



Dulce Daou*

* Researcher of CEAEC.
dulcedaou@alternex.com.br

Keywords

Groupkarmic Interprisons
Gynosoma
History
Parasociology
Sexosomatic Alternation

Unitermos

Ginosoma
História
Interprisões Grupocármicas
Parassociologia
Revezamento Sexossomático

Palabras-Clave

Ginosoma
Historia
Interprisiones Grupokármicas
Parasociología
Revezo Sexossomático

The Female Condition through a Conscientiological Approach

A Condição Feminina em uma Abordagem Conscienciológica
La Condición Femenina: Un Abordaje Conscienciológico

Abstract:

The article discusses the female condition in multiple rebirths and its evolutionary implications. According to conscientiology, the consciousness does not have a defined sex, but the specificity of the reborn sexosoma directly reflects on the consciential evolutionary process. Holobiographical themes such as groupkarmic interprisons and the development of specific attributes interfere with the sexosomatic definition that can configure itself into a self-consciential evolutionary lever.

Resumo:

O artigo aborda a condição feminina em múltiplas resomas e suas implicações evolutivas. Pela Conscienciologia a consciência não tem sexo definido, mas a especificidade do sexossoma resomado apresenta reflexos diretos no processo evolutivo consciential. Questões holobiográficas tais como interprisões grupocármicas e o desenvolvimento de atributos específicos interferem na definição sexossomática que pode configurar-se uma alavanca evolutiva autoconsciente.

Resumen:

El artículo aborda la condición femenina en múltiples resomas y sus implicaciones evolutivas. De acuerdo con la Conscienciología, la conciencia no tiene sexo definido, pero la especificidad del sexosoma resomado presenta reflejos directos en el proceso evolutivo consciential. Cuestiones holobiográficas tales como interprisiones grupokármicas y el desarrollo de atributos específicos interfieren en la definición sexossomática, que puede configurarse una palanca evolutiva auto-consciente.

Introduction

Alternation. The approach towards the female condition under the consciential paradigm demands the apprehension of matters related to the sexosomatic alternation throughout existential seriations and questioning as to the result of such a condition in multiple rebirths, its relations and implications along the consciential evolutionary process.

Multidimensional. Paradoxically, according to conscientiology, the consciousness does not have a specifically defined sex, but the investigation and distinguished analysis of the intraphysical sexosomatic condition, under the evolutionary point of view, does not seem to be innocuous to self-knowledge. It demands an in-depth, multi-

dimensional, multiserial, holosomatic and bioenergetic approach.

Pillars. Guided by three pillars of influence, genetics, ecology and paragenetics (Vieira, 1997), this approach presupposes the search for the consciential micro-universe's own knowledge, the self-research of past experiences and the analysis of the current existential seriation. It even permits the inquiry regarding the consequences, utilities and avoidances of a mimetic female condition, as well as the thinking up of possible models for a more universalistic, fraternal and cosmoethical consciential condition.

A Short Historical Apprehention

Victimization. The history of human civiliza-

tion denounces an instigating reality: women have been cornered due to their master's tyranny, while being victimized, manipulated and misled. Naïve and inert, with no initiative, and even while noticing danger, they lack the strength and agility to build a defense.

Submission. The use of *antidotes* against inflictions of the Middle Ages led many female consciousnesses to the fire. At that time, they were frequently sacrificed, punished and exploited (Michelet, 1992). Such conditions also led to the unconditional submission to male polygamy. Society demanded from women virginity, fidelity and the ability to procreate, otherwise the inheritance process and male morale would be threatened.

Fight. In the domestic environment, in addition to the tyranny of women over other women, the fight over power between the sexes was frequent, which establishes the male fear of women. The fear of these *weak beings*, who use perverse weapons, seduction, and poison - is then annulled by the male feeling of disdain (Duby, 1989).

Biology. The biological issue, on the other hand, has promoted throughout time, great influence in the process of female submission and exploitation (Beauvoir, 2000). Besides the physical "weakness", inadequate for the tasks valued by the male society, there is the pregnancy, generally inopportune, unconquerable and dramatic.

Emotionalism. With the emotional instability due to hormonal oscillations and their consequences, the debility and hysteria turn her into an object of desire and manipulation in which occurs, in general, the prevalence of emotion over reason and objectivity.

Ecology. The male *biological superiority* in strength, size and emotional *stability* has, throughout time, at minimum influenced and defined the trajectory of the conditions of both sexes. This by itself, however, does not justify oppression and male domination. There are tribal societies (Mead, 2000), for example, whose inhabitants, men and women, act equally with characteristics customary to women; in another, both act with characteristics expected from men; in another, men act in the female stereotype, and on the contrary, women act with traits typical of males in *conventional* societies.

Dissimilarity. Societies and historical periods where women lived with freedom or in a condition of equality with men were rare.

Greece. In Sparta, where a community regime prevailed, women, too, enjoyed equal rights to men, since there was no oppression resulting from perpetuation of family and property. In the Greek democracy, however, women as well as children and the elderly were considered dependent, hence lacked the right to vote, the residues of which persisted until

modern times.

Renaissance. In the Italian Renaissance, an opportune time for the emergence of talents, independently of sex, many women excelled in the privileged classes, from powerful queens to warriors and artists.

Religion. Christianity, on the other hand, contributed largely to female oppression, in addition to other religions.

Social construction. Intrapysical society, throughout history, built and defined with its own framework, the female condition.

Emancipation. In the 20th century, it is the intellectual strength of women associated with technological development that propels their liberation, as a continuation of the process of productive participation in society, initiated in the 19th century. At that moment, the long struggle of women for their emancipation was sealed by the industrial revolution, in which machines gave rise to work in equal conditions, due to the lack of necessity for male physical strength. Even so, the exploitation of women and children occurred in the employment of cheap manual labor.

Intellectuality. The feminine presence made it mark more actively in the elites, for her intellectual and cultural capacity, since the 16th century, where then it could have the *prestige to access the male world*. Throughout the 17th century, women had their freedom and independence increased, always guided by the intellectual and cultural field.

Illuminism. The democratic and individualistic ideals present for most philosophers of the 18th century (Beauvoir, 2000) denounce women's inferiority caused by society, by their education and by enslavement, and recognize the injustice and oppression, defending them publicly. But this liberating path, once more, did not show itself as linear throughout time. Even in the 18th century, there were innumerable reactions against the emergence of the women's condition of equality.

Power. In this beginning of the 21st century, even though the difference between genders has decreased, and new lenses have been put on the apprehension of history, world power is still masculine, even in situations where the majority is female.

Universities. In the ten largest Brazilian universities, in 791 courses, there are 146,727 enrolled women, compared to 136,871 men. In the 80's, only 30% of women worked outside the home; nowadays, the index is up to 49% (Merola, 2000). In the last 15 years in the United States, 15,000 women earned *PhDs* in technical scientific fields; 50% of the graduates in medical and dentistry schools were women. These are positive facts, for sure, but not so

meaningful in global terms.

Inequality. According to UN's (United Nations) dossier, in no country around the world do women have the same opportunities, or are treated in the same fashion as men. In spite of having an intellectual or professional background that is comparable to men, they are more inclined to be unemployed.

Differences. According to a study published by ILO (International Labor Organization; Duarte, 2001), in research conducted in 41 countries, women represent more than 40% of the workforce of companies, but only 3% occupy management positions. In matters of political and economic opportunities the world average for women in parliamentary roles is 14%, dropping to 4% in Africa. Women still represent two-thirds of the 875 million illiterates all over the world.

Cosmoethics. The issue of equality, however, approached through conscientiology, brings us to more ample considerations regarding cosmoethics. Cosmoethics fundamentally presupposes universalism, fraternalism and altruism, concepts and conditions still very remote from our current intraphysical society. In general, the approach of equality often gives rise to statements such as: equality to all, real equality, rightful equality, law equality and opportunity equality.

Human rights. The necessary conditions for a more fraternal and universalistic society, fundamentally focused on the evolution of men and women, even though still distant from the intention and practice of most governments of nations in this beginning of the 21st century, has already been drawn and identified in their first movements. For example, in reference to the universal human rights declaration, the constitutional guarantee of equal rights before the law, including gender, and the creation of world defense organizations, among others (Rocha, 1999).

Self-awareness. However, it is the level of self-consciousness, maturity and multidimensional lucidity that will propel and propitiate the necessary conditions for the comprehension and exercising of cosmoethics.

Groupkarmic Interprisons: Evolutionary Mazes

Fragile. If, throughout history, women have played an apparently secondary role, despite maternity, from the evolutionary and multidimensional viewpoint, is it really necessary to have a more fragile and submissive sex?

Concessions. In a familial nucleus, for example, an ideal condition would be the one of mutual concessions, in which each member would take on certain roles, in constant alternations, in the

domestic and social scope. It is a model already practiced by some present-day couples according to the family and individual priorities and necessities, not just fixed on the sexosomatic condition.

Holothosene. However, in the general practice of intraphysical society, it is easy to observe the marked presence of the mnemonic load of male power, in continuing with the characteristics of past intraphysical societies. Thosenic traces, nurtured by the still prevalent holothosene of male oppression, accentuate our present reality and especially the female imaginary. The rupture, expected and necessary for the optimization of everyone's evolution, becomes complex, since the sum of the individual thosenes, in the cases of women and men, is still largely marked by past pressure. Its wrinkles grow deeper with practice, in a process of retronurturing.

Interprisons. The multiseclar experiences initiate private experiences that, impregnated with certain thosenic patterns, establish groupkarmic interprisons. They act as determinants for evolved consciousness' future intra and extraphysical relations, favoring a complex web of retronourishment of such relations, along with all their future evolutionary consequences.

Groupkarma. Intraphysical societies, therefore, present a configuration of groupings of consciousnesses in family, religious, ethnic, and political nuclei, among others. Their origin, past, present and future establish themselves within the inevitable interdependence for everyone's evolution.

Interdependence. The interdependence between the intraphysical and extraphysical realities also contribute substantially to maintaining these social conditions - comfortable situations for some, repressive for others and stagnating, in general.

Intrusions. There exist less evolved extraphysical societies in which consciousnesses imprisoned in the past and to inherent repressions persist in keeping habits and postures of discrimination towards women. Later, this in some way influences in an intrusive and negative way the intraphysical consciousness who carries thosenic *fissures* connected to anachronistic female conditions, such as repressed and submissive, for example. **Extraphysical societies'** influence over intraphysical societies is delineated thus, through the concept of groupkarmality and its interprisons.

Resistance. It is possible to assume, for example, that an extraphysical society could be composed of extraphysical consciousnesses cultured in periods when women were oppressed and enslaved - a historical fact of great probability. Men insist on maintaining their condition of superiority; women, with no alternative, remain enslaved. When reborn, even though they are in a more evolved

society enjoying the effects of women's liberation and the emancipation movements of the 20th century, these consciousnesses, in male or female condition, will form resistance in the most diverse intraphysical environments.

Retrothosenes. It is possible to observe religious communities, certain oriental and/or tribal societies and a few retrogressive movements in the middle of the century 21. Today, there are still many pockets rooted in the culture of male power, more characterized and frequent in small country towns, where the groupkarmic restrictions and pressures are more present.

Barbarism. The medieval setting of Afghanistan illustrates orthodox Muslim thinking: the regime practice of the Koran radical interpretation (fundamentalism), in which the woman, *worth* less than a man, was prohibited from studying, working or walking alone, symbolizes the horrors of discrimination and barbarism that still existed in 2001.

Weak traits. The characteristics of the social environment, masculine impulses, discriminations and the feminine positioning themselves into submission, self-guilt, self-denial, subservience, together with so many others, are still rudimentary and typical weak traits of the psychosoma. The more the evolutionary process develops, the more intraphysical consciousnesses and society disentangle themselves from such requisites and characteristics.

Holobiography. One may observe that the evolution of the consciousness occurs in a more intense way on the intraphysical plane, as a function of its multiple facets, its diversity and the possible varied energetic interactions. The evolutionary pattern of intraphysical societies, their evolutionary rhythm, reflects the intraphysical consciousness individual level of maturity. From a broader multidimensional viewpoint, consciousnesses have reborn on planet Earth, in the condition of women or men due to their holobiography and evolutionary needs, mainly taking into consideration at this point, their weak and strong traits, their already acquired attributes and those other ones desired.

Amplitude. In opposition to groups characterized by differences in race, religion, or other minorities, the female rebirths - representing approximately 50% of the planet's population allow for a greater circulation among many groupkarmas of races and religions, for example. In this way, a kind of *primary category* on the scale of priorities for defining new rebirths gets configured. It appears to us, that this is still essential in our evolutionary stage.

Cons. Therefore, it is important that the consciousness, through the practice of self-research

and the consequent recovery of units of lucidity - *cons* (Vieira, 1997), look for the meaning and main reasons for their sexosomatic condition in the current intraphysical rebirth as soon as possible. This should be done, even if one is not able to easily admit the existence of sexual differences, a hidden form of resistance to one's own specific condition, avoiding traps and diversions in one's life programing.

Mazes. Male power, even these days, still provokes many women to run away, while still young, from the father figure oppression. Many of them take refuge in premature marriages or *pseudoliberating* unions. Others cling to jobs that provide them with money and power, as a form of liberation. Few pause for self-knowledge and comprehension of their sexosomatic reality or even notice early on, the necessity of a healthy financial independence for a real liberation. Even rarer are the ones who notice in a timely manner, the consequences of choosing these evolutionary mazes.

Holosoma and Gynosoma

Holosoma. Paradoxical at first, the consciential approach to the question of gender, in particular female and male, is relevant when one considers that the differences between men and women, besides those studied exhaustively by psychology and biology, are holosomatic.

Paragenetics. Paragenetics, the subdiscipline of conscientiology related to the heritage of the consciousness, through conservation of psychosoma and mentalsoma, characterizes many of the intraphysical consciousness' traits, such as professional calling, good taste, level of cosmoethics and style of manifestation. Even if the multidimensional consciousness doesn't have a specific sex, its paragenetics will be greatly influenced, through its psychosoma and mentalsoma, by human bodies androsoma and gynosoma - already having been utilized before, for example.

Genes. It is also the strength of *genetic thosenic signature*, the *chromosomal mark* transmitted by the parents, one of our most vigorous inheritances. In *behavioral genetics* (Ramos, s. d.), an area of intersection between genetics and behavior sciences, human genes define tendencies that are modulated by individual experiences.

Neurophysiology. On the other hand, differences in skill and attributes between androsomas and gynosomas are explained nowadays by neurosciences through neurophysiological and anatomic differences found between women and men's brains in recent researches. Through advanced methods of investigation (tomography), we have access to volumetric measures, statistical analysis, functional imaging of specific brain areas, among others (Sabbatini, s. d.).

DNA. In this 21st century, when a new consciential era (Vieira, 1999) announces itself, the human DNA sequencing (*Genome Project*) unveils and clarifies relevant points. The X (female) and Y (male) chromosomes, special for carrying the genetic information that defines the sex, have between them a primary difference: while chromosome X presents few mutations, chromosome Y conserves a great number of genetic alterations, making it a human evolutionary vehicle.

Influence. However, here is a question: what is the level of influence of paragenetics and its consequences in relation to the somatic characteristics found in the respective genders? The complexity of the mind, still very obscure from only the physical viewpoint, in the consciential paradigm expands in immeasurable proportions and allows us an approximation of the comprehension of its role in the long human existential cycle.

Responsibility. Nowadays, when physical effort is no longer a priority or a demand, the professional condition of women gets consolidated and excels in some segments. Therefore, in the current female condition, women - who may have been men in the past and/or will be in the future - expand their responsibility towards their own life choices. It's an evolutionary level shift; its bottlenecks and fissures are more subtle and mentalsomatic. It means the approach of a new cycle where the *fight for equal rights* pertaining to gender substantially changes.

Stigma. In contrast, groupkarmic stigmas (Vieira, 1994), real pockets of evolutionary stagnation and groupkarmic interprisons, are characterized by the practice of atrocities related to mutilation of female genitalia, and other sexual violence.

Mutilation. According to the *United Nations Development Programme - UNDP*, it is estimated that 500 thousand women and girls are victims of sex trade in Eastern Europe. Worldwide, from 85 to 115 million suffered some kind of genital organ mutilation - significant mark of female oppression and one of the largest groupkarmic stigmas on the planet.

Abuses. An European commission estimated at 20 thousand, the number of sexual victims due to ethnic reasons in Bosnia in 1992. Moral pain, aside from physical pain, in this case repeats itself as a problem for women, as in the Middle Ages, in which only the downgraded, like them, received corporal punishments (Duby, 1989).

Pathology. Therefore our intraphysical society evolves, although slowly, it is still very heterogeneous and pathological. It occurs in a big web of multimillennial interdependence. Hence, the importance of the resources utilized by the

extraphysical helpers, which is also a product of our physiological deficiency, the hypomnesis.

Altruism. A horizon foreseeing the respect towards alterity and the comprehension of the necessity of sexosomatic alternation of intraphysical consciousness constitutes one of the main traits of a new evolutionary baseline.

Androgyny. On the other hand, would the contemporary proposition of an androgynous model, in an unisex society (Ariés & Duby, 1992) in which roles are interchangeable, be an irreversible tendency to universalism?

Gynomachismo. Many women today still live exclusively as a function of and for the opposite sex; in public exhibitions, displaying their physique in typical enticements. Centuries to de-construct a holothosene of submission and captivity and in minutes a new representation of immaturity is reproduced. Could it be inferred that most women, more than men, present a predominance of the soma and the psychosoma over the mentalsoma?

Mercantilism. If, in the Middle Ages, the construction of witches was done thanks to the Catholic Church and to the men, still on this century 21 what motives lead gynosomatic consciousnesses to construct a mercantile image, inserting themselves into the category of *consumer goods*? What *weak traits* would make such consciousnesses rebirth under these conditions?

Freedom of Choice and Sexual Stigma

Format. The more evolved the consciousness, the greater is its freedom of choice. Therefore, why do we rebirth as a woman or a man? Could the female or male rebirth facilitate the evolution of certain attributes? Could it help and facilitate the development of certain strong traits and weaken some weak traits? Could it put into practice acquired knowledge that in a soma with a different gender would be more difficult or impossible? What traits would those be? Probably personal traits that, either way, society has co-produced and disseminated throughout time, a *female ideal model*.

Traces. Intraphysical consciousnesses could better usufruct their sexosomatic condition, crase specific thosenic traces and have greater freedom of choice regarding their sexosomatic choices.

Deficit. Regarding this aspect, what we are calling *female deficit* becomes characterized as the incidence of women who do not feel comfortable in the *female condition*, but do not strive for or present any homosexual characteristics. It is simply a matter of not adapting to and identifying with the established model. There is a tendency towards low self-esteem in women with *female deficit*; several inferiority complexes; aggressiveness; exacerbated competitiveness; a feeling of inadequacy in the

female world.

Diversions. On the other hand, they present strong traits that, applied in a distorted vision of their holosomatic condition, lead to diversions from the existential program. It may be through precipitated marital unions, out of insecurity (somatic anchor); erratic professional paths, out of unconscious desires of belonging to the male world (professional escape); or even homosexuality, the groupkarmic and somatic escape, in this case.

Inferiority. It is common that women with *female deficit* consider themselves inferior. Thus, they bring to this existence their paragenetic baggage, in their holomemory of countless past lives in the male condition, in which they played this role influenced by the ecology: a heritage of concepts deeply rooted in the positive and the negative, inferior and superior, bigger and smaller, among others.

Excess. There is, on the other hand, the negative *female surplus*, the use of the female body as an extreme case, of consciousnesses that can not free themselves from the gynosomatic condition.

Prisoners. There are women that dispense hours, daily, in the somatic preparations, be it in front of the mirror, in gyms, in esthetic centers, in picking a beauty product, clothes and accessories consumption. In that, they close the cycle of retro-nurturing, prisoners of themselves, in a stagnating gynosomatic multacentennial holothosene, limited to debilitating narcissism and exaggeration.

Molding. In exhibitionism of perfectly sculpted female bodies, sponsored by plastic surgeons and various technologies, the mutual pleasure of creator and creature is noticed, aspect of the most recent stage of "female representation". Men now also dominate this image of female beauty; they can mold it to the taste and standards of the 21st century.

Diversion. Despite the efficiency of contraceptive methods, it is possible to gleam, beyond sexual freedom, the evolutionary "diversions" of woman: the use of the body without the *just-cause* of procreation gets transformed and intensified quickly in another strait-jacket, of perfect-object.

Energies. The employment of sexochakral consciential energies specific to androsoma and gynosoma, nurture, respectively, the human sexual scarcity, being that fundamental to both sexes' holosomatic homeostasis. However, social taboos and repressions still dominate and restrict most women.

Ritual. Currently, in Africa, where more than 25 million human beings infected by the HIV virus are under minimal survival conditions, a virginity test among the girls part of a traditional Zulu ritual (McGeary, 2001), makes the mothers euphoric when

they are certified that their virgin daughters are not infected by the HIV.

Acceleration. If most of the human beings still do not admit or comprehend even the existence of a holosoma, fighting for minimal survival conditions, what accelerates individual evolution is the possibility of collective acquaintanceship between differences, related to evolutionary moments of each consciousness.

Primary. Gender questions thus translate, the still rudimentary primary condition of the employment of consciential energies and the incomprehension of the soma as a temporary and merely alternative vehicle of our manifestation, once androsoma, once gynosoma.

Conscientiometry

Conscientiometry. Conscientiometry is the conscientiology sub-field that studies the measures regarding the consciousness, the maturity of its consciential attributes and holosoma. We can and should remain within the specific self-research as to our sexosomatic condition. For that, we dispose of useful and relevant technical tools and approaches, especially the ones found in the book *Conscientiograma* (Vieira, 1996).

Self-investigation. The analysis of certain matters, their deepening and search for self-overcoming through refined self-investigation can very much contribute to greater self-knowledge and acceleration of the evolutionary process. For example, concerning the aspects related to *intrasomaticity; sexuality; sexochakrality; sociability; holosomaticity*.

Questions. What strong traits and weak traits do I have that are restricted to the feminine and to the masculine in the current intraphysical society? What is my position regarding my personal existential program and what specific traits has my gynosomatic condition favored or complicated? Do I admit the holosomatic differences between men and women? Do I use my female attributes to the fullest? How and when do I do it? After all, why am I in this sexosomatic condition (male or female)? What is my degree of lucidity toward this fact? And what about consciential gestation, when human gestations are excluded?

Sampling. This is just a small sampling of the innumerable questions that are overlapped, in an assortment of possibilities and variables, a function of the respective consciential micro-universes under evaluation.

Final considerations

Justification. Before some evidence in the evolutionary trajectory of the female and male condition, as well as the respective differences

between existing genders in our current intraphysical society, we can suppose a few justifications for the necessity of sexosomatic alternation in our current evolutionary level of *pre-serenissimus* (Vieira, 1994).

Reproduction. In somatics, intraphysical sexosomatic alternation would be anchored in the reproductive factor in which sexual differences are necessary only for human reproduction. Technological evidences, of artificial reproduction, however, illustrate a tendency in that human biological characteristics lose in importance for equipments and laboratorial artifices.

Energies. In holochakrology, differences between sexual patterns occur in order to provide proper energetic patterns of the respective genders, through sexual union, being that a retronurturing factor of the deepest human relations, acting as a function of evolutionary consciencial indicators, through the attraction of affinities. However, if the energetic potency of the consciousness is independent upon the gender, in human relations this is not a determining factor for historical masculine ascendance in intraphysical society.

Alternation. In evolutiology, somatic alternation occurs in thousands of rebirths on this or other planets.

Tools. At the disposal of somatic and physical intelligent mechanisms, evolutionary tools such as sexosomatic alternations act as true evolutionary *triggers* which target strong trait development and weak trait reduction through influences and specific characteristics of the respective genders. They could act as **inhibitors**, **blockers** or **catalysts** of consciencial evolution in the intraphysical dimension:

- By the **image** in society and by **expectancy** and **pressure** received through formal education, family education, economic position, specialization and professional performance;
- Through specific **biological characteristics**, like hormonal and emotional instability, physical presence and capacity and physiological complexity;
- Through the manifestation of the **paragenetic load**, which can be "negative" or "positive" in marking unwanted traits from the past or necessary

traits to the maintenance of determined holosomatic condition - gynosoma or androsoma.

Tendency. To evolve means to free oneself, mainly from social standards and stereotypes. Intraphysical human society journeys toward a model whose sexual differences related to social and cultural aspects tend to diminish, or even disappear, regardless of current outstanding differences.

Utility. Sexosomatic differences can be useful for our evolution since men and women still do not have conditions to live in balance regarding each other's sexosomatic differences and comprehension of the evolutionary necessities of their partners, independently of their sexes.

Equalization. Throughout history, various human societies have been reducing sexual discriminations in all its pertinent aspects: civil rights, freedom of speech, use of the body, access to work and education, among others. Therefore our society tends towards an equalization model, of the female and male conditions in all their amplitude.

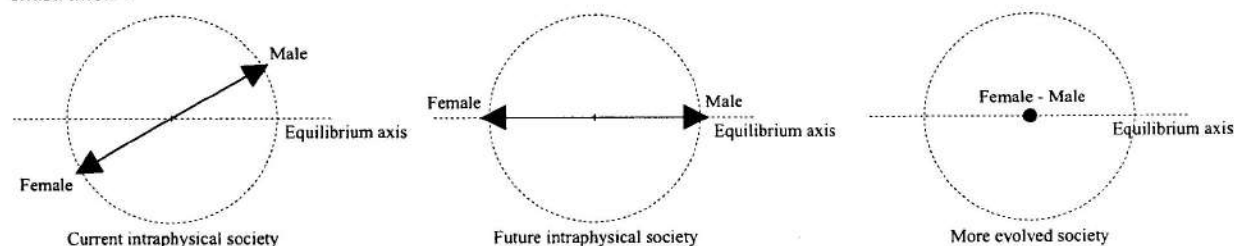
Self-control. The consciousness, in a greatly evolved stage, almost free from the human rebirth, about to discard the psychosoma, does not present the need of different sexosomatic conditions anymore, having achieved control of his/her attributes.

Instrument. Thus, in the great evolutionary mechanism managed by helpers and evolutionary orienters, sexosomatic differences are great learning instruments for our evolution, as a function of each consciousness' individual and unique course, in the development of specific attributes of the respective genders (*see illustration 1*).

Traces. The rebirth in a gynosoma, for example, refers to the need of cleansing groupkarmic traces in such a condition. This includes the necessity of the intraphysical consciousness of developing certain attributes specific to a gynosoma, as well as having the absence of specific attributes of the androsoma, in order to force the development of certain strong traits.

Unconditional. It is necessary to deepen the comprehension as to the female consciencial condition itself and to search for sexosomatic self-consciousness. Within a broader paradigm, it is

Illustration 1



necessary to take advantage of the intraphysical gynosomal peculiarities, as a lever for the acceleration of our evolutionary journey. Only then could we free ourselves as consciousnesses. To reborn in a gynosoma or androsoma is an evolutionary necessity, as well as developing and exercising unconditional love.

Bibliographic References:

01. Ariès, Philippe & Duby, Georges; *História da Vida Privada: Da Primeira Guerra aos Nossos Dias*; org. Antoine Prost & Gérard Vincent; translation Denise Bottmann; 638 pages; 4 chapters; 17.5 x 22 x 4 cm; São Paulo; Companhia das Letras; 1992.
02. Beauvoir, Simone de; *O Segundo Sexo*; translation Sergio Milliet; 312 pages; 11 chapters; Vol. I; 14 x 21 cm; 11th reprint; São Paulo, SP; Nova Fronteira; 2000.
03. Caballero, Mara; *Quem é Mayana Katz?*; O Globo; Newspaper; Daily; *Brochure*: ELA; Rio de Janeiro, RJ; 02.17.2001; p. 2.
04. Cezimbra, Marcia; *Papéis Trocados*; O Globo; Newspaper; Daily; *Jornal da Família*; Rio de Janeiro, RJ; 02.11.2001; p. 1.
05. Costa, Cristiane; *Quem tem Medo do Feminismo?* Susan Faludi aponta um Contra-ataque Conservador no Discurso sobre os Males da Mulher Moderna; *Jornal do Brasil*; Daily; Idéias; Rio de Janeiro, RJ; 10.27.2001; p. 1.
06. Duarte, Lencide; *A Pobreza tem Rosto de Mulher*; *Jornal do Brasil*; Daily; Opinião; Rio de Janeiro, RJ; 03.15.2001; p. 11.
07. Duby, George; *Idade Média, Idade dos Homens, do Amor e outros Ensaios*; translation Jônatas Batista Neto; 214 pages; 14 x 21 cm; São Paulo, SP; Editora Companhia das Letras; 1989.
08. Ferreira, Elizabeth Fernandes Xavier; *Mulheres, Militância e Memória*; Rio de Janeiro, RJ; FGV; 1999.
09. Gibbs, Nancy; *Making Time for a Baby*; *Time*; Weekly; Front Page; 04.15.2002; New York, NY; p.30-36.
10. Hans, Marie-Françoise; *As Mulheres e o Dinheiro: História de uma Conquista*; translation Rosa Freire d'Aguilar; 348 p.; 14 x 21 cm; São Paulo, SP; Paz e Terra; 1991.
11. Henry, John; *A Revolução Científica e as Origens da Ciência Moderna*; translation Maria Luiza Borges; 150 p.; 7 chapters; glossary 108 terms; 245 refs.; alph.; 14 x 21 cm; Rio de Janeiro, RJ; Jorge Zahar; 1998.
12. Kauffmann-Zeh, Andrea; *A Mulher que merecia Ganhar o Nobel; Galileu*; Magazine; Monthly; São Paulo, SP; 03.2001; p.86-87.
13. Mead, Margaret; *Sexo e Temperamento*; 316 p.; 19 chapters; 11.5 x 20.5 cm; 4th Ed.; São Paulo, SP; Ed. Perspectiva; 2000.
14. Michelet; *A Feiticeira: 500 Anos de Transformação na Figura da Mulher*; translation Maria Luiza de A. Borges; 24 chapters; 276 p.; 15 x 23.5 cm; br.; Rio de Janeiro, RJ; Nova Fronteira; 1992.
15. Pinheiro, Daniela; *Com Luz Própria*; *Veja*; Revista; Weekly; São Paulo, SP; 01.23.2002; p.35-39.
16. *Jornal do Brasil*; *Beleza moldada a Bisturi*; Daily; Cidade; Rio de Janeiro, RJ; 03.28.2001; p.18.
17. *Jornal do Brasil*; *Corte Islâmica anula Execução de Nigeriana*; Daily; Internacional; Rio de Janeiro, RJ; 03.26.2002; p. 1.
18. *Jornal do Brasil*; *Freiras podem Usar a Pilula*; Daily; Rio de Janeiro, RJ; 03.28.2001; p. 6.
19. *Jornal do Brasil*; *Haia condena Sérvios por Estupro*; Daily; Internacional; Rio de Janeiro, RJ; 02.23.2001; p.12.
20. *Jornal do Brasil*; *O Y da Evolução*; Ciência; Rio de Janeiro, RJ; 02.13.2001; p.12.
21. *Jornal do Brasil*; *Manifesto MVT*; Revista de Domingo; Weekly; Rio de Janeiro, RJ; 02.28.2001; p.24-27.
22. *Jornal do Brasil*; *Sem Tapa Sexo*; Daily; Cidade; Rio de Janeiro, RJ; 02.07.2001; p.20.
23. McGeary, Johanna; *Death Stalks a Continent*; *Time*; Revista; Weekly; New York, NY; 02.2001; p.18-27.
24. Mc Millan, Douglas; *Mulheres que fazem o Talibã Tremar*; *Jornal do Brasil*; Daily; Internacional; Rio de Janeiro, RJ; 11.04.2001; p.15.
25. Nina, Cláudia; Entrevista: Juliette Minces; *As Mulheres de Cabul Agora querem Revanche*; *Jornal do Brasil*; Daily; 07.06.2002; Idéias; p. 3.
26. Oyama, Thais; *Grana, Glamour e Gospel*; *Veja*; Revista; Weekly; São Paulo, SP; 02.21.2001; p.78-81.
27. Pitanguy, Jacqueline; *O Feminismo Hoje*; *Veja*; Weekly; December, 2001; Special; ed. 1729/A; Year 34; N. 48; p. 48.
28. Prado, Yolanda; *Esposa: a Mais Antiga Profissão*; 294 p.; 14 chapters; 168 refs.; 2nd Ed.; alph.; 14 x 21 cm; paperback; São Paulo, SP; Brasiliense; 1995.
29. Rocha, Adriana de Lacerda; *A Legal Outlook on Cosmoethics in Journal of Conscientiology*; Vol. 2, N. 6, October, 1999.
30. Ramos, André; *Genética do Comportamento* (www.epub.org.br/cm/n10/opiniao/entrevista.htm).
31. Sabbatini, Renato M. E.; *Existem Diferenças Cerebrais entre os Homens e as Mulheres?* (Http://www.epub.org.br/cm/n11/mente/einstein/cerebro-homens-p.html).
32. Scott, Joan in Burke, Peter (org.); *A Escrita da História: Novas Perspectivas*; translation Magda Lopes; 358 pages; 10 chapters; alph.; 14 x 21 cm; paperback; 4th reprint; São Paulo, SP; Unesp; 1992.
33. *The Economist*; *The Downsized Male: Sometimes it's Hard to be a Man*; Weekly; 12.22.2001; p.32-34.
34. *Veja*; *As Brasileiras que ousaram*; Weekly; Special; ed. 1729/A; Year 34; N. 48; São Paulo, SP; 12.2001; p.82-86.
35. *Veja*; *Dois Pesos, uma Medida*; Weekly; Special; ed. 1729/A; Year 34; N. 48; São Paulo, SP; 12.2001; p. 14.
36. *Veja*; *Os Infernos Femininos*; Weekly; Special; ed. 1729/A; Year 34; N. 48; São Paulo, SP; 12.2001; p.30-32.
37. *Veja*; *Tortura Cotidiana*; Weekly; ed. 1721; Year 34; N. 40; São Paulo, SP; 10.10.2001; p.68-71.
38. Vieira, Waldo; *Conscienciograma: Técnica de Avaliação da Consciência Integral*; 344 p.; 100 evaluation sheets 2,000 items; 4 indexes; 11 enus.; 7 refs.; 282 glossary terms; 150 abrevs.; alph.; 14 x 21 cm; paperback; Rio de Janeiro, RJ; IIPC; 1996.
39. Vieira, Waldo; *200 Teáticas da Conscienciologia*; 260 pages; 200 chapters; 13 references; alph.; 14 x 21 cm; paperback; Rio de Janeiro, RJ; IIPC; 1997.
40. Vieira, Waldo; *700 Experimentos da Conscienciologia*; 1,060 pages; 700 chapters; 300 tests; 8 indexes; 2 tables; 600 enus.; ono.; 5,116 references.; geo.; glossary 280 terms; 147 abrevs.; alph.; 22 x 28.5 x 7 cm; hard cover; Rio de Janeiro, RJ; IIPC; 1994.
41. Vieira, Waldo; *Fundamentos da Era Conscencial - Índícios, Históricos e Prognósticos*; in *Anales - 1st Forum Internacional de Investigación de la Conciencia*, Barcelona; Rio de Janeiro, RJ; IIPC; 1999; p. 41-45.

Translation: Yuri Haas.

Revision: Brooke Gordon.