

The project's main objective is to create a feminine theoretical model of justice and power built on the empirical study of empowerment women's group, called circles of women (CW henceforth). To reach this aim, the project will track the process which participants to CW are going through, to verify the hypothesis of women's empowerment understood as capability to transform individual resources into valuable activities. A descriptive model of how women experience justice and power during the group process taking place of the circles, will be utilized to build up the theory of the feminine approach to this concepts.

Circles of women, also known as red tents or moon hut, black huts, womens' hut of healing power, exist mainly in the indigenous Indian tradition. Women gathered in the red tents during menstruation to stay together and go through the changes in their bodies together, usually during full moon. Female bodies, as connected to the rhythm of nature, synchronized with the moon's cycles, but also with each other. The idea of red tent inspired women around Europe to gather in the circles together and create a grassroot activity. The red tent become a space where women gathered together to share their experience, very often painful stories from the bottom of the heart, to support and heal each other and build small communities.

The phenomenon of women's circles sets a new trend in the functioning of women's movements as spontaneous empowerment grassroot activity. Their activity reminds what is called *Femme Qualities* *deep feminine* is a part of both masculine and feminine heritage and are listed as follows: cooperation, collaboration, feeling, intuition, grounding, including, transforming, empathizing, assembling and communicating. While male qualities are: competing organizing, focusing, planning, discovering, achieving, solving, questioning, specializing (S. Eltowrthy, 2014).

The hypothesis of the project is that the significance of CW is that this practice, while empowering women, reformulates the classic understanding of justice and power, giving them a special feminine meaning.

In particular, we will observe weather women in the circles, by going through a process of healing, build their own sense of justice. Justice in this context is likely to be based on the restorative way of thinking where one meets the truth in the condition of receiving care and support by members of the community. Justice that does not look for revenge or compensation reminds the harmonizing strategies used in the peaceful matriarchal civilisation (Gimbutas, 1982) and has a potential of restoring personal empowerment.

Satisfying the feeling of justice is crucial to build personal empowerment, which in the circles also finds its own feminine quality. The power regained by women takes the form of potency and creativity, rather than the traditionally understood power as force, with the element of domination (V. Noble, 2005). In this sense, force is an indispensable element of power, which is strongly connected to control. While the potency results in effectiveness (A. Lowen, 2006).

This research project represents an original contribution to the fields of anthropology, women's studies and legal theory. In particular, its contribution to ethnology and anthropology is to provide new empirical insights into the functioning of CW as new social movements. Its contribution to gender and women's studies study and to feminist jurisprudence is to provide novel empirical insights on bottom-up groups based on feminine qualities. Finally, the research will contribute to the filed of legal philosophy as a contribution on the analysis of the concepts of justice as a bottom-up process, and of alternative models of power.

The project is designed as an empirical study followed by a theoretical analysis. The first part as a field work on four circles of women will be carried out by applied anthropological methodology which will conclude in the form of an ethnographic report. It will be followed by building the models of feminine justice & power followed by its theoretical analysis. The field work is based on tracking Polish talking circles in Poland.

The designed research project it is an original contribution to the fields of anthropology, women's studies and legal theory. In particular, its contribution to ethnology and anthropology as a new insight to the functioning of circles of women as new social movement; to gender studies/women's study and feminists jurisprudence as an empirical insight to bottom up groups based on feminine qualities; in the filed of legal philosophy as a contribution to the bottom up concepts of justice and alternative models of power.