress, and the depreciation of feminine qualities considered anti-progressive or as social, cultural, and moral barriers of evolution.

F. The model of noetic discrimination is that which created the woman's social-political discrepancy as a rational entity, operating with physical pretexts able to discredit women's intellectual abilities.

G. The model of the significant other represents the group or category of individuals to whom one directs one's attention and in relation to which one compares oneself.

H. The model of the generalized other is created from the harmonic attitudes of the community or group as a whole towards an individual, as the subject perceives it in its relation to the social environment.

I. The paternalist model, protective as it is, it has some ideological consequences which may debilitate feminine identity, considered unable to lead itself.

J. The model of masculine identity crisis determined by new social tendencies of interpenetration of mentalities as well as behaviours and attitudes brings about the destabilization of the patriarchal system in which the one-sided plurality of values and customs is taken over by unspecific values and behaviours.

III. Philosophy and approach to women's discrimination

1. Ancient philosophy – textual basis of women's discrimination

Following prejudices about male identity lower female character, the ancient philosophers began to set out the above rules, or rather superior qualities attributed to masculinity, male personality as standard building intellectual and male body as a symbol of power and privilege. Type A non-A male - female dichotomies have got strong ontological roots, on which writings who continued to manufacture strong patriarchal ideology have found a more consolidated basis. Beginnings are based on trivial right or left trivial dexterity, far from being female or male later on became the ideological pillars of power structures. Thus, the passive left (i.e. female) was opposed to the right, active, male, creator, able to steer and guide obedience and lower opposite side. Women were usually lower considerate and Greek mythology, the myth of Pandora, giving to understand that they are the source of all evils of mankind. Construction of female identity as a deviant gender representation was based on assigning a symbol of evil, that the woman would be guilty for all the shortcomings of humanity. Plato overlapped gender differences and other differences among them accidental asymmetry adulterating parental roles. Women's Equality ideal city is paid to the maternal generative power brackets reduced to an epiphenomenon. He goes so far as to say that to be a woman is only a gods' curse.

Ancient philosophy as a whole is keen to show differences as to the nature of gender dichotomies, although there is no ontological basis for discrimination against women, because of the fact that if human kind is divided into men and women, the difference between them is the ontological nature, not hierarchical. Men and women are equal in species belonging. Dichotomies that ancient philosophers have developed but ignoring the most basic ontological laws led to the emergence of new power structures: the existence of social hierarchy (master - slave) and the sexual one (male - female), which is considered a necessity imposed the nature of things. Of course, female attributes are shadowed, being classified as too weak to form the basis of a reliable social system. Moreover, imitation of female roles does not seem at all an example to follow, as this would cause weakening power. Primitive elements of anatomy in the purity of blood, pregnancy on the left side of the uterus or insufficient heat are examples that although they were refuted by experiments and observations have since been incorporated in the text as truthful information. Great cultures brought severe sentences on women's reason, getting into a pointless game of demonstrations to show the supremacy of men before women. Then, the male body has become the standard for beauty and power, desire for expansion and control have become forms of recovery of ego and of civilizing power while feelings to pose as in weakness, and motherhood were close to beastliness, but paternity was made that as an intellectually creative power, a dissemination of ideas that only men possess reason. Femininity or effeminacy was theorized in terms of human weakness and female was sick and animalized, so the woman could be a citizen was blocked by the careful considerations. Downgrading of humanity and the education of girls who looked more like a training whose results must transform into a being dull after puberty, subject and cloister were the result of seeing women as just a degenerate man, an ignorant person and therefore worthy to be ignored and marginalized. Wisdom seen in terms of man's wisdom is different from the neutral gnosology power > wisdom built the patriarchal system is a biased and discriminative belonging only one sex. Furthermore, although the violence of women is called into question, that woman is nagging, jealous, monopolizing and nasty, can be factors that result in male violence.

Ancient philosophy formulated the idea that male body is the standard model to follow, the female body is just as castrate, truncated can say only one false ontological authority "gap" must be filled organic man form of discrimination that has grown even and in Christianity (religion regarded as egalitarian), no woman here is not regarded as an autonomous system, but more and they say even that would require an end to a lead, being devoid of self. Understanding discrimination of women in antiquity by itself indicate a major problematic that

everything written about women is the view of philosophers, theologians, doctors or prescription lawyers which is rather than true-descriptive. Value judgments which abound in considerations of the women are the most malicious, depicting it as an entity with intelligence only higher than that of children, being endowed with strong emotions and weak mind, so urgent need for the eras are being defended by itself. Physical inferiority, extended to the level of spirituality was propagated in time as feminine deficits that it has acquired a unilateral award, no chance, but deliberately discriminatory. Ancient writings abound in terms of gender relations and gender of a variety of remarks that can not be taken into consideration only the laughter and the injustice of the most naive, wrong and flawed. Patriarchal philosophy is guilty of promoting and disseminating women's discrimination attitude visible reprehensive on the concepts of women, femininity and feminine they falsify and corrupt them. Ancient formulations of women is confined to present them as instruments, incubators and domestic animals, the bases of discrimination proved to be megalomania men who could not accept female difference as a whole with the same rights and obligations. Slipping whooping in a woman's existential chaos has therefore ontological base, the patriarchal system developed with a more clear manifestation of male physical force into a country whose draft began to be worn for half of humanity.

2. Discrimination against women in medieval writings

Eastern mythology and philosophy that were a source for medieval Western culture led to the production of a mistaken belief that evil and demonic are essential attributes of femininity and their eradication is necessary for a war against women. Continuing the line drawn in the ancient philosophy, body reason and feminine spirituality, the writings of medieval philosophers were concerned not only authentication but also the deepening of the ancient claims, amplifying and enhancing women's faults, gender conflict, culminating in the worst eugenic criteria gender in history.

Depopulation due to diseases of the Middle Ages changed the ideas of the first Christian centuries, so Patriarchate has shifted perspectives, creating the new hierarchy on obscure beings of society, this time excelling reproductive character: thus, the first stage were placed girl and old woman can not procreate , the middle step up the boy and the pregnant woman.¹ Was placed above the legislature. The woman is valued as long as childbearing, that can provide heirs for the family and army fighters.

¹ P. Aries, *Istoria vieții private. De la Imperiul Roman la anul o mie. Volumul II*. București, Editura Meridiane, 1994, pp.169-170

Feminine limited to maternity and understood only in utility is still considered inferior and subordinate to the principle that men and delegate the function of the supreme authority in public and in the family. The woman is not regarded as a full member of society and the family, she is still subject, undervalued and perceived as an annex of the household.

Ontological fear of women, manifested in patriarchy led to a bias that since the Middle Ages to the heart of modernity have led to the biggest holocaust of humanity: the killing of no fewer than nine million women in view of belonging to feminine and therefore the supernatural such structures due to soft sex fiend. More easily accept the patriarchal mentality that women can fly on brooms, to design potions with supernatural powers or to mate with demons, but to accept that the only cooking, sewing, child rearing and domestic work occupied all the time. Witchcraft began to be felt as a threat to civilized world order, and women, an enemy to achieve monstrous purposes, cooperate with the devil for the loss of piety in this world. Safety measures to enable both the clergy sent salvation to apply divine law and that of women came out voluntarily or involuntarily from the jurisdiction of clerical proved more violent than the wars that gave the seizure of territory or of material. Saving spiritual values proved to be difficult for a dominant patriarchal system, as the prosecution of crimes imaginary women became the main concern of medieval intellectual circles, which have designed custom Women body woman or her spirituality, a new term in the vocabulary of Christian specialist with the Middle Ages began in grandiloquent: "Witchcraft".

Since the theme of the origin of man woman, misogynist attitudes manifested in the meaning of persecution to which sex is assumed to exist as life and death. Physical and mental retort on women have left deep traces in the collective mentality in this regard, psychologists claiming that even if these phenomena did not exist, extreme violence against women would not have arisen. Social euthanasia based on gender is based on confessions obtained from women by force, overburdened as the physically and mentally. They end up being convinced that they are truly magic and that the inexorable fate their last act of faith as confession of guilt in exchange for the holy sacraments, indispensable to a life saved beyond. Women debility in patriarchal texts had a great impact assessment women when being unexisting reason to judge a witch, women have been killed just for being women, and this should be highlighted as discriminatory and said that the history of Europe There was an involuntary martyrdom and recognition of the "second sex". Femininity seen as the missing and were assigned subjectively, many features have only to write a phantasmagoric images of women. If slavery was regarded as having such as sin, women's subordination was natural, therefore, paramount.

3. Modern philosophical concepts of women's discrimination

Medieval Heritage on how perceptions of the feminine tends to be nuanced steps to remove discrimination but women are very small. Theories of philosophers and theologians about the foul nature of women took shape to maintain the patriarchal system threatened to fall apart if she would obtain the status of human integrity.

Discussions about the possibility of female leadership society male spirits incite a woman belonging to the political leadership would be a double contradiction of nature, because of congenital weakness and excessive appetite but also the state of the second creature of God could not have the right to drive the creature first. If they would come to govern, would attract ruin the state, their functions within the system is strictly procreative ambitions female is notorious among trainers of views because they are men to resort to fratricidal fighting, tipping the political balance only because of the factor " seduction. Female body is again harnessed as a source of falling male, therefore women avoid interference in state affairs is most appropriate means to ensure public peace. The submission of women, considered by kneeling passion but reason is described as the source of human society, the opposition between body and soul, reason and passion, turning anthropological explanation is the inherent power of female civil disorder to be neutralized by marriage and held power inside the home. Men are considered state trainers, but precisely because women did not participate in such activity or not recognize them civilized society participation in training are not required to observe certain rules unilaterally imposed. Patriarchate has established Women's glory only chastity and obedience, while religion has become hypocritical and oppressive to women. What can be seen is how the company treats women unfairly by the inequities and shortcomings to which a subject: marriage and her husband left the house or uprooting, hierarchical wife and family in the clan, ostracism in the kitchen and the children's room, unable to choose one partner (it is an object of sight and has only a static function), but expelled, and widow of loneliness or abandonment or neglect if the woman is old and sick.

Modern era was one in which women from different social classes began to put the issue of empowerment by strengthening self-image and this image could improve with the establishment of a wardrobe and accessories. They were compensated for the restriction of liberty and prohibitions only by the most extravagant and excessive clothing mode. Imitation of male models became a tribute issue. Women's emancipation after the French Revolution all the sediment was loaded patriarchal culture, which only allowed sediment problem addressing kept too masculine, the argument that the revolution was a change of political order, not order the

sexes. The revolution was indeed one in which women's emancipation was not desirable, only household cares and child rearing are the only concerns for a pious woman, not appeared in public market or the court to take speeches. And just as in traditional roles are truly fair share of women was not just a costume people kept decent. In general, the Revolution helped to simplify the clothing, by removing the Fort and rigid, and for women, this meant their increasing temptation to extricate. Freedom, equality, prosperity, Victoria furnished in the form of charming young goddess private spaces of bourgeois republic, but is only symbolic image of what can symbolize power. Real women have never embodied other than the aesthetic ideal in which consumers body was slave image. And in this context, the Republic is adored, but its fate depends on the people, extraordinary strength and eventually manly.

Discrimination is evident in reports by placing among crazyness of girls who do not want anything other than the abolition of the custom no longer do so. The woman is aimed to reconcile the natural values of the community, with a nice presence to not disturb the presence of her husband's ability and coated his involvement in social and political life. The two functions are those of Women's mistress and mother. Patriarchal system obviously needs a wealth displayed, even if the inside is irreconcilable conflicts.

4. Conceptual configuration of the discrimination of women in contemporary philosophy

Marked by Auguste Comte's positivist discourse, West modernity in terms of rights and status of women was marked by irony, its proposals on political and social role of women causing the exposure mode, it produces hilarity speeches ancient comedies with on the same subject. If Mary Wollstonecraft¹ said that women are guilty that they accept the dominance of men, Nietzsche believes that female empowerment is a stupid male. Intelligent woman should be ashamed of this quality, which triggers respect for women, its nature, which is "more natural" than the man. Conflicting opinions on the assertion of women continue unabated evidence that feminism is gaining ground among opinion formers. If the Sigmund Freud Women's destiny is marked by the discovery of the penis and lack of feeling castration, keeping the overall traditional prejudices, Georg Simmel² believes that women can be integrated into male culture, even if there is a feminine culture objectively. You can not talk yet of a cessation of writings by topic discriminating against women, the views are preserved, but receive a higher level and more rational side: no longer talking about women as a subspecies of man-man, but the idea persists

¹ M. Wollstonecraft, *A vindication of the Right of Woman*. London, David Campbell Publishers, 1992

² D. Frisby, *Georg Simmel*. Routledge, 2002

approach Women's nature and its subordination by the very civilization of man power to govern or to finish what nature has left rough for him (man) to develop spiritually as being subjective.

Debates on women accede to culture are carried out between men and often misogynist character of lectures allow to see beyond resistance, a new human perspective on human relations with the world and the fundamental questions that begin to be moved or Pear (women have to themselves and the world relationship of victim to the creature driven from Eden). Considered to be attracted to mysticism rather than a particular science, she is categorized as a reminiscence of symbolic images of a creature who is still hidden links with obscure forces. It was made while the concepts of feminine intuition, sixth sense or the eternal feminine coming soon to confirm an affiliation female bizarre thinking, entirely different reason normative masculine. Twentieth century is one in which male greats begin to express favorable opinions vis-à-vis the emancipation of women and recognize the discrimination they have undergone long. Although there have been important steps to remove discrimination, not reached the end of the road in terms of eliminating it from society. The legacy of a past in which she was unable to assert their identity and in which humanity has been denied is often brought to the fore and by the Church institution trying to reconcile the past with this by recognizing the problems which itself it has generated and maintained and which now assumed a regret which is the current trend, that each institution or organization to appear or to be more egalitarian and more detached from everything that might be the discriminative differences between individuals. Recognition of these strategies discriminative social mentality does not change, however, no current gender stereotypes that are consequences of the old practices.

IV. Feminist theories in shaping discrimination

Grouping according feminist theories similar ideological program is necessary for the transition from one branch to another feminist is not one of gaps or too radical, but rather overall and systematic. Principles of similarity between feminist theories regarding research perspective, ideology, past history, demands or expectations they have, are the basis of this classification, because some approaches are as important between these currents to have deep ideological ties, but there major and irreconcilable differences with the other branches that are appropriate to such classification.

A. Feminist theories focusing on corporality

Feminist theories focused on issues of discrimination in the corporality directs self perception body, but the perception of the body other women and patriarchal negative reactions that make women body a favorite target. Woman's body comes to be questioned in feminist perspective, the

resources it can exploit, natural resources that have been challenged over time to make fragile woman and an attribute of femininity. Feminist theories Group which is the central point of analysis and discrimination of women body female anatomy can not be considered a mere conglomeration of ideas, questions that often develops belonging to taboo areas. Gradually, women's issues discussed by the industry starts to shatter the old assumptions of patriarchy on women's body (feminism Amazon), to raise a current issue of consumer society on body weight and social repugnance vis-à-vis the overweight (fat-positive feminism), the exploitation of women through pornography (sex-positive feminism) to transgender discrimination (transfeminism). These Feminist theories within the theme of their debate controversial models of discrimination related to distorted perception of what is or should be woman's body.

B. Protective feminist theories

Are branches Feminist protectionist ideological campaigning to defend life and motherhood, making a plea for respect and hard about the true empowerment of women with female values. Questioning on fertility, "living" motherhood and domestic life as concepts for which feminism has to fight, emphasizes the lines of discrimination in Western society, but shows linear and applications Oriental women. Overall, I see feminism protectionist discrimination in the new "practice" female imitation of masculine characteristics and understanding empowerment by removing the "specific women", is to give and preserve life. Prevailing idea of these speeches is that of marginalization real female identity through attitudes and behavior that lead to women on the periphery of society banish just accepting, valuing and enhancement of practices which are not specific and that by sacrificing life or existential calm would receive only one nine burden, that of imitating a model inappropriate and harmful.

C. Egalitarian feminist theories

Feminist egalitarian advocates common understanding of issues of discrimination and the struggle for equality of both sexes, the alternative of another oppressive system, this time the female, not a benefit to humanity. Egalitarian feminists understand that both women and men have difficulty, but that women have to bear a greater oppression makes the struggle to bear against the patriarchal system and not men in particular. The characteristics of these industries have in common feminist idea of equality and even revolt against the feminist attacks men, considering that the men of our commands are not liable for an unfair system inherited, but only for actions that they knowingly commit the current discriminative practices, such as dictum "different but equal" egalitarian feminism opposes hierarchy in society, considering that the valuation gap may remove discrimination between men and women, while feminism opposes fair

gynocentrism as reliable, because feminism militaristic to draw attention to women's discrimination military structures. Power feminism, feminism and gender rights are centered on the fight against women's victimization (having more than earned it if he brings out the best, not suffering), is the victimization questioning, misandrinity affirmative action, while individualist feminism against treating the pile of women's issues, the individualization and case study and could fairly infer that women are the real needs or wishes.

D. Militantist feminist theories

Militantist are Feminist theories not given ample theorized feminist, but are recognized by their actions of protest to the feminist program and discrimination against women to be known and awareness of the mass, which has no theoretical or access to sources not preparing necessary to understand the ideological program of dense social and political theories about discrimination, rights, role and place of women in society. Although protest and violence serve as typical patriarchal, militant feminists say that if these methods have paid off to enslave half the population, the same tricks can now obtain rights and recognition as they have proved their effectiveness. The protest and demonstrate, anarcho-feminism problematize traditional hierarchies, drawing attention to the family as the main medium of proliferation of discrimination, while socialist feminism see discrimination faced by women in economic, resources and access to resources are key elements hierarchy forming and addictive.

E. Radical reactionist feminist theories

Reorganization of social structures in a totally different view of women as usual mentality patriarchal and feminist demands a set of programmatic idealized form, the feminine identity emerges from traditional values to venture into application claiming the right of being first (misandrinity feminist theories), value their culture, for which the European Enlightenment and applications not covered ideological feminism (womanism), but also to remove any discrimination to which she is subject by creating a virtual ideal feminine values and spirituality transcends spatial and temporal boundaries (technologist feminism theories).

F. Integrationist feminist theories

Integrationist are Feminist theories advocating a uniform understanding of the issues as feminist, across cultures or race, religion or ideology, women are exploited economically, which must be realized both in the West and in other parts of the world. By militate these feminists, drawing attention to oppression faced by women in globalization (transnational feminism), but it is hoped to overcome conflicts between groups and feminist appeal is only the concept of

"sisters" as an essential element of the fight all women against the hegemony of patriarchal system (multicultural feminism).

G. Feminist theories with great epistemological impact

Feminist theories the impact epistemological are those whose theoretical feminism brought scientific authority. Of course, all feminist currents without significant theoretical side of their action, but these are the feminist ideology that brought a large number of theoretical and practical models that have transformed society and collective attitudes regarding women's issues, having a strong penetration in the political, philosophical, social or literary. Although radical feminism is not included in this group of Feminist trends (the most representative misandrinity group), influence on social theory can not be neglected, radical feminism is one of the most prolific in terms of current theoretical, programmatic, militant and ideological. Postmodern feminism current is another current problem of the possibility that launches new women's knowledge or ways of shaping the deconstruction of the patriarchal system through integrative view of areas that produce and discriminating mentality develops. Feminist theories that changed the face of humanity through sustained steps were outlined in a systemic discrimination against female rationality (differential feminism) related relations between environmental destruction and submission of women (eco feminism), social equality obtained by lawful and reliable economic reforms, not by changes destabilizing revolutionary (liberal feminism), Blaming the capitalist system for inequality of opportunity between the sexes (Marxist feminism), accede to the closed system and dissemination of academic women at higher levels of the real problems facing women (academic feminism) or questioning the inconsistencies utter the psychoanalysis of female identity (psychoanalytic feminism).

H. Theological feminism

Theological feminism is a movement that reconsiders the traditions, practices, writings and theology major monotheistic: Judaism, Christianity and Islam from the feminist perspective. These three feminist theologians debate the place and role of women in clergy and community, religious sexist language, the limitations of a religion that requires women to be subordinated wife and mother or father, husband and profound discriminative interpretation that theologians have given sacred texts on a woman. Feminist theological ethics are those that had over time a difficult word to say in legal decisions on trade mark corporality as bioethics, law and genetic technologies and the development of such feminism is in full momentum, religion being the best way to put the mentalities discriminating against women, but the main weapon of subjection to

"weak sex". First argument for female empowerment is that oppression in the name of religion is only one irresponsibility of patriarchy in terms of desire hegemony.

V. Stages in the history of feminism - assessment of discrimination and the fight against the inequalities

The most basic classification is the chronological feminist waves, which facilitates gradual understanding and perception of the concept feminist claims of discrimination in a time line, marked by developments pro-feminist or anti-feminist. Feminist waves are primarily related intellectual constructs of continuity, taking less than an ideology or a distinct separation. It can absorb the existence of each wave feminism with a major claim and implicitly theorizing on the types of discrimination. Thus, awareness is associated protofeminism discrimination, I wave feminism is the idea of equality and rights as perceived inequity problem of society, feminism wave II is the difference and strengthen the idea that discrimination is the result of a patriarchal system unjust, tyrannical and oppressor, and feminism wave III focuses on asserting the multiplicity of experiences.

Rosemarie Buikema said three known feminist theory development paradigm (of equality, difference and deconstruction), identified with feminist waves, so you can specify the actual evolution of the concept of discrimination in the history of feminism: equality is oriented paradigm both theoretically, as to eliminate social and political differences between women and men. Paradigm of sexual difference reiterates the purposes and means of feminism always. Demystify the false universalism and critical system favoring male values are essential for women the chance to escape from their condition of subordination. Terms as the voice of women, women's experience or simply femininity, that build the strategies of female speech, the premises only for women and positive evaluation of female sexuality, including motherhood, the concept shows that the difference may be a cause of female equality (man is for woman the "other", as she altered the man, but not feminist criticism has turned into a fight "matriarchy" against the opposite sex, as millennia of the Patriarchate of utter turn against women). Deconstructive paradigm describes a balance between the principle of difference and equality, conceptualized both sexual difference and opposition between equality and difference as a difference, that opposition socially constructed, while recognizing the diversity of female experiences and multiple differentiation, which counts the lives of women of ethnicity, age, sexual orientation. The concept of discrimination has been theorized in the history of feminism gradually so that claims ontological equality of women with men was the main item to which feminism has theorized a different value system.

VI. From the ontological difference to social discrimination policy

Right profound difference is in its essence, the right to identity: "Excluded soon as is asserted, the difference is in the form of differentiating types of identity"¹ and understanding the difference begins with the recognition principle check personal identity and unity between the individual self. This understanding is put through the filter of consciousness thereby creating a state of equality in which subjects are mutually recognized as distinct identities. Problematic transition from difference to women's discrimination is a background that started from the very conceptualization of difference. Description of female difference as a negative other does not comply with the rules of ethics primarily critical. Discrimination may thus be abolished only by recognizing the difference and the fact that the texts of philosophical, historical, theological or literary are not infallible, thus falling under the magnifying glass reassessment of their morality: to be equal, people should be evaluated in light of the same criteria. Hence, the problem and describing the difference, is precisely the problem that different systems of values which coordinated the criticism of some sort to the detriment of others. Both feminine and masculine being be made clear in the difference, which is that state in which to speak precisely of determination. Women and men are different forms of human nature and not varying degrees of it. The difference must be stated in the female being and subjectivity in order to challenge the court issued on womanly value which is considered tainted and incomplete. Ontological entity regarded as feminine difference being sequences be known in all its existential, not separately or unilaterally, but as reality and global standing as a man of true integrity, rights and specific obligations. Perhaps the most hilarious and paradoxical ever definition of feminism is that is that current which shows that women are people. Indeed, they are people who have taken all that difference being all attributes, relations and its determinations. Recognition and affirmation of female identity as a feminist program, is targeted at female palingenesis iteration (time of flowering and processing) that is patriarchy, which abolished the system rational and subjective nature of femininity, making the trafficking womanly, ontological entity subordinate women in all aspects its. Discrimination against women is therefore in ignorance, depreciation and stereotype discourse is predominantly male misogynist, so negative misandrinity concept is almost unknown. Therefore,

¹ P. Ricoeur, *Eseuri de hermeneutică*. Vol. 1, Cluj-Napoca, [s.e.], 1999, p. 128

equality between man and woman can not be understood unless the unit is considered to be structural. It can be partial or fragmentary, for all other relationships enhances discrimination between members, therefore, only a textual equality, present in the current legislation is sufficient to eliminate disparities in behavior and attitude about women and their role in society . It thus creates a double image below, a shadow unable to meet the principles of full equality, because of its fundamentally negative. Any flaw of full equality in one area or another of social life negatively affect relations of equality in other areas. Spartan women's equality with men to rebellion by Aristotle, saying that this is a real danger of social, for and slaves may require such equal rights. Slave society was removed, but discrimination against women persists, indeed, not to past forms, but in another dimension. Since the difference in discrimination by refusing to initially come to accept patriarchal female identities. Fundamentally characterized by the recognition and confirmation of identity, difference must be understood at egalitarian, because the very right to equality could not have asked for two similar entities, for it would be a fallacy. From the perspective of women's right to identity merges with the right to difference. Overcoming otherness and recognition of female identity that sets ipseitate eigenvalues with the same rights and socio-political obligations are cheering a normal grievance. Criticism of current feminist and women uprooted from the role traditionally devoted specifically binds to the so-called excessive loss of femininity sweetened and unmotivated protected from the danger of social life and political especially flawed. According to male voices "kind" female self is found only in the domestic sphere, far from the bustle and political aggression. But no man is locked in his access to obtain or exercise of rights because they belonged to one sex, while women are. Behind the visible defect protectionism hiding turmoil of confused by the prospect of undermining male Self paternalism so beneficial for the maintenance of social order unilaterally dashed as reliable.

VII. Conclusions and openings

Patriarchal writings did not produce an accurate fingerprint female identity, but had to make an ungrateful role of history and tradition as having a basis other than superficial sexist comments and Misogyne, came to be negated and deconstructed by feminism, the current who works for the grant or rather recognition of equal ontological status of gender and removing gender stereotypes. Confirmation assumptions regarding the existence of discrimination that excludes women on a flawed ontological foundation can be highlighted by fourteen recurring themes in the current

critical

research.

The theme of coercion imposed by the technology falls within the area of gender transformation and women objectivity by submitting a typology rather atypical, as models of success and success for all women. Image creators generally stimulates on aberrant wishes women body and disseminate technologies like the idea of perfection. Women's identity is increasingly identified with the identity of the body, which lead to think that success and power depend most of the power of seduction, and the latter for a slim body. Media dictates how it is or how it should either show a successful woman by providing strict models to identify which women need to be considered fulfilled.

Subject dual constraints is a typical patriarchal discriminative differentiation through physical descriptions of the chaotic experiences of women and women who are vulgarized, so that any election or any category in which she belongs is considered worthy of censure or undesirable. Paradoxes descriptions that whether women show modest or pious and neat and master them, men make up a very rigid view: she is still "asshole". Similarly, a woman chooses that sexual freedom is considered lightly, while choosing to be sexually inactive entails the idea of refrigerators, non-femininity, the woman ugly and repulsive. The concept of double constraints is of particular relevance to feminist criticism as female acceptance behavior without applying double standard is a necessity of feminist texts and militancy, in a world where human rights and notions that are based society, must apply the same rules legal or moral for all people, regardless of gender.

Culture of death theme is bound to several current feminist who promotes the idea of exploitation of life, which is the affirmation of a culture where motherhood and female fertility to replace the patriarchal culture in which "taking life" or "to provoke the conflict" are considered to be higher, because they are symbols of bravery, heroism or civilization. Culture of death has ramifications not only in the past deeds by witches holocaust has outlined a huge black stain on the face of humanity, but in the pro-abortion legislation current, euthanasia and eugenics based on the sexist woman's body is controlled from outside the public policy of fertility, health or fertility. Close to the theme of culture of death, rape culture theme is discussed feminist theories radical and separatist, whose claims about the security and integrity of women in a world where rape and other forms of sexual violence are prevalent, is an urgent necessity. The world today leaves no personal safety and attitude of blame the victim is constant. In all over the world, women are traumatized by violent experiences far from considered serious, are listed in modest punishment laws, and in some states, victims are imprisoned.

Misandrinity and heteronormativity themes raise the issue of autonomy defined in terms of female sexuality heteronormativity as this is seen only in relation to dependence on male sexuality. Feminist misandrynist woman peeling theorized everything is emotional and sexual dependence of man, arguing that heterosexual relations are relations of power, the woman is exploited, trafficked or forced to compromise. Radical feminist comments that "dead men do not violate, beyond dealing with hate everything falls masculinity, behave as serious complaints to a culture in which women in objectivity and processing freight prejudice difficult to estimate, not only at staff, but also in the collective mentality, by which she is perceived as low-ranking individual over which the man has the right to life, exploitation and death, but you need to love and to respect unconditionally. Inequality legislative theme makes questions about surrogate legislation addressing women's rights, which is a separate human rights, which may lead to an understanding that women would be part of the human species, once the need for special laws to them give rights or to defend. The theme covers speech language dicrimination philosophical, political, historical or theological concept that has capitalized misogynist that woman is only a sub-human entity, to be shown an excessive caution, it represents a real danger both to itself as especially for men. The theme of oppression sexist attitudes encompass amalgamated, clasist, racist or other types of discrimination that interact more strongly pressing the categories of discrimination. Subject ostracism forced to join the great debate on the place of women in family and society, it is always described as agoraphobia, designed to deal strictly incidental concerns involving the care of the house approach and dedication of life that demands that man-made as an imperative. Religious or family traditions and customs have sentenced women to be domestic animal, baby incubator, domestic and family support. Education rigid and consideration that she is a class to be assisted and protected symbolic orders social structures which man is destined favorite public space, and the woman is kept private space where self-assertion is seen in child rearing and family care. Paradise is the favorite theme of loss in the treatment of female problems as the subject of women's subordination in human history. Considered to be unequal in the original fall through just because women are considered to be (as men, by the way) image of God, only that she is only a reflection of part of the image, while the man is an absolute picture. Stereotypical gender roles theme is meant to highlight stereotypes consensual or personal stereotypes that are considered relevant to the characterization of women or man and relevance that the two sexes have them on a personal, social or political. Theme oppressive system is frequently approached by radical feminism, which drew attention to

patriarchy as a whole of interdependent elements that led to the subordination and exploitation of women in the name of a hegemonic culture which described the woman as alterity with negative characteristics, corporality ethereal, delicate features and destructive wishes. Theme policy is addressed in totalizing theories of "man power" to promote the attributes, qualities and skills that unique values and perennial male. As a totalizing theory of existence, the Patriarchate has allowed a high degree of abstraction and generalization of the experiences of individuals men, women experience being improperly described as flawed and inconclusive and therefore to draw a female or for the European regulatory specificity among the universal human experience. Individualist feminism draws attention that even within feminism, treat the lot of women's issues merely to build a new theory totalizing that would not reflect the experiences of individual determinations desires or private, that such an approach is a corrupt and inconclusive to debate real issues of women. The theme of women's victimization refers to inequality between women and men based on physical differences. The fact that the woman is considered "soft sex" draws convinced that she is a victim, that is weak and helpless and therefore need protection from both men. Solution that discrimination is a problem much deeper than it first seems more complex and involves the assessment of past and present, of revalorization female and male identity so that equality can be drawn in a form as desirable. Equality legislation is a weak part in the evaluation of anti-discrimination, as there is custom operating in alternative attitudes or behavior and not be penalized or removed immediately by the declaration of sentences. Discriminatory traditions are difficult to explain or removed, as already has been based at the root of human society, so that reconstruction and individuals approach men and women in terms of specific differences and their expectations requires a "budding" evolutionary, rather than a "revolutionary". A legal decree that from X women may not be discriminated against is as useless as a state law would say that from Y people not allowed to watch the sky. Law can exist concurrently with discrimination and discriminatory attitude because it can not punish the entire population and can not act on the moral level. Humanity is not guided only by law, proof that despite laws and sanctions are enough people to break. However, discrimination against women is one involving both sexes. Individuals were shaped by social and cultural attitudes, laws and customs which define the socio-political identity, and the sudden departure of a system is possible only through its total destruction. Route rehabilitation feminine and womanly is therefore a sustainable approach involving different relations between the sexes. The purpose of feminist approach is to remove discrimination of women, because the right to be treated as equal

does not imply the right to equal treatment. If egalitarianism requires that the moral and political life of all persons to be treated as ends in themselves, feminist theories (in general) require an attempt to create equality without undermining personal values such as motherhood, life, peace, freedom and right to self-determination. Equality is a concept but can not be addressed in terms of a totalizing theory, equality is only a concept absolutely ideal. Subordination of women is but the consequence of theorizing Misogyne imprinted not only in philosophical texts, historical or theological, but especially in the collective mentality. Everything around us bears the imprint genizate attitudes. Discrimination against women is a broad problem that can not be treated the universal way. Western perspective may be applied only traditions, laws, mentalities and attitudes in the West, without claiming to equalize their ideas on other cultures because it is in itself a hegemonic approach. Western thinking to be shifted towards a more flexible approach in terms of attitudes to emotions, reason and feminine consciousness. Constraints or inequalities will always exist, what is important is that women be aware of the harm of patriarchal ideology propagated by corporate education, religion, economic system, politics or history to not participate in the proliferation of discrimination. Discrimination solutions can not be made against the disease pills. It is difficult or almost impossible to give up fairy tales, language (as a symbolic instrument of discrimination), religion or culture that belong only to patriarchal ideology. Humanity must be assumed that past mistakes not be repeated. The moral law, which makes the use of double standards and not to individuals of the same species and same experience, but as experienced by different individuals, is what must prevail. Social and political laws are only symbols of local power. What is legal and valid in one country or one region may be illegal in another, but the foundations of relations between people is not based on written laws or theories developed over time on the status of women or men. Discrimination of half of social competitors is a human error (male and female also) to be realized through this awareness, defining women as an end in itself, not as a means in itself can become the first step toward building family structures, social political or even human. Laws are made to proper maintain a desirable social order, and when these laws say that there are human rights and women's rights, discrimination signals. There are laws to argue "the rights of men", and this may be seen as a warning to notification of discrimination. Arguably, beyond the wording of patriarchal subordination, women contribute to their own discrimination. Complacency in situations unfavorable data and acceptance of rules without a vote of censure and against women. How to remove discrimination, when institutions are allowed to preserve tenets inhuman? However, radical verdicts like "Do not go to church!", "Do not read

patriarchal philosophy!" "Avoid like technologies!" "Do not read fairy tales," "Do not use a language for which you exist only marginally! ", "no married men!" "would lead to women's alienation of women, men, but also of humanity. Positive verdicts radical "Take your weapon!", "Block the streets," "Issue laws by which men should be subordinated," "devalue male body", "ridicule and blamed everything masculine!" Would start a war sexes that would lead to general chaos. Such approaches are undesirable, because the consequences would be the establishment of another oppressive system.

A large opening that could lead to the removal of discrimination would be eliminating the contribution of women to make them. It is not only acceptance but also to subscribe to their subordination. Technologies of gender, especially women's magazines¹ are continuing sources of women in the role of "henid" the cultivation of unwarranted fears regarding their corporality, relationships with friends and partner, role in family and society, career and access to resources and political power. Preserving social peace, family and personal is presented as the only desirable element for women's happiness. Trying to get out of these frames is automatically charged as improper, forced or with no feminine characteristics. Femininity is presented below even by women as fragile, obedience and assumption of roles. Career is presented as a loss of femininity and the struggle for access to resources is considered unjustified. It can be seen as a contribution of women to the status of "second sex", as kind as it represent himself through the other.

Origin discrimination is as shallow woman approached and as irrational as to maintain this hard grounded in consciousness and behavior. Patriarchal social constructions were based on ostracism and downgrading of women, issues that developing a feminist philosophical approach is very personal and local overcome these shortcomings. You can not talk about universal or totalizing approach to deliver solutions claim to truth or salvation. There is a feminist trend for each set of problems for women and for each individual problem, but feminism can not operate at all levels of discrimination issues. Feminism have only characteristics, attitudes, behaviors or desirable approach, having no claim that the doctrine of salvation of humanity is pose as. It relapse so abstract and comprehensive approach to oppressive mentality presenting general solutions for particular cases. Secondary legislation recognizing the rights of marginal or prescribing for infringement of these sanction rights which causes prolonged agony female discrimination. Human rights are sufficient for women to be included in them and to assume

¹ D. Dămean, *De la femeia-obiect la imaginea-identitate: reprezentări ale feminității în cultura de masă*. Iași, Lumen, 2006

rights and obligations of family and social related. General awareness of rights issues and gender issues, issues of discrimination is not what it thought. By understanding the specific differences and their acceptance or removal of patriarchal gender stereotypes, may be up to the egalitarian society in cultures where there is no hierarchy between the sexes. Reassessment of patriarchal attitudes in religion, philosophy, history, economics and politics can only be gradually accepting differences as stabilizers and complementary factors, not the elements that go side by side in disarray and general confusion. The changes in macro-social and feel progressively egalitarian tendencies, claim the immediate transformation is a monster that would encompass the hypothetical concept and ridicule. Changing mentalities and flawed perception of female identity that transcends yet written or unwritten rules may be made only by the issue of slavery conceptual dictated by old habits, like Israel's biblical example of which way the desert for forty years was because in a new country could not build anything with a nation of slaves who had a slave mentality and experience of slavery, the same can happen in society, in which a generation may be required to demolish all the past for comply with written rules currently stereotype overcoming gender norms can only be made by the cultivation of egalitarian ideas to current generations for future generations to experience and then to accept and internalize them to stop there the phrase "the second sex"-regulatory provision that womanly and femininity are downtrodden in the strongest possible terms.

To contest women discrimination is an important step in that perception and conceptual anomalies correction that led to the subordination of women and perpetuate notions of power as oppressive norms of gender, identity, gender or femininity. The company is locked into the practices that criminalize gender constructs, excluded or subordinate (mainly women), regardless of personal or collective quality criteria or very relevant. Problematic feminist origins of these practices are sexist institutionalized and questionnaires related to converge on two main questions: what is the real situation of women and that women's situation is one that is? Complexity defies simple totalizing approaches that is expected from an ideology. Feminism is not a mere claim of rights, but makes a complex ideology that social and political affirmation of women transcends classical theories on freedom, autonomy or rights by voice and militancy that the millennia of the line was only "second sex".

Initially made on the assumption that the Patriarchate is an ideational construct artificial no ontological basis that would certify the authority is confirmed, women's discrimination can be removed primarily by raising and then egalitarian attitudes and behaviors that reflect both

educational sphere and in the legal, political, economic or religious, which prove to be formal. Feminist philosophy that creates new opportunities by which the identity of women is seen, characterized and defined in a new, different patriarchal writings have conceptualized excessive, irrelevant and discriminatory ideas of femininity, womanly or effeminacy. But can not speak of a state of belligerency of the sexes, because understanding and removing differences is a problem that can be solved in time, not load a single generation or a single category and the distinctive situation requires a more careful and linked to the very essence of humanity that does not mean discriminating on grounds of gender formulations, the difference being they conflict itself or subversive, diversity must be understood in an integrative, not combative or hostile.

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