EMBODIED
VALUES,
CONSCIOUSNESS,
CHOICES:

Evolution of Values in Women's Lives
- A Case Study -

by
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Further I would like to pay a special tribute to the long line of women from the very beginning of time whose curiosity, courage and love for life's deep mysteries moved them towards liberation and light. To this line belong the many resilient women, who allowed me to be a "gardener" in their lives to sow deeper psychological insight and wellbeing, as are the women who have overtly and less overtly nurtured, encouraged and mentored my personal growth and ongoing learning process throughout my life. In particular I would like to thank my Australian friends and mentors Maria Maguire, Helen Martin, Heather Albrecht and Dr. Stella Cornelius who embody and live vital life sustaining values of connectedness, reverence and excellence in communication. Their enduring support, encouragement and feedback have been precious to me.

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The work presented in this thesis, is to the best of my knowledge and belief, original except where acknowledged in the text. I hereby declare that I have not submitted this material either in whole or in part, for this degree at this or any other institution.

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ABBREVIATIONS

AKW: Atom Kraftwerk (nuclear power plant)
AQAL: All Quadrants All Levels
AVI: Australian Values Inventory
ICA: Institute of Cultural Affairs
SD: Spiral Dynamics
SPE: Soul Purpose Ecology
WDAnalysis: Wholarchical Dynamic Analysis
WEL: Women's Electoral Lobby
WLM: Women's Liberation Movement
KZ: Konzentrationslager (concentration camp).
UIA: Union of International Associations
EMBODIED VALUES, CONSCIOUSNESS, CHOICES:
EVOLUTION OF VALUES IN WOMEN'S LIVES - A CASE STUDY

ABSTRACT
What role do values play in professional women's lives with regard to their sense of self, their consciousness, and their perceived choices in the gender dynamics of social relations? This study investigates the evolution of values over a lifetime, their nature, dynamic and role in women's identity formation in the family setting. How might the Women's Liberation Movement (WLM) have influenced the participants’ new choices and gender relations, their conditioned beliefs about self-in-the-world and their conscious worldviews? A sample of twelve women born between 1937 and 1948 was interviewed in-depth about the values they grew up with, if and how their values changed during the time of the WLM, what they are valuing now in their midlife and what they see as important for their future.

Three frameworks influenced this study. Ken Wilber's integral framework of All Quadrants All Levels (AQAL) provided insight into the spectrum of consciousness. Spiral Dynamics (SD) gave an interpretation of the communal dimension of how values cluster into historically defined worldviews. The Australian Values Inventory (AVI), a Personal Development Profile, was used in this study to analyse the current values of the participants. Coming from an eco-feminist perspective, I used a case study approach in conjunction with the standardised AVI instrument. During the research process a wholarchical perspective of what I call Soul Purpose Ecology (SPE) emerged with its Wholarchical Dynamic Analysis (WDAnalysis), which I have used to interpret the data. The findings in this case study propose a soul-centred embodied ethics as prevention, healing and reorganisation of a threatened world.
I. INTRODUCTION

1. Prologue: The Heart of Paradox

2. Challenge and Purpose of this Study

3. Research as Search for the Art of Living

4. Feminisms as Waves of Consciousness

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1 I begin each chapter with an overview of its headings for the sake of clarity.
I. Introduction

1. Prologue: The Heart of Paradox

Being still - curled up into herself - she listens intensely to life's rhythm pulsating through her body. 'There is fear', she says, noticing the familiar cold contraction. 'Where do you experience the fear?' a voice from far beyond her probes gently into her reality. 'It's out there. It's all around me,' she hears herself whispering and then adds in amazement: 'It's not my fear.' It feels like there is a world of fear and pain out there, all around her being. At this instant, she suddenly knows that the fear is telling her that she is not supposed to move. As long as she is still and doesn't move the world-of-pain will be ok; the fear is there to warn her not to move. The protective stillness is surrounding her like a warm soft velvet cloak. It feels safe and comforting to be wrapped up in this muzzling nurturing stillness. Just don't move! The world is at peace in this stillness. She feels safe and protected and comforted. But then, there is also the urge to stretch; she can feel it arising from deep inside her. This urge to unfold and expand is immanent and growing in intensity. To explore and extend, this longing is her heart's desire. It is emerging from a place, deep inside the core of her being, limitless in its expansion. Will she be able to contain it? She can feel its pressure mounting. 'This fear, whose fear is it?' enquires the far-away voice. The answer comes softly, tentatively: 'I'm not sure, maybe it's my mother's.' It definitely does not belong to her, it is out there, warning her not to move. 'As long as I'm still it will be ok. I am not allowed to move.' 'What would happen if you did?' enquires the voice. A long stretch of silence spreads through the room until a whisper slips out from under the breath: 'I would be blamed ... for the pain ... in the world and I ... I would die.' Suddenly there is a gasp and a wailing sound of deep grief bubbles to the surface like the steaming water of a hot geyser. Deep sobs are erupting into the space and seem to charge the air with ions. The therapist bends forward to put her hand firmly on the back of the convulsing heart: 'So much pain, so much grief. Let it flow.' Another long moment stretches out in all directions and dimensions, until finally the sobbing calms down and rolls out like a wave dissolving into the sand. 'One day you might decide to move - despite it - for today you did well.' Stepping out of the house into the sunshine, she notices the brightness of the colours, the light on the shiny leaves, the sensuous smell of the spring blossoms and - after taking the beauty of life in with a deep invigorating breath - the lightness of her own heart.

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2 The Heart of Paradox is the centre that holds the dialectic polarity of apparent opposite forces together.

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2. Challenge and Purpose of this Study

This moment in a therapy session described above, provides a glimpse into the body-mind processes of deepening self-awareness (into prenatal fear and pain), the very beginnings of unfolding choices (to move or to be still) and of slowly expanding awareness (of fear as messenger of a world out there). This memory symbolises for me the phenomenon of phenomena - the value of values - of perceiving what is personally important as experienced qualities in life. Life is the existential context for values, consciousness and choices; in German we call it Lebenswelt, the living world we perceive, interpret and evaluate continuously. Over the past decades in my work as a wholistic psychotherapist, who gives attention to body, mind, psyche/soul and spirit in current social ecological context, I have become increasingly aware of the underlying powerful dynamic of personal value conflicts that seems to lie at the very core of many painful psychosomatic symptoms. Through my therapeutic work I realised how values are distorted by limiting beliefs and worldviews. They function as a kind of tunnel vision and hinder multidimensional personal growth by restricting perception of possible choices. There seems to be a connecting dynamic between values, consciousness and choices that can support or hinder the organic flow of aliveness, pleasure, joy and openness to life's continuous change.

What are values, what is useful about them and why is it important to study values? The word value comes from valere (Latin), meaning to be strong, to be worthy, to be valuable to life. However this definition has its limitations. What is 'valuable to life' and what are vital priorities, especially to women as creators, raisers and guardians of the next generation, can be easily disregarded by men's leadership; they may prioritise individual (mostly male) privileges, the right to rule over others who hold different values, and techno-systems that preserve profit and the status quo above and to the detriment of vital communal values. Values, consciousness and preconscious assumptions about self and the world, flow through everything we say and do. They colour how we feel about life's paradox and dynamic processes, how we satisfy our needs, desires and wants, and how we grow our human potential in relation to space, time, other living beings and the mystery of life. Personal experience and therapeutic work taught me how potent the identification, reconciliation, and reintegration of

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3 I will use (~) whenever I connect two seemingly opposing words into a dynamic union of process and meaning.
4 I prefer to spell ‘wholistic’ with ‘w’ to relate it to ‘whole’ and not ‘hole’.
I. Introduction

conflicting values inside and outside of a person can be. This integration becomes the core of more soul-centred conscious awareness of oneself as part of a living world and begins a movement towards more inclusive satisfying life supporting choices.

The therapy session above provided a moment of deep insight for me while training to become a therapist. I had carried this deep-seated body-memory unknowingly through two thirds of my life as a recurring theme, until it emerged in a therapy session. Surrounded by fear that was not mine and a world in pain to which I felt response-able5, this body memory made complete sense to me when it surfaced. It explained what I had sensed and struggled with all along, my deep feeling of comfort in being motionless and 'hidden', so that my world could be safe and at peace, and my ability to sit still with ease for long periods in meditations. It also explained the urgency I had felt inside myself, to move, expand and express myself and be noticed by 'the world', although thinking of it simultaneously created deep anxiety. The tension between my drive for self-expression and my holding-back charged my being with a build up of energy and growing discomfort. This surfaced as frustration, a mix of anger, impatience and deep desire to make the 'world-in-pain' a better place.

Later my sister, who is nine years older than me, confirmed that she overheard a remark by our mother to her sister that 'the birth was nothing compared with the pain whenever the baby moved in my belly'. I accepted that this body memory could have been created when I was a foetus in utero. My mother, paradoxically, was growing life and death simultaneously in her body while being pregnant with me. She died prior to my first birthday during an operation to remove her kidney stones. This early body memory raises the question, when do we actually begin to become aware of what is important for us? How are conscious values later in life influenced by very early, perhaps even prenatal experiences? How much are they influenced by preconscious beliefs/assumptions that were embedded in early childhood and reside in the preconscious depth of our adult body-minds? Could my longing to make the world a better place by healing the pain in and about the world, Weltschmerz in German, be explained through this regression in the therapy session? Can the response of the foetus be called a (value) preference or just an instinctual response?

5 I will use (~) whenever I connect two seemingly opposing words into a dynamic union of process and meaning.
I. Introduction

Or do personal preferences perhaps start as preconscious instinctual movements towards comfort and away from pain? These questions cannot be answered in this study but were in the back of my mind when I listened to how the women were talking about their earliest memories: to their body language, the emotions in their tone of voice and the evolution of their values through a lifetime.

3. Research as Search for the Art of Living

What do I mean when I say that this research turned into a search for the art of living? When I started this study I had an intuitive sense, based on my own life experience that values are central to the quality of a life and the degree of fulfilment felt by a person. I have always been aware of what was essential to me throughout my life and usually I followed the guidance of this inner sense. During my research process this sense became more conscious, multiplied my understanding through finer discernments, widened my horizon and deepened my compassion for life and deeply affected the way I am now living. The best way to describe it is to say that my consciousness simultaneously expanded and focussed through this experience. My life became still and deeply satisfying, while I became profoundly and passionately moved about the state of the world. I nurtured what I call the art of living with ongoing questions such as: ‘What is truly important in life? Is this valuable to me? How do I know that I truly value this (how does this feel, look, sound, taste and smell)? What would happen, if I don't do/have this? What does this event mean for me?’ It became clear that what I deeply valued were inner experiences of qualities as whole body–mind–soul qualities like for example timelessness, deep joy, gratitude.

What emerged over time through these ongoing questioning contemplations was the perspective of Soul Purpose Ecology (SPE) described in Chapter II and the related Wholarchical Dynamic Analysis (WDAnalysis) described in Chapter III that I have applied in this inquiry. SPE is a dynamic wholarchical view of the world, centred in soulful reciprocal relationships through all the social ecological layers of society in harmony with life. The WDAnalysis searches for the appearance of values in three overlapping domains of human experience (being, believing, behaving) along the dimensions of personal experience of space, time, relating and consciousness.

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A wholarchy is a living whole nestled in a bigger living whole nestled in an even bigger living whole and so on.
I. Introduction

Looking back at my own life was the first step in my approach to this research. I taped my reflections about the values I grew up with, how they had changed during the time of the WLM and what it is that is now important for me in my day by day living. Next I followed this up by using the Australian Values Inventory (AVI) for myself and working through the questions in the Personal Development Profile that accompanies the AVI, described in detail in Chapter II and III. To start with myself before interviewing women seemed important to me for two reasons: (i) to reflect on, make meaning of and evaluate my own values, worldviews and choices throughout my life; and (ii) to clarify for the reader my current perspective from which I approach this inquiry. It is women's particular experiences of life in the larger context of his-story\(^7\) that impact on their authentic selves and the formation and expression of their values, consciousness and choices. My definition of an \textit{authentic self} would be a sense of soul-self, experienced as inner presence to a guidance or intuition, a sense of wholeness, an integrity based on an intimacy with the soul-spirit core of oneself. I believe that each experience of childhood has an imprint on this sense of authentic soul-self and impacts on the growth of values.

3.1. Childhood: It needs a Village to raise a Child

I was born in a village south of Berlin 23 July 1946, where my mother and her sister with their four children had found refuge from the gang raping Russian soldiers who had flooded Berlin. After my father returned, I was conceived around the date of the inaugural ceremony of the United Nations. These were desperate times in war torn Germany and when my mother faced her death, she wanted me to be raised by her cousin and his wife who had wished for a daughter. My new parents lived in North Germany, occupied by the English, in a small village-like convent (Klosterhof) where they rented half of an old cottage. My memories of this time are vivid, detailed and colourful sensory delights of a peaceful beautiful place; enclosed by a river and a thick village wall with a gatehouse, it had become the home for many refugees. For the next three years the Klosterhof became in my perception a magical place, a home filled with eccentric people of all ages who took care of each other and of me.

\(^7\) His-story, as the written record of men by men mostly about men's endeavours, theories and preferences has excluded and still continues to exclude the majority of women from public positions of decision making about important public affairs that affect and has long lasting consequences for the whole of human community.
I. Introduction

As in my own story, important memories, dreams, intuitions, body awareness, strong emotions, desires, motivations, assumptions, choices and growing consciousness, are part of the tracking of values as they appear in women’s remembered experiences through a lifetime. I remember one day coming home, after I had returned to the river at the mill where children had taken me the day before to feed the ducks:

> Coming home the household is in uproar and my mother is beside herself:
> 'Where have you been? We looked for you everywhere and nobody could find you! I am looking up into the anxious concerned faces surrounding me.
> 'Watching ducks,' I said as matter of fact. 'But you could have fallen into the water! Don’t ever go to the mill by yourself!' Of course I know not to fall into the river that flows at the end of our garden, where I go to fish with a willow rod, a piece of string and a wire hook with a wigging worm. I know not to fall into the water. Why don’t these adults have faith in me?

Remembering this moment in time, I am amazed at how lucid my memory is, how clearly I observed the anxiety of these adults, how sure I was of my own capable self and how silly I found their assumptions about my inability to take care of myself. I felt very much in touch with reality, more so than my mother and her fearfulness, and I wonder now, if this strong sense of my sensible self was my authentic soul-self.

As a child, I was a lucid dreamer, and sometimes I was not sure if a dream was not a memory. I was conscious in many of my dreams and therefore able to repeat, to change or to choose my dreaming. I gained a sense of difference in what is valued from my rational atheist parents, who looked at dreams and at religion as 'not real', and when I figured out that they did not remember and value dreams as I did, I stopped asking them questions about it. In some ways, I felt rather sorry for them, because their reality was limited to the waking state, while mine went into another wondrous realm that I loved to enter, play in and never gave up throughout my life. My day and night dreaming became over the years a source of healing, learning, problem solving and future visioning. Now I believe that dreams are preconscious soul-spirit centred intuitive k-now-ing\(^8\), a kind of playground where space, time, relating and consciousness integrate.

When I was four we moved into our newly built house outside the small town and I began to have nightmares. I missed the village life of caring familiar people and my

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\(^8\) Being kinaesthetically (k) aware and present (now) to what 'is' real and dynamic (ing) in this moment of time.
friends. The move had triggered all my previous losses and I fell sick quite frequently with colds, coughs and high fevers. I became used to waking up with anxiety in my stomach for long periods of my life. The change in environment also brought to the surface my mother’s deep depression. Her unhappiness filled the house like a grey heavy cloud and I learned about the source of it only much later. She had fallen pregnant as a teenager to a married man and had to leave her village and give her baby boy away. Since the birth of her second son she had suffered from postnatal depression, untreated and not helped by my father's refusal to adopt her first son. Taking me into his home could not resolve her grief, depression and unhappiness.

My father represented status, privileges and access to the excitements, adventures and luxuries of the wider world, while my mother represented the dull everyday, ordinary and depressive mood in the household. His arrival meant energy, good-natured humour and a centre around which home life rotated. He had a caring heart, was generous and they both had supported many family members and friends through two world wars. But he clearly was the authority, der Herr im Hause (the master in his house), who unquestioningly received the best of everything and whose word was law. My father's values were dominating family life with my mother's values as proxy. She expressed her disagreements by 'nagging', 'complaining' and 'sacrificing' herself, instead of reaching out to get the support that would have made her life easier. How easily are children influenced by the values their parents model to them? How do they deal with the open or hidden value differences played out between the parents? Do girls internalise all values of both parents or do they reject some or side with one or the other parent?

My parents had told me early on how I came to be their daughter and I felt always very lucky and privileged to have two families. I identified strongly with my father, his likes and dislikes, his positive attitude and view of the world and rejected my depressed mother as I could not find anything inspiring in her or her daily activities. Knowing that they were my second set of parents I stood at a kind of observing distance to them and kept my own soul-centred inner life very much hidden from both. Nevertheless, I also took part in my parents' rational down-to-earth attitude to life in general, and to institutionalised religions specifically; I learned to see religion as man's various interpretations of what he could not otherwise explain. Although
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they answered all my questions about sex, money, religion, politics, life and death, there were dimensions of inner life that were only related to as 'matter of fact' (for example my mother's headaches were treated according to the medical model with pills, lots of pills and no questions asked).

To understand how the value dynamics in my family may have affected the evolution of my values and my identity formation, I recall an incident at school. Growing up in post-Nazi Germany I heard many stories about how the two wars had effected family members, about the Nazi injustices done to Jewish people and how my parents did their best to help their Jewish friends. In my second year at school, despite my shyness and the last minute retreat of my two girlfriends, I found the courage to speak out against injustice. I reported to the rector that my teacher had brutally and unfairly hit a boy's head against a wooden edge during the class. There had been previous complaints about the teacher's flaring temper and, as it was against the regulations to hit children, he was replaced. This experience etched into my mind that overcoming fear by 'taking heart' and standing up for what I believed in, was powerful. The AVI identified that my highest values are still Dignity/Justice (100%), followed by Actualisation/Wholeness (83%), Insight (83%) and Equality (80%). These values are certainly very important to me.

Up until my twenties, my view of the world had gradually expanded from awareness of 'preconscious' processes (night and day dreams), over constrained experiences in my family, school and communal life, to conscious curiosity about perceptions, interpretations and views of life in diverse religions, philosophies and sciences. My girlfriends and I talked late into the night about God, love, life and death and what we envisioned for us in our futures. I longed for more beauty, colour and creativity, the excitement of city life, music and dancing, theatre and elegance; I dreamed of becoming a costume designer at a big metropolitan theatre. My failure in English and French in school lead to leaving before the HSC and doing a tailor apprenticeship to prepare me for a career as a designer. By then I was aware that I saw 'reality' very differently to my parents, that different cultures saw reality' very differently to my culture all through time and that therefore many 'truths' existed in the world.
3.2. Time of the WLM: A Change in Zeitgeist

At the beginning of 1967, I arrived in West Berlin to study fashion design. A few months later solidarity strikes broke out at all universities after a policeman shot and killed a fleeing student protestor. These events deeply affected my perception of police power and personal responsibility and motivated me to learn more about it. In 1971 I enrolled as a mature age student to study sociology, psychology and educational sciences. My new friends were an international mix of people from Indonesia, Thailand, Canada, America, France and Switzerland and we shared great times and holidays with each other. I learned more about other cultures, other tastes, and other views of life and it spawned my motivation to travel and see the world.

It was in 1971, when the German magazine Der Stern announced on the title page Ich habe abgetrieben (I had an abortion), launching the fireworks of the German WLM and the start of my transformation into a budding feminist. In the following months I joined a feminist Marxist consciousness raising group led by a group of female academics. My awakened political awareness deepened by the Marxist historical dialectical analysis of the power relations in the family and the techno-economic forces of the Western state. We heard for the first time about remarkable women like Rosa Luxemburg and Clara Zetkin and their courageous outspoken advocacy for peace and against war in socialist party politics. We learned that the 'reformist First Wave' of the WLM had been arguing for giving women the vote long before the beginning of the century, but neither the 'anarchists' like Emma Goldman, nor the 'militant' Pankhursts who practised civil disobedience to stir the status quo, had succeeded in their strategies to gain full participation for women in public life. It was reassuring that the gap between the 'old guard' and the new wave of energy towards cultural change was bridged by Simone de Beauvoir and Jean Paul Sartre's active participation in the French militant demonstrations in 1968.

All through the seventies my expanding political consciousness was energised by feminist translations arriving from the USA and the UK. Betty Friedan, Kate Millett, Sulamith Firestone, Phyllis Chesler, Mary Daly and Juliet Mitchell were read, passed around and discussed. These feminist writings resonated deeply with my personal experience of growing up female in a male-centred family system that discounted women's realities as 'trivial', 'irrational' or 'naive'. In consciousness raising groups,
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we told and listened to women specific stories, often for the first time, about power dynamics in our personal relationships based on appalling double standards. My relationship with my partner had grown apart because I had been spending more time in women's consciousness raising groups and I decided to take a semester off to join him in a trip to celebrate his university degree. We decided to travel to India and over the next eight months embarked on a journey to witness and participate, to some degree, in the actual experience of the diverse cultural realities of other people. It became a turning point in my life and expanded my sense of what was happening in the world, so that it took quite a while afterwards to readjust to German culture. Back at home, we felt the need to simplify our lives, to reduce radically our material possessions, and to focus on what was truly important for us: to love and to learn in cooperation with others. We decided to establish a WG (a collective household) with like-minded students who also wanted to be active in communal life.

Over the next years, we lived in a famous working class area in West Berlin, der Rote Wedding, and initiated a self-organised community centre, Der Andere Laden. Our vision was to create an alternative culture, to raise consciousness in the community, and to expand the restrictive norms of society. The active core of this group of party independent 'undogmatic lefties' rose to about thirty people, including a very active women's group, who organised and/or participated in consciousness raising activities like street theatre à la Augusto Boal, community building events like fairs and festivals, protest sleep-ins to save the Spandauer forrest and several AKW (Atom Kraftwerk/nuclear power plant) demonstrations in West Germany. Over the next years, we expanded into several WGs, a collectively run women's workshop Die Frauen Werkstatt with living quarters, a café collectively run by women Das Café Kralle and a youth workshop with living quarters, Fabrik Osloer Strasse.

The engagement in communal self-organisation and participatory democracy, gave me the space to satisfy my deep urge for self-expression and acknowledgement. Simultaneously a deeper change took place, as I immersed myself increasingly in women's groups and women's issues; my past identification with my father's active interesting life and my hostile feelings towards my depressed mother and her boring repetitive existence, became more balanced. Over the next years, I started to identify...
with women, as I learned more about the oppression, suffering and struggle women had endured all through his-story. I still did not know about the cause of my mother's depression, but my heart opened up to her and I tried to bridge the gap between us. Unfortunately she was not able to respond after so many years of trapped feeling.

3.3. Crisis as Turning Point: Deepening Awareness

Often it is a crisis that finally triggers a shift in values and worldviews. Such a crisis came for me when I participated in a Europe-wide demonstration against AKWs, when the news of the accident on Three Mile Island came through the loudspeakers:

*My heart sank and all energy drained out of my body, so that I had to sit down. My thoughts were racing: 'Here it is! The unthinkable has happened, after ten years of demonstrations, consciousness raising and alternative lifestyle choices!' Devastation swept my body and something inside me collapsed in despair and horror. I suddenly saw the emergency plan of the German government in front of my eyes. In case of such an accident, the contaminated area in a 100 km radius would be declared as 'no go zone' and hermetically locked-in by the German army and police forces. It would be a nightmare, a new version of KZ (concentration camp). 'No hope and no future,' I thought, 'these leaders have not learnt anything from WWII'.*

A few months later I am sitting in the lecture hall of the Freie Universität Berlin, where the European Summer School for Women is being held. A Berlin filmmaker is giving an account of her recent interviews with American women, who had fled with their children from the danger of contamination during the nuclear accident. She finishes off by inviting us to participate in her Future Visioning workshop. It turned out to be a most fear dissolving and life enhancing experience through which I was able to reconnect to the essence and guidance of my soul. It was the beginning of my inner journey as well as my outer one that ended in my migration to Australia.

Two of my realisations in this workshop stand out for me. The first one was the experience of a state of deep conscious-awareness, what I now call inner immediate k-now-ing by being kinaesthetically present to what 'is' in the moment. It was a state of being that surprised the conscious, rational part of my mind that was witnessing without judgements, while I had the strange and amazing experience of walking side-by-side with a 'woman in shadows', exchanging instant silent communication. It reminded me of my lucid dreaming but I was not asleep and what happened was spontaneous and unexpected. The second insight came after we sat up and talked; I realised that, although each woman had her own experience with unique symbols and her own personal meaning, we shared a common ground of connected understanding.
This sharing of deeply felt intimate meanings transformed some of the anxieties and fears I had carried around about the future and the whole atmosphere in the room changed into a palpable calm presence of being in the here and now. It was a remarkable experience. Over the next months, I participated in more Future Visioning workshops in diverse women's groups and centres and I felt that my inner space of calm comfort, vibrant aliveness and peaceful clarity grew. I noticed that my awareness of my body's sensations increased and that it became easier to access this state of deep conscious-awareness. My dreaming, which had been more or less ordinary for many years, started to become more vivid and meaningful again. These future visionings brought me in touch with the core of me and fuelled an enormous inner strength to move on in my life. I took more time to reflect on my life and ask again, what was truly important and valuable to me at this time in my life?

Slowly it became clear that I did not want to continue living in Europe. Berlin had been the heartbeat of the Cold War between the USA and the USSR and tension had risen markedly since the talk about stationing US missiles in Köln. Germany clearly was in Weltschmerz (world pain) once more, which I have known since my earliest movements in life, and I did not want to participate again. I longed to live in a place where life was celebrated, instead of maimed and threatened by sociopathic man-made disasters. A friend's letter arrived in time from Berkeley and she described with enthusiasm what she had learned about women's spirituality. Her story inspired me to follow the trail of many German feminists who had started to journey all over the world like migrating birds in search of better living conditions.

3.4. Shift in Value Preferences: Change of Worldview

Living in Berkeley was a revelation to me. After opening up to the welcoming and empowering friendliness of the Californian scene, I dived into whatever attracted my curiosity and magnetised my energy towards it. I was inspired and learned with ease and joy an unbelievable amount of new information from a wide variety of wholistic modalities like bioenergetics and Neo Reichian bodywork, meditation, yoga and the Motherpeace Tarot classes; women's spirituality weekends introduced me to the prehistoric Goddess of virginity, fertility and death. It was news to my conscious mind but ancient at heart and it felt like my body~mind was re-member-ing some
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truth each cell of my body knew already. These new insights came from deep in myself, a deeper truth that had not had the chance to emerge at the surface of my consciousness to shake up and set in motion my conventional worldview.

Through these integrating body–mind processes, I noticed that my dualistic oppositional worldview started to shift out of its limited focus of binary logic. I started to comprehend individual parts to be part of a whole picture, eine ganze Figure, a whole gestalt (Adams, 1993), where everything is in organic interrelationship. Before I had seen the world in terms of dialectic opposites and now I realised that opposites were crystallised extremes on a continuum, two fluid qualities disguised as polarised facts. Suddenly I saw the world through a kaleidoscope of moving rainbow coloured qualities of energy, falling into meaningful pictures. There was an underlying pattern of congruency, although the appearance could change in the blink of an eye. For instance in a wholistic worldview there are qualitative relationships between sound or vibration, colour or energy, body sensation or feeling, smell or taste, and physical form or manifestation. The same is true for the conscious and preconscious processes of the body–mind as described in many concepts of wholistic traditional medicine (e.g. Indian Ayurveda). Starting to see the world in relationships, dimensions and choices multiplied my perception beyond the seesaw of right and wrong of exclusive opposites.

In my dream and meditative states, I associated into the fascinating views of a changing world and with immense joy experienced being in a dance of light, beauty and clarity. One Sunday morning in Berkeley, I slowly emerged out of a dream that deeply moved me. I felt the distinct physical sensation that my heart was opening up like the wings of a window. Incredible joy flooded me and I was surprised to hear myself saying that I will follow the guidance of this dream and leave Berkeley, contrary to my previous plans. The saying 'follow your heart' had suddenly become a very real, bodily sensual experience for me and to follow it felt like the only sensible decision to make. In retrospect, I realise that that moment was the beginning of my conscious mind (will, ego-mind) giving into the inner guidance and wisdom of my whole body–mind. For the first time, I had stepped consciously into the faith and flow of a deeper guidance, an inner witness, which continued to deepen through meditation and other awareness centred practises that develop body–mind potential.
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Since the future visioning I had started to trust the guidance of my inner life again, I had made the decision to leave my country without knowing where I would settle down at the end. Now I was on my way to Nepal, to meet up with a friend from Berlin to trek the Himalayas together and then move on to Australia. For one day in Bangkok I felt acute panic about the outrageousness of my endeavour to move to an unknown place on the oldest continent of earth at the other end of the world, but it fortunately had dissolved the next morning through a night of dreaming. Trust had replaced the panic through my inner knowing that I would be able to create what I needed in a place that would become my home. My friend and I spent six weeks in a monastery near Kathmandu to meditate, do yoga and guide each other into a deeper exploration of the preconscious realm of memory. It, too, was a life changing, intensely intimate and deeply satisfying experience, like a coming home to oneself on a very deep level that reconnected with all there is.

3.5. Present Time: Conscious-aware Life Choices

It takes courage to step out of the familiar into the unknown beyond, and to reinvent one's life on a strange continent in a different culture with a foreign language. Language expresses the ways of thinking in a particular culture, influences our consciousness (Chomsky 1972), and expresses what we value and do not value on a preconscious and conscious level of the mind (Bandler and Grinder 1975). A migrant steps into the unknown reality of other people's cultural heritage. What does it take to create a new life for oneself in an unfamiliar surrounding? In some ways, it is like putting oneself into someone else's shoes, without losing one's centre and grounding, the foundation of one's authenticity. Life unfolds in the interplay between conditions and environmental influences and our personal day-by-day choices. The choices are manifold and the art of choosing becomes the art of living. The largely preconscious processes of perception, interpretation and evaluation that underlie our choices are visible in our lifestyle priorities, our day-to-day decisions. This time I became very conscious of my choices and increasingly aware of these underlying forces. I started to practise the art of choosing while I witnessed my life unfolding in new ways.

My early years in Sydney seem to me now like a lucid dream, although not without challenges, conflicts and even crises. In the first months, I noticed particularly all that was similar and familiar to me, a face that reminded me of a friend left behind,
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or the similarity of a social problem encountered in Berlin. Later my perception seemed to be shifting to notice more the differences and the finer shades of expression and meanings; what seemed to be similar first, was not so, but slightly different. Over the following years, I had more of these heart-opening moments, connecting with the Australian landscape and know-ing that I belonged and that this was my country, my home. Moreover, I continued diligently my healing and therapy work with myself as well as with other women, growing my identity as a woman, as an embodied soul on a journey to expand my love to learn and my learning to love.

At the end of the eighties, I was guided to buy an old sandstone cottage in Waverton, a place where I felt immediately at home and could finally settle down. It was only then that my preconscious mind started to work through and heal the emotional uprooting my soul had experienced through immigration. In my dreams, I suddenly travelled again all over the world and just before waking up, an anxious moment raised the question, where was home, where did I want to go to wake up in time? To my deep relief and pleasure, I always woke up in my bed in Waverton and deep gratitude still floods my heart, when I hear Australian birds singing their morning songs in front of my window. Where did this question come from in my dreams and how did I make that choice? Alternatively, I could have woken up with a feeling of not being in the right place. For some months this anxious question at the end of my dreaming continued, until it subsided for good. After many years, I had finally reinvented myself from inside out, from the depth of my being, through the liberation of my human potential from limiting fear, to the continuous expansion and simultaneous deepening of my conscious awareness.

Over the years, my ongoing reading, research and training, as well as my association with several professional organisations - the Conflict Resolution Network, the Australian Institute of Management, the Futures Foundation, the Time Line Therapy Association, the American Board of Neuro Linguistic Programming and the Institute of Noetic Science - continued to expand my mind to the problematic and possibilities of an ecologically sustainable future for generations to come. The state of the world, future studies, and the skills needed to resolve conflicts, as well as the evolution of values and consciousness became my passionate field of inquiry. My concerns about the destructive potential of humans and human technology for life on earth had not

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subsided. Quite to the contrary, it seemed more urgent than ever to me to shed light on the underlying root causes and the power dynamics that accelerate global problems and endanger our future. My hopes are that it is not too late to turn around and finally apply what we have known since the seventies. It seems to me that the world situation need the continuous pressure of inter-national grassroots movements, inspired by Zeitgeist and encouraged by soul, to lead non-violent civil disobedience actions to convince the leaders in this world to change dehumanising systems.

Women have an essential part to play in these changes, so I believe, as have feminist perception, interpretation and evaluation of past his-story, present current affairs, and future possibilities. This study will shed some light on the evolution of values, consciousness and choices in the lives of women who lived like me through the second wave of the WLM, opened new doors and moved into public spaces and positions. The art of living is determined by how we choose to live our lives, our quality of being, believing and behaving and the amount of soulfulness lived and expressed in our lives. The findings in this case study suggest a move of these women towards more authentic inclusive ecological-intelligent values that are urgently needed as prevention, healing and reorganisation of a threatened world.

4. Feminisms as Waves of Consciousness

The evolution in women's values, consciousness and choices and the difficulties they have to overcome and grow beyond the dominant worldviews, need to be understood in the context of the his-story of the oppression of women, children and other vulnerable populations over the past five millennia. Feminist consciousness evolves in women's body~mind~souls in social settings that are embedded in the organic presence of the earth. The women's stories in this study mirror this interrelatedness of values, consciousness and choices. My way of perceiving, meaning-making and evaluating made it essential for me to see each woman's specific story embedded in the meta-view of his-story (Lerner 1986, Eisler 1988), in our current global situation (UN 2000b, Oakley 2002) and in the possibility of more sustainable choices for more wholesome futures (Milojevic 2001, Sahtouris 2000).

His-story can be perceived as the expression of the dominant values, consciousness and choices of the ruling elites of the time, embedded in the organic energetic
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intelligence of a specific place on earth, preserved and transferred through power relations, myths and ideologies (Eisler 1988). Feminists see his-story as the written record of patriarchal power relations of man, violently subordinating and ruling life in the name of God the father to legitimise the personal privileges and possessions of patriarchal ruling classes above the rest of humanity. Women are the majority of humanity and have been providing voluntary care and communal networks to support the next generation. Women have done that despite undue discrimination, exclusion, violation and wars and became so, according to Boulding (1992), *The Underside of History*. In Lerner's (1986) account, it is the close relationship between sexual domination of women and the slaves of defeated enemies, which are the very beginning and blueprint of all other kinds of oppression in patriarchy. Western civilisation, according to Marx and Engels' conception, is the construct of man's accumulation of surplus, private property, privilege and control through exploitation.

Violence and rape of weaker men, perceived as less 'manly' and therefore 'inferior' like women and children, can be scrupulously abused in the name of God, the church and the state to the benefit of male 'superiority' (Daly 1995). The 'perfect man' was and still is, to a high degree the ruthless warrior, hero or soldier, who kills fearlessly 'for king and country' in the name of God. He models 'perfect masculinity' because in a 'Culture of War' (UN 2000a) it is he, who defends male property (including women and children) and who usurps resources (e.g. oil, water and 'new markets') to secure, build on and extend patriarchal power and individual privileges. Perfect masculinity needs 'imperfect femininity', the inferior 'other' (Irigaray 1981) as a male projection screen. The uneducated naïve child-woman, who admires male power and asks no challenging questions, can best contrast and elevate his glory and genius. A current version of these stereotypes would be the intimidating risk-taking 'bully' with the vulnerable sexy-subservient 'dumb-blondie' on the back of his bike, who serves to 'protect' her from his violent peers. The images and myths about gender relations might have changed over time (from the prince on a white horse to the commander-of-chief in the White House) but the militaristic power-over hierarchies, dominant masculine values and patriarchal exclusive worldviews have not. Violence against women and vulnerable 'others', their exclusion from resources and decision-making

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9 I use the term 'feminist' in an inclusive manner of authors, who are in their writing pro women's emancipation, equality and spirituality, although they might not identify as feminist scholars (e.g. Cixous, Kristeva, Sahtouris)
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positions, are preserved worldwide and not only in continuing cultural stereotypes. Dominant values, consciousness and choices are asymmetrical.

Before I recapitulate the emergence of 'second wave' feminist consciousness and its impact on dominant cultural beliefs, I want to clarify what I mean by feminist consciousness. Feminist consciousness can be defined as the response of women to patriarchal systems and living conditions, expressed in masculine value priorities, more or less enforced by male violence, control, and patriarchal ideologies over the past five thousand years. While the term 'feminism' was first used in France in the 1870s and 1880s for those committed to the suffrage of women, it emerged again in the first and second waves of the WLM (Caine 1998). Beginning in the 19th century with 'first wave' feminism, there is plenty of evidence that what was meant by feminist consciousness is the conceptualisation of women's oppression, artificial dependence on men through low status, deprivation of basic human rights and public positions in life. It is possible to say that feminism is the theory and women's liberation is the praxis, motivated by feminist values (equal human rights, caring for the whole, cooperation e.g.) and desires (full citizenship, education, equal pay e.g.).

4.1. Social Critique in Second Wave Feminism

For women who engaged in the WLM, feminist consciousness was seen as the needed and liberating counterbalance to patriarchal consciousness and its ideologies that continue to mystify the facts of these power relations and artificial hierarchies (Caine 1998; Lerner 1993; Millett 1972; Firestone 1979; Spender 1983). They became aware that by excluding women from literacy, financial sovereignty and public decision-making positions over thousands of years, it had been made possible to engrave on the brains of each new generation patriarchal values and consciousness with the help of exclusive structures and systems (Daly 1979; Oakley and Mitchell 1997). Girls were conditioned into adoring, submissive, subservient behaviours towards masculine 'superiority' that was affirmed by paternal status and control, sexual abuse and public domination. They learned to believe that vulnerability equals weakness, sexual service equals male protection, and accepting that 'men behave badly' equals successful adaptation as a woman (Chesler 1972). Feminists critiqued the belief in male 'superiority' and the right of men to dominate, 'own' and exploit women, children and earth's resources (Mies and Shiva 1993). They critiqued the
patriarchal family system that modelled domination and submission from the very beginning of a child's life, to become a blueprint for oppression (Miller 1986).

As Lerner (1993, p.14) pointed out 'It was under patriarchal hegemony in thought, values, institutions and resources that women had to struggle to form their own feminist consciousness.' She goes on to define feminist consciousness:

… as the awareness of women that they belong to a subordinate group; that they have suffered wrongs as a group; that their condition of subordination is not natural, but is societally determined; that they must join with other women to remedy these wrongs; and finally, that they must and can provide an alternate vision of societal organization in which women as well as men will enjoy autonomy and self-determination.

In this definition, Lerner describes not only the qualitative difference of feminist consciousness to the dominant consciousness of the time, but also her belief that life will not change for women in patriarchy without collectively organising themselves. Women need to provide an alternate vision to initiate change in cultural values and associated policies and practices. During the WLM these processes were supported by consciousness raising over a range of social issues and societal layers. Here I will take up some of the key themes emerging from these processes and the work of theorists associated with them. When we look at the WLM experiences of the women who participated in this study these themes will provide an important background.

4.1.1. Feminist Consciousness and Body–mind Connection

The second wave of feminist consciousness, starting in the sixties to early seventies, was about reproductive rights, women's ownership and self-determination over their own sexuality and bodies, as well as their physical, emotional and mental health. Women reclaimed the right to make their own choices in regards to their body and all areas of their life. The surge of women, who entered the universities after the Second World War, were fulfilling the dreams of their mothers for education and a degree of financial independence from their future husbands (as expressed in my interviews), which echoed the demands of feminists of the first wave (Spender 1983). However, the two generations of feminists talked a different language that did not make it easy to relate. Beauvoir (1989) was one of the women who bridged the gap and is often referred to as the mother of modern feminist theory and philosophy. She belonged to the phenomenology movement of existentialism in Europe between the world wars
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and had expressed her belief in *The Second Sex*: that women's ability to give birth and reproduce the next generation is the base of our oppression.

Beauvoir (1976) described in *The Ethics of Ambiguity* existential 'Angst' as part of the human condition, as well as the tension between the adult individual 'free will' to choose and act and the social conditioning to fit in. Women, through fear-based submission and childlike obedience, are socialised to succumb to the more powerful and potentially violent men in our lives. Beauvoir (1976, p.37) wrote:

To the extent that they respected the world of the white the situation of the black slaves was exactly an infantile situation. This is also the situation of women in many civilizations; they can only submit to the laws, the gods, the customs and the truths created by the males. Even today in western countries, among women who have not had in their work an apprenticeship of freedom, there are still many who take shelter in the shadow of men; they adopt without discussion the opinions and values recognized by their husband or their lover, and that allows them to develop childish qualities which are forbidden to adults because they are based on a feeling of irresponsibility.

The above description challenged women to wake up to their own responsibility in their relationships with fathers, lovers, husbands, sons, doctors and male authorities in general. How can women develop partnerships with men and expect to be taken seriously, while continuing girl-like attitudes, behaviours and beliefs in romanticised idealisation of men? Girlish-sexy looks belie the identification as a mature woman.

Passionate energy was fuelling the second wave of feminist consciousness and the movement towards emancipation and this transformed very quickly into radical feminist questioning that included the voices of lesbians and black feminist and expanded feminist consciousness. In the USA, black feminists like Davis (1982) pointed to the *differences* between women and questioned the proclaimed *sisterhood*, because not all women experience the *same kind of oppression* and some women experience clearly multiple oppressions. Some women call themselves *womanists*, a term coined by Walker (1983, p.xi) to describe women of colour who are 'committed to the survival and wholeness of entire people, male and female'. Rich (1991), a lesbian poet, philosopher and mother of three sons, analysed with brilliance her own experience of motherhood, this particular oppression made into a patriarchal social institution, and she encouraged women to reconnect and 'think through the body':

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In arguing that we have by no means yet explored or understood our biological grounding, the miracle and paradox of the female body and its spiritual and political meanings, I am really asking whether women cannot begin, at last, to think through the body, to connect what has been so cruelly disorganized - our great mental capacities, hardly used; our highly developed tactile sense; our genius for close observation; our complicated, pain-enduring, multi-pleasured physicality. (p.284)

It was this refocussing onto women's whole selves as authentic soul-self, body-self and social-self that disrupted the compulsive rotation around the needs and desires of men in women's lives. In her articles about *Compulsory Heterosexuality and Lesbian Existence* Rich (1986) suggested that women naturally are somewhere on a lesbian continuum, even if they have not had any lesbian sexual experience, because of a positive early childhood identification with their mother. Not all women, though, have a positive relationship with their mother and identify with the more attractive qualities of their father, as I did at the beginning of my life. How might such identification influence the sense of self, the formation of values and worldviews, and the relationship to both genders?

Even more radical was Daly's (1995) writing in regards to values and women's consciousness. She started with exposing how thoroughly women have been indoctrinated, and proposed to go Beyond God the Father. She passionately advocated the liberation of women's identity and consciousness by creating a new language in her book *Gyn/Ecology: The Metaethics of Radical Feminism* (Daly 1979). Daly plays with language in a radical way and in *Pure Lust: Elemental Feminist Philosophy* (Daly 1984) she celebrates the richness of women's cultures. These radical concepts about what women's nature, reproductive abilities and true identity could be beyond patriarchy, sparked strong discussions between women in different camps of feminist theory and praxis, expanded feminist consciousness beyond the dominant culture and motivated the weaving of feminist future visions. Daly's radical position of seeing 'woman' as essentially different from 'man' and promoting a woman-centred culture (sexuality, language, consciousness), made her a target for the critique of separatism, exclusion of men and simple reversal of patriarchy into matriarchal domination. Instead what most feminists searched for were ways of relating that went beyond any extremes of biological, psychological and social determined gender identity, as people with equal rights and opportunities.
4.1.2. Feminist Critique of Patriarchal Bias in Psychology

It is possible to differentiate two approaches in feminist thinking in regards to child development and gender formation. One is a feminist critique of the patriarchal tendencies, particularly in Freud’s influential psychoanalytic theory and praxis, but also found in his students like Jung’s anima and animus interpretation and theory. The other strand of feminist theory attempts to reconstruct an authentic feminine psychology, which I will explore further in Chapter II. The psychoanalytical theory of Freud came under severe critique in regards to his clearly ‘Victorian’ beliefs about the development of girls and what for him constitutes a healthy 'normal' (hetero) sexual woman. Feminists pointed out the effects of social conditioning - as gender roles and stereotypes - in perpetuating unequal social economic power relations and ideologies. His concepts of ‘penis envy' and the 'Oedipus complex' were questioned and/or critiqued by feminists. Even his female students, noticeably Horney (1967) and his own daughter Anna Freud (1964), were at pains to emphasise the social factors that influenced women’s status and wellbeing as well. Horney even dared to suggest that 'womb-envy' might underlie much of men's misogyny.

Mitchell (1974) in Psychoanalysis and Feminism used her sociology background to evaluate Freud’s work as an expression of a particular patriarchal society. She explored his theory of the unconscious and the ways these processes contribute to women’s gender identity and therefore social subordination. Mitchell follows the anthropologist Levi Strauss, who argued that patriarchy has depended on the 'exchange of women' and the 'incest taboo', throughout the millennia. Knowing that misogyny has been such a longstanding practice, she nevertheless hoped that the theory and practice of psychoanalysis could be useful in overcoming patriarchal structures deep inside the psyche of women. Women’s emerging shifts in values, consciousness and worldviews might be supported through psychoanalysis and shifts in perception, interpretation and evaluation of oneself as part of the world. But not all feminists agreed with her optimistic assessment of the power of psychoanalysis.

Other feminists like Friedan (1974), Firestone (1979) and Millett (1972) targeted Freud as a prototype of an egocentric theorist, who was oblivious to his male cultural bias and who’s theory says more about himself and the times he grew up in, than about women. They argued for example that 'penis envy' is really about the power
relations between the sexes and that Freud's 'Oedipus complex' justified female subordination and male aggression. Millet noticed that in Freud's logic, women's ability to give birth to the next generation 'becomes a pathetic hunt for a male organ', saying more about Freud's fixation on penis and sex, than about women's vaginas and wombs. Firestone criticised Neo Freudian therapists as having the aim to uncritically reintegrate women into heterosexuality and the myth of the 'sweet home' of the nuclear family. Greer's (1993) provocative expose about *The Female Eunuch* described femininity as a compulsory gender stereotype to please masculine tastes, while being woman and feeling good in a female body and expressing authentic sexuality as a woman was judged by the dominant cultural norms as obscene. Promiscuity in women was judged as antisocial madness.

In *Women & Madness* Chesler (1972) wrote a potent critique of Freudian theory, including the abusive practice of her male colleagues towards the women in their care. Madness, she argued, is a result of sex role stereotyping, and male experts treat women as sick or mad, who consciously or preconsciously rebel against the gender norms. Women, whose psychological identity challenge and disrupt the social norm, are fitted with psychiatric labels like 'promiscuous', 'sexually deviant', 'neurotic' and/or 'hysterical'. Under these circumstances, it is remarkable that 'feminism' is not on the official list of medical pathologies, despite *The Backlash* (Faludi 1992) and the accusation that 'feminists hate men'. Some of the women in this study and several mothers have been declared 'mad', were depressed or sick for extended periods. How did this affect the daughter's sense of self? Chesler (2003) described the suppressed anger in women who try hard to fit into the misogynistic norm of patriarchal femininity.

**4.1.3. Feminist Conceptualisations Beyond Bipolar Thinking**

*Patriarchal consciousness* is centred in the belief of the 'superiority' of the male sex in relation to the female sex, the ultimate 'other' (Beauvoir 1989) that needs to be conquered, subordinated and controlled. Superiority is a narcissistic attitude of the superego (Freud 1977) that defends against vulnerability, fears and insecurity by constructing worldviews that classify seemingly opposites, instead of discerning between two differing and equal sexes. Patriarchal consciousness practices bipolar judging, acting and thinking that seems to engrave in the brain a habit of either/or.
perception and a pattern of bipolar logic, (Colins and Chippendale 1995) and is not easily transcended. For example in the question of sex in bipolar logic you can be either male or female (in biological terms), either masculine or feminine (in psychological identity terms), either a man or a woman (in sociological terms). The possibility of degrees of sexual make up, brain preference and identity on a continuum from female to male is hardly imaginable in bipolar perception and thinking, which constitutes and dominates the patriarchal worldview.

French feminist theorists, who also critiqued psychoanalytic theory, have pointed out, how language influences girl's identity formation and therefore consciousness and values formation. Cixous (1983) coined the term *écriture feminine* or women's writing, to mark the female difference to a male language that is caught in gendered binary oppositions that influenced our perception. Kristeva (1980) argued that the difference of gendered identity is established between the semiotic sensual communication in the early mother child bonding and the linear symbolic language of the paternal in the Oedipal phase. According to her, all language is sexually differentiated and needs to be recreated to revalue the feminine in society. The linking of language with sexuality was emphasised by Irigaray (1981) who expressed women's eroticism of the whole body and the connection with women's meaning-making of life through the body in language.

In *An Ethics of Sexual Difference* Irigaray (1993) argued that woman is the sex that is not 'one' but seen as 'the other'. She argued that the integrity of being woman is the prerequisite of love as the base of an ethics between equal but different beings. Language reflects consciousness and becomes the way we learn to see the world. The English language generally expresses the linear one-way relationship between an active subject and a passive object, often as nouns and relatively static, so that it is difficult to adequately express dynamic reciprocal processes of experienced qualities (values) of being in the world. Oral stories, poetry, metaphors and symbols have been valued and recited by women from the beginning of time and more adequately express living processes.

Female values such as love, nurturing, compassion, cooperation and sharing, are seen by many feminists as needing to be reintegrated into masculine society to prevent the
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destruction of the world (French 1985). French also reinterpreted or reframed values of masculinity like control, possessing and status in a way that they could positively reconnect rather than disconnect people. In her book *Feminist Politics and Human Nature* Jagger (1983) used the notion of 'alienation' to name the feeling that women are left with as a result of many kinds of oppression. She also critiqued liberal feminist concepts of the 'rational autonomous' self, as well as the limitations of the Marxist feminist analysis that leaves out the power relationship between the genders. She advocated for feminists to move beyond the dualities and separations created by bipolar patriarchal thinking, which is easier said than done in light of the many limiting constrains built into the dominant forms of social organisation.

In the nineties, Jaggar (1994) reconnected with the controversies of the seventies in regards to the discussion about 'compulsive heterosexuality' and 'androgyny' in *Living with Contradictions: Controversies in Feminist Social Ethics*. By then, the spectrum of feminist thinking and consciousness (Jaggar and Young 1999) had expanded to a depth and diversity that made it possible and necessary for feminists to increase their ability to perceive apparent opposites like personal versus political, natural versus cultural or local versus global, as common but limiting bipolar thinking that needed to be integrated and transcended.

4.2. Feminist Activism and Shifting Values

Values are experienced as qualities of aliveness (e.g. feeling pleasure, security, strength), conceptualised as universals (e.g. freedom, equality, sisterhood), and expressed in actions (e.g. verbal and practical relating). When the second wave of women started to fight for more choices, the initial surge of energy and motivation came from the perceived mismatch between the patriarchal myths and the actual realities. Women had become aware of the double standards for the sexes in patriarchal institutions like the family, the university, the government and the law. Young women participated in the 'sexual revolution' of the pill, marched against the Vietnam War and began to rebel against subordination in relationships with men. Women during the WLM became aware of their alienation from their own bodies and their own values. The WLM started by focussing on reproductive rights 'my body is my own' and women's health in a wholistic context of body–mind–soul. A huge amount of energy and motivation was released into actions and new choices.
Women organised demonstrations, conferences and women-only-spaces; they founded childcare centres, women's refuges, rape crisis centres, self-help groups, and women's health and therapy centres that worked preventative and wholistically; they established feminist bookshops and cafés, publishing houses and reading groups, women’s bands, festivals and exhibitions. Women campaigned against beauty contests, violence against women 'no means no' in the context of domestic and public life 'the personal is political', against pornography and the media's exploitation of women's bodies, against child sexual abuse and incest. The agendas of the WLM started with the central question of what it means to be embodied as a female and quickly spread out into an amazing kaleidoscope of issues close to women's hearts. The 'woman question' of the first wave had become a movement, which questioned everything and everyone, including women as lovers and citizens.

The Women's Liberation Movement, over the next decades, challenged a wide spectrum of issues from women's so-called 'madness' over crimes against women worldwide (Russell and Van de Ven 1977) to incest and child sexual assault; from the myth of the female orgasm (Hite 1976) to homosexuality and reinforced heterosexuality, motherhood and family laws; from equal rights to equal pay and many other kinds of discrimination. Very early on, women researched and warned about pesticides and environmental destruction (Carson 1962), challenged racism and oppression in its many variations, practised collective civil disobedience against nuclear power plants (Caldicott 1994), and rediscovered and redefined women's spirituality. Women's writings through the centuries were rediscovered and dominant academic assumptions were challenged (Pateman and Gross 1990). Women have become advocates for social ecological balance on planet earth (Milojevic 2001), for sustainable futures (Henderson 1995), for creative future visioning (Andreas and Andreas 1994) and a positively applied science and technology (Gaede 2002). It needs Female Authority (Young-Eisendrath and Wiedemann 1987) and women's desire (Young-Eisendrath 2000) to challenge their subordination on a global scale.

Consequently, at the beginning of the third millennium, there are many kinds of 'feminisms' (Tong 1998), an umbrella term for a range of feminist theories and practices. Each kind of feminism is an expression of a specific cultural social-
I. Introduction

economic context, from the intimately personal to the constructed public arena. While the distinctions between liberal reformist, Marxist socialist and radical feminism are continued in the new generation of feminists, new categories emerged like lesbian, black, psychoanalytical, spiritual, gender, post-modern, multicultural, global, and eco-feminisms. What they have in common is the aim of humanising life by questioning patriarchal systems of managing the world. Women not only assert their personal emancipation, demand full access to positions of power and decision-making in public life, but also include the interests of other oppressed minorities in their conceptualising, their diverse practises and their (value) priorities as the foundation for a better future and a more wholesome life for all (Starhawk 1987).

Taking into account that feminists established Women's Studies in universities as an academic discipline only a few decades ago, the variety and span of themes and theories is very impressive. Unfortunately, resistance to women's equal status has also grown and some feminists talk about a backlash on all fronts (Oakley and Mitchell 1997). Summers (2003) traces the decline of Australian women's choices since 1996, a reminder how fast women's liberation can be lost and that much more need to be done before feminists of the second wave can relax, while the next generation is taking the lead. There is no doubt that the wide variety in feminist thoughts and practises had a huge influence even on women's values and consciousness who did not participate actively in the WLM and do not agree with feminist values (e.g. 'pro choice' in regards to abortion).

Feminist values of being esteemed as a whole/holy embodied-self (Greer 1999), of believing in equality for all races and sexes (Walker 2004) and asserting the right to choose in regards to one's body~mind and one's life (Pateman and Gross 1990, Grosz 2004), and of behaving cooperatively and compassionately not only with women but with life itself (Jordan, Walker and Hartling 2004), continues to challenge the status quo of a culture of fear, violence and war (Jordan 2004). It is the discussions generated by feminist critique, questioning, civil disobedience and other challenging behaviours that trigger emotions, raise energies that may move and open some hearts and invite minds to run un-thought-of pathways that might result in shifting values, in an expansion of consciousness and choices.
4.3 Eco-feminisms and Emerging Global Consciousness

Feminists have been at the forefront of the peace movement (Russell 1985), the environmental movement (Carson 1962) and the antinuclear movement (Caldicott 2002) from the very beginning. With the mounting evidence of global environmental crises, the connection between the oppression of women and the exploitation of nature is pointed out with increasing emphasis (Griffin 1981, 1990, 1995; Merchant 1992). Disrespect for both, an inability to empathise and short-term thinking driven by greed for profit are at the roots of the exploitation and abuse of natural and 'human resources'. It is women and children in particular who are negatively impacted by corporate globalisation as pointed out by concerned feminists (Salleh 1997; Mies and Shiva 1993). Global and multicultural feminists are very aware that the world was and still is increasingly divided into the realms of the 'haves' and the 'have-nots' by ruthless colonialism and international corporations (Roy 2004). They hold the meta-view of emerging global consciousness, of inclusive citizenship in a global village of many cultural, racial and ethnic differences; they build bridges and aim to widen the scope of feminist influence, insights and actions.

Marilyn Waring is one of the inspiring eco-feminists and her story can stand here as an example of the journey a feminist has to make to 'un-knot' the 'complexity' of artificial patriarchal systems, to find its core values in exploitation and abuse. In 1975, at age twenty-two, Waring was the youngest member of the NZ Parliament. She described her experience in that role in her book *Three Masquerades: Essays on Equality, Work and Human Rights* (Waring 1996) and the difficulties and successes women encounter in patriarchal political institutions. By developing 'the art of the dumb question', she became aware of the pathologies in the economic system in NZ. She was surprised to find that it was practiced on a global level and the foundation of Western economy. The United Nations System of National Accounts, was based on the UK imperial system of raising money for the war in 1946 and not, as she expected, on the needs and values of households and communities. This is far from the original meaning of the word *economy* (Greek), meaning the care of a household and definitely not based on 'being valuable to life'. This counting system, as she found out, recognises no value other than money, regardless of weather this money is made through destruction and overlooks the unpaid work of half of its global population.
The video, *Who's Counting: Marilyn Waring on Sex, Lies & Global Economics* (National Film Board Canada ca. 1983) documents her research into economic values, processes and rules, while pointing out that they have nothing to do with cooperative communal values, choices and ethical standards. She uncovers how man-made disasters are counted as 'productive' national expenses for the good of the economy, while women's labour, time and care of giving birth to and raising the next generation is not valued at all and even becomes an 'unproductive' problem for the 'health' of the GDP. Here are her findings of some MAD\(^\text{10}\) statistics from the video:

- Every minute 30 children die from want for food and inexpensive vaccines. Every minute a world military budget of 1.3 million dollars is paid from the public treasury. This is war!

- The US devotes now 300 billion dollars per year against foreign enemies. But 45% of Americans are afraid to go out alone at night within a mile of their homes. This is war!

- For every 100 thousand people in the world there are 565 soldiers, but only 85 doctors. This is war!

- For every soldier the average world military expenditure is 22 thousand dollars. For every school aged child the average public education expenditure is 380 dollars. This is war!

- The cost of a single new nuclear submarine equals the annual education budget of 23 developing countries with 160 million school-aged children. This is war! War is marketable. War pays literally. War contributes to growth and development.

She observes that it is clearly in the economic interest of the five leading members of the UN Security Council, who are also the five leading arms exporters in the world, that there is always a war somewhere. Arms are half of the trade surplus of developed economies; killing people or preparing to kill people is profitable and therefore economically valuable and 'productive'. This economic system, through war and weapon games, described as 'superior' and necessary to 'protect' the status quo, stays 'healthy' by sucking the blood like a vampire of the poorest people in developing countries. All of us in the West benefit by association.

In the emerging global consciousness of eco-feminisms, we can find all the different facets of earlier feminisms, and all of them taken together advocate in their own ways for the reconciliation, healing and re-evaluation of the wholistic unity of life,

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\(^{10}\) MAD stands for Mutually Assured Destruction, established as Cold War policy under President Eisenhower.
I. Introduction

although the focus, languages and practices vary. The emerging eco-feminisms have critiqued the human-centred view of many in the environmental movement, especially the male-centred perception, interpretation and evaluation of nature and women. Men are invited to rediscover their own femininity. In general, eco-feminists attempt to come to terms with the traditional polarisation between nature/sex/woman versus culture/gender/man in the redefining of women's identity. The same is happening in regards to other dualities where feminist debates move towards integration. Warren (1997, 2000) calls this non-dual feminism 'transformative feminism', a thinking space where women and men can come together to mix and match multiple insights.

Feminists always valued vigorous questioning, debate, discernment, disagreement and conflict resolution as part of consciousness raising, creative praxis and changing self-definition. Nevertheless, feminists of all persuasions generally cherish feminist values like inclusiveness, cooperation, education, wholeness and wellbeing and that not just for women, but also for all living beings. We find feminist values, consciousness and practice in the many diverse facets of eco-feminist thought, which include global economic, multicultural, socialist, spiritual and futurist perspectives. The changes in women's values, consciousness and choices have been tremendous since the sixties and it will be interesting to hear how individual women in this study experienced this period and how much their values changed over time from childhood up to now. The Australian Values Inventory, applied in this study to measure the current values of the participants, does not use gender specific discernments, but has brought to attention that unexpected differences in value priorities exist between the genders.

In the next chapter, I will present the major frameworks in values research and the feminist critique of mainstream developmental theories on which these frameworks are based. This is followed by the introduction of the Soul Purpose Ecology perspective, from which I analysed the interviews and explored how far the AVI is able to catch the full spectrum of women's values and worldviews. Chapter III explains and justifies the methodology and methods used in this thesis, a combination of feminist case study design, application of AVI methodology, and SPE based Wholarchical Dynamic Analysis. The following Chapter IV is dedicated
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to the introduction of the research participants through a summary of their life story, which is the context of their evolution of values, of consciousness and of their life choices. This evolution was reconstructed through in-depth interviews along semi-structured interview questions and complemented by observations I made during the interviews from the perspective of an experienced psychotherapist noticing body language, tone of voice and surfacing emotions.

Chapter V is based on the present time values of all research participants. Their current values, worldview and leadership style were obtained through the AVI process and further explored in a second interview where they expressed their hopes and concerns for the future. One participant serves as an example of comparing AVI results with what she actually said in her second interview, to show the similarities as well as the qualitative differences between AVI and interview in detail. This is followed by the WDAnalysis. Chapter VI explores the evolution of values from preconscious layers of perception, to embodied awareness, to conscious worldviews and actual life choices. The WDAnalysis is applied to better understand how the value dynamics in a family, in a patriarchal context of gendered relations, might have influenced a girl's formation of values and sense of self. Chapter VII explores the impact of the WLM on the professional women who participated in this study. As my own life has been deeply affected by the WLM, I was curious about how much this shift in Zeitgeist (spirit of the time) has influenced these women's values and consciousness, their gender relations and life choices.

The discussion and conclusion in Chapter VIII complete my enquiry into the nature, dynamic and role of women's values in their movement from preconscious layers of perception, through layers of emerging awareness into personal meaning-making and evaluation, to the surface layers where they are expressed as behaviour and conscious beliefs about the world. I suggest possible applications of my findings and close with proposals for further research.
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II. Major Frameworks in Values Research

There are three frameworks that have influenced my research into women's values, consciousness and choices. These are the Australian Values Inventory (AVI), Spiral Dynamics (SD) and Wilber's All Quadrants All Levels (AQAL) integral framework. All three are strongly influenced by a more integral systems view of the world, incorporating findings of the new sciences, especially chaos theory, newest brain research and complexity theory. They also share the understanding that values are intimately embedded in the dialectic dynamic in life; that they are an essential part of constituting human consciousness and worldviews; and that they are expressed in language and behaviour. I have chosen these three frameworks because each one of them focuses on a different conceptual level. The AVI attends more specifically to personal insight and development from where it moves into organisational context, while SD focuses on the development of worldviews through his-story and the wider communal, national and international analysis. Wilber's framework of AQAL maps the spectrum of consciousness and thus includes and transcends the two.

Coming from a wholistic view of the world, I felt the need to understand the evolution of women's values in the widening dynamic contexts from the personal to the collective to the global and transpersonal domains of human experience. What attracted me to these frameworks was their interdisciplinary understanding of values, although, from a feminist perspective, I found it problematic that biological sex and socially conditioned gender differences did not get enough attention. Like most 'male-stream' theories, the norm is usually defined and measured according to male values, consciousness and choices and women are assumed to fit simply into these categories. As Gilligan (1993) has pointed out in regards to Kohlberg's (1981) study, many females express themselves in a 'different voice' that is predominantly not heard, misunderstood or discounted as inconsequential. Nonetheless I decided to use the AVI in this study as an instrument to elucidate participants' current values and worldviews, to have a comparison with what women expressed in their interviews.

1. Challenges in Values Research, Definitions and Frameworks

Various difficulties create confusions and misunderstandings about the phenomenon of values. Definitions of values are notoriously slippery and varied; similarly there is a wide range of conjecture over how many basic values there are. Capturing the meaning of espoused values becomes difficult when they are contained in language
and ideology. Cross-cultural value research for example can only identify and compare values as far as the concepts exist in other languages. As religious and especially fundamentalist conflicts in the world demonstrate, there are substantial difficulties in even getting to a consensus about a core set of universal values to which everyone can agree. Further, there are the difficulties of the relativity of 'personal' values in contrast to 'business' values and 'communal' values, not to mention 'value free' or 'pluralistic equal' value stances. There also is the emergence of presumed 'new' values through a person's lifetime and through the evolution of humanity itself as waves of consciousness expressed as worldviews, as we have seen in the example of rising feminist consciousness, activities and values in Chapter I.

Research into values with a gender perspective raises many questions: What might influence the evolution of values over a person's lifetime? Does it depend primarily on the influence of his-story-cal events outside of us or on our personal character or both? What kinds of bio-sexual makeup might interact with psychological processes of our soul, with our relational dynamics in the family system and our construction of gender identity, as well as with external cultural-social circumstances and man-made artificial systems, to shape and reshape a coherent value system? Are there possible differences between the genders in regards to value preference, personal perception, interpretation and discernment, which may result in distinct priorities over a lifetime? And how much do the values, worldviews and consciousness, pathways of thinking of the people who research, define and conceptualise values determine the outcome of that research? Can there be a 'value free' stance in any kind of research, in any kind of observation and definition, in any kind of communication and interaction?

1.1. Values Research

As I pointed out in Chapter I, value research is becoming more important in light of the degenerating state of the world (UN 2000b), the increasing urgency to develop well functioning global humanitarian institutions (UN 2000a), and to translate the inspiration of The Earth Charter 2000 into reality (Earth Council 2000). Another reason is the spreading recognition that the rate of change is increasing, so that it is no longer possible to predict with any accuracy the values of the next generation, as the Union of International Associations (UIA) stated in their Human Values Project - Notes and Commentaries (UIA 1995-2003). The UIA warned that the speeding up of
change disrupts the aspired identity transfer between one generation and the next, which hinders effective policy development and prediction of future behaviour:

In attempting to formulate social policy for the future, values must however be fed into the decision-making process. The utility of any such policy depends therefore on an understanding of the complex and shifting architecture of values that regulates human behaviour. What are values, how do they relate to one another, and how do they change? How do they relate to the problems with which society is confronted? Knowledge of these matters remains primitive relative to the needs of the time. (p.3)

There is clearly a need for deeper understanding of values in their nature, dynamic and role, not only in women's lives, but also in organisations and social systems.

Throughout the developed and developing world there is a need for a re-examination and alteration of the dominant value systems by which man has guided his planning, decision-making and actions in the past. The Earth Charter 2000 can stand as one result of value research and definitions, which affirms the common ground and needs of humanity as part of earth, while acknowledging the diversity of cultural values and advocating for more fluid and inclusive values, consciousness and human affairs. I perceive the difficulties in researching, defining and describing values in their evolution not only as rooted in their organic fluidity (from the preconscious instinctively personal, to the aware sensual-emotional bodily, to the conscious rational-intuitively mindful), but also in their changing appearance (from the personal embedded in the familiar relational, to the collective national embedded in the international levels of human organisation, to the transpersonal cosmic Creation). The changing nature of values is a challenge to research design and fixed definitions.

1.2. Values Definitions

There are many and varied definitions of what values are. In literature 'value', 'moral', 'ethics' are often used interchangeably and with very little differentiation. Although they are domains of human experience that interrelate and therefore overlap, each one of them has a distinct qualitative difference and function in my view. For example The Macquarie Dictionary's (1988, p.1882) definitions of 'value' include:

VALUE = 1. that property of a thing because of which it is esteemed, desirable, or useful, or the degree of this property possessed; worth, merit, or importance: the value of education. ...

8. (pl.) Sociol. the things of social life (ideals, customs, institutions, etc.) towards which the people of the group have an affective regard. These values
II. Major Frameworks in Values Research

maybe positive, as cleanliness, freedom, education, etc., or negative, as cruelty, crime, or blasphemy.

9. Ethics. Any object or quality desirable as a means or as an end in itself. And 'moral' and 'ethics' is defined in The Macquarie Dictionary the following way:

MORAL = 1. pertaining to or concerned with right conduct or the distinction between right or wrong: moral considerations. (p.1113)

ETHICS = 1. a system of moral principles, by which human actions and proposals maybe judged good or bad or right or wrong. (p.605)

These definitions suggest a rather static view of 'value' expressed in 'right conduct' based on 'ethical principles' that are either black or white. The assumption that underlies this 'system of moral principles' is that there is only one right way of conduct and only one right set of values. Morality and ethics are here defined universally or by the person who has the positional power to judge the behaviour. The focus in the definitions of 'value' is on the esteemed quality of a 'thing', a 'custom', an 'institution' or an 'ideal', the values may be 'positive' (a virtue) or 'negative' (a vice), and they may be an 'object or a quality'. Is it not the quality of the 'object' that makes it desirable for a living being?

From a feminist perspective it is also vital to know, who actually is the 'subject' that desires, evaluates and judges the importance of an 'object' and if it is a 'thing' or a living being, what the social-cultural context is like and what kind of quality of experience is searched for. The obvious reason for this is that 'value' as an inherent quality, originally embedded in life and experienced as personal preferences for a state of being, can become violated, dissociated and distorted in patriarchal power relations. We will hear more about that further down under point 4. In my opinion it is also important to discern between 'people' (e.g. living beings) and 'things' (e.g. man constructed artefacts, artificial systems) because 'things, ideals, customs, institutions' are not people who perceive, make meaning and evaluate actual events. In my view, artefacts and artificial systems do not experience or have intrinsically value per se, but are a projection screen or mirror for the qualities their human constructors and consumers project onto them. While life has intrinsic values as qualities of aliveness (élan vital), artificial constructions (actual and mental) are cultural tools, works of art, weapons, social systems, cultural customs, ideologies, theories that have become over time commodities. Values as 'affective regard' are
intrinsically personal, embedded in cultural contexts of place and situational relationships that evolve through time. To give an example: as a toddler I valued the feeling of security that my teddy bear triggered in me; as a teenager I adored creative self-expression through fashion design and the theatre; my experiences during the time of the Women's Liberation Movement (WLM) inspired in me new ideas and insights into women's potential and possibilities in a fair and more caring world.

Therefore, I find it useful to make distinctions between ethics, morals and values to clarify their relations to each other in the present patriarchal organisation of society:

* Ethical principles are social guidelines for moral behaviour, traditionally decreed by God and male authorities, based on male ideology about life. It is what people think or believe they 'should' do to be seen and accepted by others as good people.

* Moral behaviours are what people actually do, when they want to be seen as good or socially acceptable according to gendered hierarchical ethical norms. Partitioning of society makes different morals for people in different social positions acceptable.

* Value preferences are what a person perceives as desirable in fulfilling his/her needs, what he/she interprets as acceptable in the dominant worldview and evaluates as 'good' in regards to gendered double standards and hierarchical ethical principles.

Personal value preferences are expressed in moral behaviour and choices and conceptualised into ethical principles through language, customs and laws. It is important to keep in mind that what one person (in a family system) or a group of people (in a community) might perceive, interpret and evaluate as 'natural', 'good' and 'legitimate', might not be acceptable to another person or culture. It is also vital, in my view, to discern authentic values that are intrinsic qualities of aliveness from cultural values that are socially conditioned norms, which can be in tension and conflict with more authentic personal value preferences. The first kind satisfy physical and emotional human needs like for example care, kindness, pleasure and play, while the second kind tries to transfer the social and cultural status quo to the next generation.

However it is not only the missing differentiation between values, moral and ethics that is a challenge for research into women's values, but also the fixed worldviews of the ones who developed the definitions. To challenge the common static view of values, the Human Values Project - Notes and Commentaries compiled a long list of
diverse definitions, which illustrate the different degrees of flexibility in thinking. Together these definitions move towards a more inclusive, contextual and organic appreciation of how values develop (UIA 1995-2003, p.11). Here are a few examples from this list (*my italics*):

- A value is anything of *interest* to a human subject. (Perry).
- A value is a *belief* upon which a man *acts by preference*. (G. W. Allport)
- Values are any *object of any need*. (H. Becker)
- I find it confusing to give the word 'values' any narrower meaning than will comprehend *interests and expectations*, as well as *standards of judgement*. (G. Vickers)
- Values may refer to *interests, pleasures, likes, preferences, duties, moral obligations, desires, wants, needs, aversions and attractions*, and many other modalities of *selective orientation*. (S. C. Pepper)
- What we properly call a value in life is an *organic mixture of need, interest, feeling, purpose and goal*, the production and conservation of values is one of the main concerns of human existence. (L. Mumford).

This collection shows the wide spectrum of definitions from national 'standards of judgement' (as fixed ethical principles/laws), to 'acts by preference' and communal 'moral obligations' (as possibly conflicting moral behaviour), and to personal 'interests, pleasures, likes' (as more authentic dynamic value preferences). This spectrum of value definitions is more dynamic and allows for other decisive factors, as perceived from a feminist perspective, like biological sex, gender identity, sexual preference, personal abilities, personal maturity, race, class, culture and social power structures. To overcome the static interpretation of values for a more adequate dynamic representation of how values are embedded in human development, cultural beliefs and moral behaviour, I suggest that value polarities can be perceived as *dynamic dimensions*, on which *cyclical shifts* between bipolar extremes can occur. Values can be recognised as changing through *time*, dependent on *place* (social, technological and ecological context), and expressed through *relating* and constituting *consciousness*.

Such a view is supported in the *Human Values Project - Notes and Commentaries* (UIA, 1995-2003, p.19), which states, 'A seemingly positive value may become counterproductive or destructive, whilst a seemingly negative value may become productive or constructive'. Semantic clusters of values can build a bridge for an

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1 The statements of the following authors were not referenced in the original source.
abstract value word or definition, to transcend the paradoxes of the positive features of negative values and the negative features of positive values. This is what I call the heart of paradox (see 5.1. below), which is the united centre from which qualities of aliveness move into perceptible opposites. The reversed movement from fragmented values towards integration needs more inclusive frameworks, methods and strategies.

1.3. Values Frameworks

Research into values has been approached from two directions: from the meta-view of human consciousness (AQAL), as worldviews through his-story (SD) or from the perspective of personal development theories (AVI). All three frameworks that influenced this study try to include, integrate and move beyond previous theories in regards to sexual, cognitive, ego, moral and transpersonal development. These theories all commonly conceptualise human development in hierarchical stages from 'primitive' inferior instinctual beginnings to 'civilised' superior rational heights. The problem is - as pointed out by feminists, discussed under Point 4. - these theories predominantly represent male thinking based on masculine values, consciousness and position of privilege.

In the Western tradition, human development theorists have usually focussed on one specific field of inquiry, while excluding more or less all other influences on human development. For example Freud (1977) introduced his theory about the sexual and ego development of the child, while Fromm (1942) emphasised the social restrictive conditions that hindered development; Piaget (2001) studied the development of cognition, while Erikson (1950) focussed more on the social-emotional development; Maslow (1954) developed his theory of a hierarchy of human needs and Kohlberg (1981) of moral development. While some of these scholars have theorised their views of what they perceived as normal and patho-logical development between birth and death in Western societies, others have gone beyond the earthly reality, to include the spiritual dimension of human consciousness, the transpersonal realm of psychology (e.g. Jung 1980, Reich 1975, Assagioli 1983, Grof 1990).

Wilber is known for his extensive work of reviewing these Western scholars as well as Eastern practitioners of the wisdom traditions, who wrote about the transcendental nature of human life. He mapped their work and so developed his AQAL model of an
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integral approach to conceptualise consciousness (Wilber 1999a, p.627-647). Wilber emphasised that consciousness, values and worldviews play an important, often unrecognised and unacknowledged part in all stages of development as well as in research and theory building as expressions of these. He pointed out the limited truth of these theories due to the fragmentation of academic disciplines and their specialised fields of inquiry with narrow frames of reference. Wilber advocates for a more integrated approach, as attempted in the following AVI and SD frameworks, to soften the boundaries of academic disciplines to make them more permeable and more able to describe actual life more appropriately in its dynamic dialectic qualities.

2. AVI and SD as Value Elicitation and Analysis Instruments

In this section I will review and compare the Australian Values Inventory (AVI) (Colins and Chippendale 1991, 1995) with Spiral Dynamics (SD) (Beck and Cowan 1996), which became part of Wilber's (1999a) integral framework (AQAL) since the establishment of the Integral Institute. While the AVI elicit values more in detail as expression of personal development, SD focuses on values as part of (his-story-cally developed) worldviews. Both value elicitation instruments support employees and leaders in organisations and public institutions to become more aware of their own values and value differences as underlying cause for tensions, conflicts and crisis. After introducing both instruments I will explore the question, how far these approaches might be useful for research into women's evolution of values?

2.1. Australian Values Inventory (AVI)

The AVI is based on research conducted over many years in a variety of cultural settings in America and Europe by Hall and his colleagues (Hall, Harari, Ledig, Tondow, 1986). In 1988 Colins and Chippendale (1991, 1995) adapted the Hall-Tonna Inventory to Australian culture and since then the AVI was completed by thousands of people in Australia, mostly in the context of career and leadership development and organisational change. The AVI consists of a questionnaire and the Personal Development Profile, a workbook with questions in relation to each chosen value. A personal action plan completes this to support living these values more fully. Ongoing adjustment to cultural sensitivities, social applications and changes in *Zeitgeist* are made to the AVI, to adapt to the dynamic and changing nature of values. Colins and Chippendale (1995, p.4) define values as 'the constructs or concepts that
we hold as important because of our beliefs about how life 'ought' to be lived.' They go on to explain, 'what really matters for gaining insight into a person's own unique lifestyle beliefs is the relative importance (priority) they place on the values.' This relative importance is a personal value priority that circularly connects with and is based on life experience and beliefs (preconscious and conscious ones). This circular process is influenced by factors identified by Colins and Chippendale (1995, p.8) as:

- Our brain preferences,
- Our gender and genes,
- How we think,
- What we 'know' to be so,
- Forces and attractors on and within our world-view.

Each of these influences 'flavours' our dialogue with nature in a particular way and culminates in the specific worldview we believe to be true. According to Colins and Chippendale, increased understanding of each expands our thinking to a richer mode of inquiry, which in turn expands our ability to understand the world and to relate to it in new ways. Beginning to understand the interrelationships between these factors may move towards a more inclusive interdisciplinary approach to value research.

2.1.1. Brain Function and Brain Preferences

Colins and Chippendale (1995, p.12) explain the differences in value priorities as differences in the brain at three levels: 'hardware' (brain structure, gender, genes, chemicals), 'firmware' (brain preferences) and 'software' (modes of thoughts and expression). Brain research indicates that there are gender differences on all three levels. The authors Dam, Lai & Rutherford (1995) cite research by which 'men tended to use only the left half of the brain during the task, while the women drew on both hemispheres' (cited in Colins and Chippendale 1995, p.40). A wide variety of brain research is cited in the works of authors like Jaynes (1976), Jensen (1994), Borysenko (1996), Fisher (1999), and in the video Brain story by Greenfield (2001). All confirming that sex differences can be found in growing brains already at birth, are observable in behaviour during childhood and become prominent later in life. They express themselves in sex specific ways of perceiving, behaving and thinking.

How much of that can be accorded to DNA and/or hormonal and chemical influences and/or social conditions, is not yet clear and can be disputed. It is likely that all these combined affect brain development, preferences and habits of thinking, feeling and
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behaving, in both sexes differently. The Brain Preference map (Figure 1) is based on an information systems model and hence only a limited map of ecological processes.

Figure 1: Brain Preferences

Source: After Colins & Chippendale 1995, p.20
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In this model of the brain Jung's categories, used in the Myers Briggs personality typing, of introvert, extrovert, intuition, sensate, feeling and thinking are combined with the bipolar categories of people versus things and concrete versus abstract. Brain preferences, according to Colins and Chippendale are neural 'wiring' of the brain (firmware level) during our formative years that shape our model of reality, our behaviour towards ourselves and the world and our values. They emphasise that strength and weakness in brain preference need to be accepted as they are and cannot be changed. I presume that they are talking about adult brains here because, as we now know, young brains are incredibly flexible before they are 'set in their ways' through conditioning. They continue to develop to at least the age of twenty-five.

2.1.2. Gender and Genes

Hall et al. (1986) found that there are gender differences in choice of priority values:

Another comparison is simply a general comparison of women workers with men workers. Filipino Nurses, Women in High Technology, and Catholic Sisters all have a first value of Sharing/Listening/Trust. The second and third vary depending on profession. Groups that are predominantly male such as Attorneys in Private Practice, a random group of men, and Engineers all had Productivity within their first two values. Other priority values were different depending on the profession. (p.38)

They point out that the lowest sets of values priorities vary considerably and that Global Justice and Human Rights are low on the list of people working in technology and military; whereas Economics/Success tend to be not surprisingly a low value priority in (female) human relations workers. Colins and Chippendale (1995) supported these findings. In their own research, they considered a value gender linked, if they found it had a higher priority for 10% or more women than men or vice versa. They describe their findings like this:

Women have a 'ready-aim-fire' strategy, while men have a 'ready-fire-aim' strategy. How do we deduce this from the value priorities? Well, women have values like Sharing/Listening/Trust, Intimacy, Knowledge/Discovery/Insight and Rights/Respect ahead of Decision/Initiation. This means they place a higher priority on gathering information and finding out what people want before taking action (Decision/Initiation). Men have Decision/Initiation as their highest priority value and values such as Sharing/Listening/Trust, Knowledge/Discovery/Insight and Intimacy are a lower priority. This means the majority of men will prefer to make snap decisions and act on them and deal with the consequences later. (p.40)

This has far reaching implications for leadership positions and the counterbalancing role women could play on all levels of decision-making. Another important question
in regards to this study is, how much of brain function is truly 'hardwired' in our DNA, how much can be 'firmed up' from conception onwards through the input of socialising influences (like the WLM), and how much are we able to consciously modify our 'software' of thinking as adults. Cornelius (1998) also found gender differences in her research around value preferences of women and men and how these effect communication and conflicts in the workplace. Differences in values and worldviews often trigger conflicts and crisis, but that does not mean that crisis is the only or the best and easiest way to expand consciousness and self-awareness; it can be a gentle revolution and not only in personal life but in global contexts as well.

2.1.3. How we Think and what we 'Know' to be so

At the 'software' level we can consciously decide to practise different ways of thinking about and ways of evaluating the world, although it might not be easy to break with an old habit of thinking used over many years. Colins and Chippendale (1995, p.47) refer to Kelly and Sewell's (1988) definition of five different modes of reasoning that can be used to make a difference in the way reality is perceived:

- heuristic logic (a logic of evocation)
- binary logic (a logic of choice)
- dialectic logic (a logic of dialogue)
- synthetic logic (a logic of transformation)
- trialectic logic (a logic of wholeness)

To create a new reality for oneself in relation with others means to create new ways of seeing, acting and evaluating one's world, it means a process towards a personal paradigm shift. During the time of the WLM many women experienced such a shift in paradigm. Does such a shift need the support of a social movement or are there other ways to shift personal worldviews? The AVI approach promotes and aims at values aware management in personal, leadership and group development to support the creation of a new social order. Worldviews are seen as the 'control panel' (notice the techno-speak of the systems worldview) of change in our time of his-story and in my understanding, awareness of value differences is the 'yeast' (the organic ferment) in this process. The 'salt' that can stop the 'yeast' from growing and expanding is the 'cultural immune system' (e.g. through ideologies, marketing and the media) that attempts to protect the status quo. Four processes of 'invaluation' of internal authentic values in a person are identified by Colins and Chippendale (1995, p.196):
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- contamination (from intrinsic to external values),
- subordination (of so-called 'lower' concrete values to so-called 'higher' abstract values),
- emulation (mimicking values of higher status individuals to gain in status),
- and mystification (linking a negatively charged concept with a positively charged value) of values.

This 'invaluation' of authentic values has a direct impact especially on the values of women who enter the business culture and want to be successful in a men's world. In *An Institutional Analysis of Corporate Power*, Dugger (1988) cited in Colins and Chippendale (1995, p.197) describes vividly what this means and how it is done.

In economic conflicts, when subordinating community values to their own, corporate leaders never directly ask the community to give them more profit. Instead, corporate leaders refer indirectly to *higher values* or the *natural laws*. 'Free enterprise' sells very well in the United States as a higher value and 'the market' sells very well as a natural law.

And I like to add that governments have become their uncritical mouthpiece when justifying their actions in the name of 'the health of the economy'. It also explains the difficulties women face in the business world, when their own value based voices and choices are in contrast with the values of the corporation. According to Colins and Chippendale (1995), women's difference in value orientation pose a very real threat to most corporate cultures. In my view, this 'threat' might be more a preconsciously perceived *discomfort* on both ends of the gender spectrum, but nevertheless not less powerful. It might be one of the reasons why only 1% of CEOs in Australia are women (EOWA 2003). The underlying reasons for these differences in value priorities, ways of thinking, 'modes of reasoning' and decision-making between the genders need much more interdisciplinary exploration.

2.1.4. Forces and Attractors on and within our Worldviews

Our personal priority values, as dynamic clusters of energy, are moving along a continuum between Foundation and Vision values, slowly shifting focus towards maturity and transcendence through a lifetime. This movement is stimulated, according to Colins and Chippendale (1995, p.61), by the dialectic forces between 'self' and 'others' that pull us throughout life in two directions (Figure 2):

- to look after 'number one' above all else, at one extreme, and
- to be gripped by a desire for meaning, truth and true intimacy, and a need to create a harmonious, just world at the other extreme.
This tension creates according to Colins and Chippendale a 'tug of war' on a continuum between 'narcissism and the need to possess', versus 'intimacy and the need for union' on the Foundation values level. On the Focus values level it is expressed as 'security and the need for comfort and control' versus 'meaning and the search for truth', while on the Vision values level, the tension is between 'self preservation and the will to survive' versus 'creativity and the need for harmony'.

**Figure 2: Forces that Motivate**  
Source: After Colins & Chippendale 1995, p.61

This concept of 'opposing' forces is itself based on 'binary logic', the bipolar view in the dominant patriarchal worldviews (plutocracies, monarchies, oligarchies and so-called democracies) that have coloured mainstream theories of child development as I discussed above. This interpretation expresses binary thinking (believing), preferring one side of the brain versus the other, culturally ingrained adversary language and choices (behaving) and human e-motional and physical needs (being) set against each other in conflict. Possible other logics are discounted like e.g. that 'dialectic forces' not necessarily 'fight' each other but 'dance' and 'grow' with each other's differences. Both forces are needed like 'yeast' to transform and expand human consciousness into the multiple dimensions of life, as my study revealed.

### 2.2. Graves' Spiral Dynamics (SD) in History-cal View

Graves' (1971) approach to values research in the fifties and sixties was to integrate 'bio-,' 'psycho-,' and 'socio-,' development into a unifying framework, which could be
usefully applied to people, human organizations and societies at large. He also held
the common western belief that human evolution unfolds between the tensions of
human needs for community and authentic individuality, but with a much more
dynamic view that human evolution of values and worldviews oscillates in a
spiralling process, hence Spiral Dynamics (SD). Graves (cited in Beck and Cowan
1996, p.29) summarised his view of human nature in the following principles:

1. Human nature is not static, nor is it finite. Human nature changes as the
   conditions of existence change, thus forging new systems. Yet, the older
   systems stay with us.

2. When a new system or level is activated, we change our psychology and
   rules for living to adapt to those new conditions.

3. We live in a potentially (my italics) open system of values with an infinite
   number of modes of living available to us. There is no final state to which we
   must all aspire.

4. An individual, a company, or an entire society can respond positively only
   (my italics) to those managerial principles, motivational appeals, educational
   formulas, and legal or ethical codes that are appropriate to the current level
   of human existence (my italics).

This statement shows the hierarchical unfolding of levels from individual to society
and the belief that there is something like a universal 'human nature' in each
'individual' that will respond positively to appropriate expressions of the present his-
story-cal level of 'human existence'. These universal abstract concepts show how
easily gender, race, cultural minorities and other diversities are subsumed and pushed
out of awareness, so that alternatives to the his-story-cal status quo can be defined as
'negative response', maybe deviant and inappropriate to the level humanity is at.

Social evolution through time and his-story, as mapped by Graves and popularised
by Beck and Cowan (1996), spans in eight value clusters around the spiral, each one
representing a specific worldview or MEME of 'coloured' perception, thinking and
behaving. The authors define MEMEs as values-attracting worldviews and have
given each a name and a colour in the spiral of worldviews. The 'first tier' of these
worldviews is about subsistence from 'SurvivalSense' of staying alive through innate
senses (beige), to 'KinSpirit' blood relationships and mysticism in a magical scary
world (purple), to 'PowerGods' who enforce power over self, others and nature (red),
to 'TruthForce' belief in one right way, obedience to authority (blues), to 'StriveDrive'
possibility thinking focussed on making things better for self (orange), to
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'HumanBond' prioritising wellbeing of people and consensus building (green). Each of these worldviews is believed to be the 'right' one and 'true believers' fight all others. The 'second tier' is about being and starts with 'FlexFlow' (yellow), a big picture systems view of the world that more flexibly adapts to change, then moves to 'GlobalView' (turquoise) that gives attention to whole earth dynamics and macro level actions, to a yet undefined worldview (coral) and beyond. Emergence of new life conditions, ways of production (through new technologies) and seeing the world, becomes increasingly more complex and are described as a 'spiral vortex':

Each upward turn of the spiral marks the awakening of a more elaborated version on top of what already exists. The human spiral, then, consists of a coiled string of value systems, worldviews, and mindsets, each the product of its times and conditions. (Beck and Cowan 1996, p.29).

The SD map of worldviews, values elicitation and practical applications focus not on the personal dimension, but on the his-story-cal context in which personal evolution is taking place. It therefore abstracts values to the next 'higher' level of dominant cultural worldviews and mindsets where possible differences in gender, race, class, maturity or ability carry no significance in the eyes of the authors, the followers and the leaders who will apply such a system. In this approach it is the mindset or level of worldview only, which will define the appropriateness of any intervention, not the variety of personal emotional and physical needs expressed as diverse personal value preferences, meaning-making and evaluations. For this study, by using women's narratives, it is important to look at the conceptualisation of values, worldviews and the kind of underlying logic itself, to evaluate the appropriateness of each instrument.

2.3. SD Values Test in Comparison with the AVI

SD uses as elicitation instrument The Values Test (Beck and Cowan, 1989) to analyse 'how a person thinks, not what is valued' (Key Concepts, Point 3.). The assumption is that people value different things because they think in different ways. Notice how the emotional energy in personal value preferences is abstracted into 'thinking'. Each one of the seven value systems or common worldviews in patriarchal his-story holds a particular structure of thinking and therefore decision-making, problem solving and choosing what matters in life. The 'how' creates the worldview, the 'what' depends on the person and can be extreme right or extreme left on the horizontal continuum in a specific worldview (e.g. 'family values' in the worldview...
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'TruthForce' can range from the version held by the Catholic Church and/or the Mafia, up to the modern version held by an inclusive loving gay family unit).

In clarifying the *structure of thinking* and not what is emotionally valued or what personal meaning a specific gendered human being is giving it, the Values Test is less useful for personal problem identification and solving of inner and outer value conflicts. It is only useful for fitting a person into predefined dominant worldviews. Universal categories homogenise personal motivation, meaning and evaluation.

Similarly to the AVI, the SD Values Test proposes (*my italics*):

> The Value Systems are like living organisms that can ebb and flow as existence conditions change. *These are not rigid, frozen, or locked-in mindsets programmed at birth or at any other time in our lives.* The Value Systems *mirror* the conditions we confront as we deal with living. If things get tougher, we may shift back to a previous Value System to try to solve those problems. If things get more complex than our coping repertoires can handle, we may add a new Value System. (Key Concepts, Point 4).

In the above quote, perceiving, meaning-making and evaluative thinking and the resulting worldviews are seen as flexible and adaptive to the environment. SD's emphasis on existential conditions and structures of thinking, though, is a one way exchange from outside in and ignores the personal *emotional meaning content* of values. That stands in crass contrast to the values research of Hall et al. (1986) who emphasises the emotional charge in words like 'freedom' as the drive that motivates people into action to change man-made circumstances. Important here is to note that the passive 'mirroring of conditions', which in case of patriarchal conditions are man-made hierarchical and rigid mental and physical constructions, may actually fix mindsets and thought processes. It might explain, why the Catholic Church has not moved in their views in regards to sexual conduct and contraception in response to changed community values, gender relations, and global ecological circumstances.

There are no layers in each of SD's worldviews, like the differentiation between 'goals values' and 'means values' in the AVI, but SD discerns between 'existential conditions' and 'coping repertoires' and how a person moves through change from 'open' over 'arrested' to 'closed' systems of thinking. *Open* means potential for more complex functioning towards the next worldview, *arrested* means that one is caught by barriers in self or the situation, and *closed* means being blocked by bio-psycho-
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social capacities from the past (e.g. unhealed childhood traumas in an individual or traumatic collective events like genocide). Taking the emotional content of values into account, 'open' can also mean that a girl or woman does not identify with the dominant cultural context and thinking and learns to translate these into, for her, more meaningful ways of being, believing and behaving.

SD is similar to the AVI in terms of perceiving that psychological development moves from a less conscious and limited view of the world, to more conscious and inclusive worldviews during a person's lifetime as well as through humanity's evolution of consciousness. Both SD and the AVI agree that the development of values and consciousness is stimulated by dialectic forces of self-interest versus relational interests. Graves (1971) asserted that the dominant worldview in different historical periods has moved from the emphasis of one extreme (ego-centric view of the world) to the other extreme (communal-centred worldview), which is mirrored in the names given to the seven worldviews from 'SurvivalSense' to 'GlobalView'. While SD subsumes gender, race and personal preferences to universal categories of 'structure of thinking', 'value systems', and 'general worldviews', the AVI, on the other hand, at least recognises priority differences in values between the genders.

Both SD and the AVI use questionnaires, which ask the participant to choose from preset statements. The SD Values Test uses ten headings referring to organisational life; under each is a choice of seven statements, each of these representing one of the seven common worldviews, on which fifteen points can be distributed by choice. There are two parts: the first is formulated in positive language as acceptance, while the second is formulated in negative language as rejection. No further probing questions, as in the AVI Personal Development Profile, are provided to deepen reflection and self-understanding. By comparison, the AVI Questionnaire has five hundred statements grouped under four headings formulated as I statements, 'I enjoy myself most when….', 'I am valued by myself &/or others when….', 'I am empowered when….' and 'I have a sense of freedom when….'.

The questions I asked myself when comparing both approaches to choose one for this study were: What can a questionnaire generally find out, what can be easily missed or left out? What are the strength and weakness of a questionnaire worded in
organisational language based on organisational thinking and culture? What are the possible aims, applications and underlying assumptions? What kind of logic, language and worldview/consciousness are displayed, particularly in the either/or choices presented especially in the SD test? I choose the AVI as the most suitable for this study because of its sensitivity to gender differences and personal development. What rang very true to me in both theoretical frameworks, SD and the AVI, is the insight of their originators that bio-, psycho-, social- and I might add techno-systems are intimately interwoven in our lives, expressed in our value preferences, behaviour (choices) and worldviews (consciousness) on a day-by-day basis. Wilber's integral framework AQAL provided a meta-view and the most inclusive conceptualisation about the evolution of values, consciousness and human choices.

3. Wilber's Integral Framework (AQAL)

Wilber's Integral Framework has received much attention over the past twenty-five years. He has correlated and critiqued over one hundred theorists and his integral framework includes theories and practices of consciousness development from the ancient spiritual wisdom traditions of the East, to the latest developmental theories and other theories of the Western world. Wilber (1993) mapped what he calls a 'unified field theory of consciousness', a dialectic-dynamic framework of a four-quadrants/all levels/all lines/all states approach, in short called AQAL that now also includes SD. In A Brief History of Everything Wilber (1996) shows at the beginning a diagram of his evolutionary correlation, so that I do not need to go too much into details here, although it is necessary to explain his basic concepts that have become relevant for my own SPE approach, which I will describe further down under point 5.

The four quadrants are a map of the upper left (UL), the 'interior-individual' (intentional e.g. personal value preferences and worldview) and the upper right (UR), 'exterior-individual' (expressive e.g. personal behaviour and body), while the lower left (LL) is the 'interior-collective' (ideological e.g. cultural values and worldviews) and the lower right (LR) is the 'exterior-collective' (manifested e.g. social systems and artefacts). All levels refer to the stages of individual development and collective evolution in inner processes and outer manifestations in language and behaviours in the material world. For example 'Level 12' in Wilber's framework is the historic period of the industrial 'nation/state' (social Exterior-Collective, LR), constructed by
the 'rational' mindset (cultural Interior-Collective, LL), in a brain developed beyond the complex neocortex to 'SF2' (behavioural Exterior-Individual, UR), which perceives, interprets and consciously evaluates the world in 'formop' - meaning 'formal operational thinking' mode - (intentional Interior-Individual, UL). This logic is practised in dominant worldviews in western democracies today and it is the level before 'vision logic' (an equivalent to the 'trialectic logic of wholeness' referred to in the AVI), which Wilber claims to have applied in his integral framework.

The 'Big Three' - self, culture and nature - into which Wilber sometimes collapses the four quadrants, are expressed in language in the first person (e.g. I value, I believe, I choose), in the inter-subjective (e.g. we value, we believe, we choose) of the collective cultural and social sphere, and in the seemingly 'neutral objective' (e.g. it is perceived, measured, verified) of the material and objectified natural spheres, usually called 'objective reality' of a scientific worldview. He also sometimes refers to 'The Big Three' in terms of the Good, the True and the Beautiful or morals (we), science (it) and art (I). Wilber (1999a, p.623) explained:

That modernity let these differentiations collapse into dissociation (so that scientific materialism could and did colonize the other spheres), condemns the pathological dissociation, not the dignity of the differentiations themselves, for they ushered in everything from democracy to feminism to the abolition of slavery to the rise of the ecological sciences to the worldwide increase in lifespan of over three decades: great dignities, indeed.

Although I do agree that 'patho-logical dissociation' (a hallmark of bipolar patriarchal thinking) distorts values, consciousness and behaviour and that it urgently needs to be overcome by more inclusive interdisciplinary concepts, practices and values, I wonder what he actually refers to as 'the dignity of the differentiations themselves’? The (female) human beings who actually 'ushered in everything from (a more inclusive) democracy, to feminism, to the abolition of slavery, to the rise of the ecological sciences' are here 'colonised' into abstract 'neutralises' concepts. It is this use of language, through which Wilber entangles himself into contradictions, fostering misunderstandings and inviting critique. Language after all expresses consciousness and shows the dissociation in thinking processes (e.g. seeing the human body or the natural environment as 'it' makes it easier to exploit, abuse and/or destroy 'it' as the estranged 'other' that is not part of our I-dentity) and denied in its soul-full-ness.
All lines refer to some two-dozen independent lines of development that unfold in their own time and dynamics, through all levels of consciousness, and are relevant in this study in regards to women's values and identity formation. He explained:

These different developmental lines include morals, affects, self-identity, psychosexuality, cognition, ideas of the good, role-taking, socio-emotional capacity, creativity, altruism, several lines that can be called 'spiritual' (care, openness, concern, religious faith, meditative stages), joy, communicative competence, modes of space and time, death-seizure, needs, worldviews, logic-mathematical competence, kinaesthetic skills, gender identity, and empathy - to name a few of the more prominent developmental lines for which we have some empirical evidence. (Wilber 1999a, p.460)

Wilber refers to Gardner's (1993) research into multiple intelligences as an example of these multiple independent lines of development, which Gardner named 'streams' and the levels 'waves'. Terms like 'streams' and 'waves' encourages the mind to visualise dynamic motions, instead of thinking in frames like photos of life. They encourage our minds to preserve its flexible nature by moving with visual images along changing story lines, the kind of mind needed for flexible vision logic.

All states in Wilber's spectrum of consciousness refer to the three ordinary states we know as being awake (gross consciousness), as dreaming (subtle psychic consciousness) and as being in deep dreamless sleep (causal or formless non-dual consciousness) and non-ordinary altered or meditative states like day dreaming and trance states. The 'waking state' - our gross consciousness in Buddhist terms - recognises form (matter), sensation (body), perception (senses), impulse/image (instincts) and conceptual consciousness. In the 'dream state' - our subtle consciousness - we might experience and remember psychic states as states of our soul (from terror to bliss). The 'deep dreamless sleep' - our causal or formless consciousness - is a state, which we have normally no conscious awareness of.

As Wilber (1999a) points out, we not only move daily through these three general states of consciousness, but each moment can be coloured by them, as I observed in the interviews when strong emotions arose in the body~mind, triggered by a painful memory. Other examples are dreams that affect our mood, daydreams that expand our fantasies and stimulate our creativity, or hypnotic trance states that can alter deep preconscious beliefs and can support peak performer to be in the 'flow' or the 'zone'. Altered states of consciousness, as temporary peak experiences of heightened...
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awareness, can occur to individuals at any stage of development. A girl will usually interpret such an experience from her current beliefs about 'reality', depending on the span of expansion (wave) of her present personal consciousness.

3.1. Involution and Evolution: Matter, Body, Mind, Soul and Spirit.

Research into values, consciousness and choices in women's lives from my view of the world need to include the whole spectrum of consciousness or at least as much as we as humanity know, including most ancient and newest findings, speculations and myths about the evolution of Creation. Therefore a suitable framework for this kind of research needs to be all-inclusive and open to continuous learning and change like life itself. Wilber's integral framework has the potential to be such an approach, since he does not shy away from including the soulful spiritual transpersonal dimension in his mapping of the evolution of consciousness.

Wilber argues that before there can be evolution (through Eros) - the unfolding of the lower into the higher waves of consciousness - there must be involution (through Agape) or the descent of the higher cosmic consciousness into the lower human consciousness. Involution in perennial philosophy has four meanings according to Wilber (1999a): The first is cosmic and describes the descent of spirit into matter, manifesting as the densest vibration of spirit. Second it can mean the movement of the soul - after death and the reunion with spirit - through the three stages of the Bardo (Rinpoche 1992). Soul attracted to earth by carrying fears and attachments from the past life's experiences - as I see it - is contracting back into the density of another embodiment, in which psyche experiences soul as fallen from spirit.

This perceived separation of soul from spirit through the process of contraction into manifestation repeats itself in each moment and creates the third meaning of the 'micro-genetic' involution in our body, as Wilber calls it. The fourth meaning describes the involution of spirit as life energy that we take into our body with each breath; naturally each exhale completes the cycle by letting go of the taking in of life, for the energy to ascend and expand as unfolding evolution to spirit. When descend and ascend - inhale and exhale - are in undisturbed harmony, the organism pulsates in continuous pleasure of flow. The idea of the cyclical movement of involution and evolution in each moment is important in regards to the evolution of values, which I
see in its natural unfolding as an authentic expression of embodied soul pulsating as élan vital through all of life's manifestations.

*Gender identity* in Wilber's framework, follows the development of gender from its biological roots (as sex), through conventional culturally constructed identity formations (as gender), into trans-conventional gender orientations. He claims:

Research continues to confirm that the deep features of the basic waves/levels and most of the self-related streams/lines (moral, needs, role capacities) are gender-neutral (i.e. they are essentially the same in men and women). However, men and women can negotiate these same structures and stages 'in a different voice' (which is usually summarized by saying men tend to translate with an emphasis on agency, women on communion, although both use both. (Wilber 1999a, p.552).

Wilber describes 'deep features or structures' as 'gender-neutral', meaning that they are 'not socially conditioned' but can be sexually different. The 'different voice' refers to research by Gilligan (1993), who identified the preference of girls to relate and care in and for communion, which is based on a more 'permeable self', in contrast to the preference of boys for agency and independence.

Wilber's interpretation of feminist research in this regard, as expressed in *The Eye of Spirit*, is that men and women have 'bodily dispositions' of 'different value spheres' (Wilber 1997), while sharing the same wave of consciousness. Both sexes share the same universal hierarchical development through all the waves, but women have generally a preference for 'Agape' or involution or embodied soul/psyche, while men are driven by 'Eros' or evolution or transcending spirit. Wilber (1997) explains that he originally used Gilligan's (1993) and Loevinger and Wessler's (1970) models:

I later 'de-feminized' it - and 'de-masculinized' it - to arrive at the gender-neutral basic structures of consciousness, through which men and women tend to develop with different emphasis. (p.332, note 4.)

It is not clear to me, if 'de-feminized' and 'de-masculinized' in this context relates to socially constructed gender as extreme of stereotyped femininity and masculinity, or biological sex, or both. Does it matter? I believe it does because, as I see it, sex is inherent in a continuum between male and female, while gender is constructed and socially conditioned into each generation. Both influence values development in and through all four quadrants but in qualitative different ways, as I will argue further down (3.3.), when looking at the limits of Wilber's framework.
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3.2. Relevance and Limits of AQAL Framework

Wilber's four-quadrant integral approach which he calls 'a unified field theory of consciousness', has enabled him to correlate, map, evaluate and critique existing theories and practices in regards to their strengths (interdisciplinary inclusiveness) and weaknesses (exclusion of relevant findings from other areas of life). Integral research aims to overcome the piecemeal approach of conventional research and problem solving that tends to construct new problems by fixing old dilemmas but leaves them compartmentalised and separate from each other. Wilber intends not only to bring the separated bits and pieces of analytical 'left-brain' research together into a 'right brain' integral picture as a kaleidoscope of knowledge, but also to explore, understand and influence the dynamic of living processes from the individual to the collective level, including to point out and suggest ways of healing the patho-logies of each level of development and I applaud his intention.

This dialectic-dynamic framework of integral research does not relate to studies of human consciousness only, but can be applied - and in his view needs to be applied - to all research that aims to understand and support the dynamic interrelatedness of phenomena in all areas of life. This includes in regards to the three layers of human values development - as I differentiate them - foundational human value preferences, moral development expressed in human behaviour and choices, and standards based on ethical principles and ideals. Wilber conceptualised values as one of many developmental streams. The value stream flows through all levels of all quadrants from birth to death. Values are implicit in brain development and sensual perception, expressed in behaviour in the upper right quadrant; they are personal preferences (meaning-making and evaluation of possible choices) in the upper left; values cluster in the lower-left into collective worldviews (ideologies and religious doctrines) and cultural norms that are expressed in the lower right quadrant as constructed artefacts, techno-logies and social systems. Wilber's integral framework thus is potentially useful for exploring women's evolution of values. So what do I perceive as its limits?

The four quadrants or the 'Big Three', expressed in language as 'I', 'we' and 'it/s' of the personal subjective, collective cultural, and the social technical-systemic that is included or includes the biological domains, necessarily need to be the context of value research, as values are (although personal/collective) expressed in everything...
we do, embedded in body and nature. My main critique of the 'four quadrants' is that this map does not differentiate between wholistic ecological intelligence of natural evolution and man-constructed techno-logy and systems that are based on a limited human consciousness. Both are subsumed under 'it/s' in Wilber's AQAL and through this collapse, techno-logic stops being part of the cultural social context of the intersubjective 'we' and become 'natural' part of the environmental 'it/s' of objectified nature. Although it is true that man-constructed techno-logy increasingly penetrates nature (nano, bio, pharmaceutical, AI techno-logy), it does not mean that artefacts are nature and behave like nature's (value) qualities or the other way around that nature follows mechanistic linear logic and expectations. It is necessary to intellectually discern the two because when man-made systems do not support life, it is man - and not God or Creation - who as constructor, can learn to be response-able to nature and life and to change his actions, choices, decisions and even his mind.

It seems, Wilber has not only (i) 'gender-neutralised' his structures of consciousness but also 'neutralised' (ii) techno-logy, (iii) hierarchy and (iv) his-story by making them appear as 'natural' part of earth's evolution', while nature's ecology stays objectified as 'thing' out there to be cutup, owned, manipulated and exploited. In my understanding, (i) to 'neutralise' gender means denying actual power relations (ii) technology is the driving force not only of economic progress, accelerated change and increasing consumption, but foremost of MAD devastating life destroying weapons, which justify the control of (iii) military hierarchies and wars to continue (iv) his-story as we got to know it, as violence between males for male domination and control over resources. This 'neutralised' interpretation not only limits, tilts and distorts Wilber's framework but also mystifies past cultural and new patho-logies in upcoming worldviews - like for example in the emerging systems view 'FlexFlow', which is the first worldview in the second tier - whose proponents not only use technological language and consciousness to describe wholarchical ecological processes in the human brain, but also try desperately to replicate, modify and replace (Kurzweil 2000).

By confusing nature with artefacts, they cater to the convenient belief that his-story, man-made ideologies, theories, institutions and systems are 'natural', 'neutral' and 'inevitable', and beyond the need of including female perspectives, consciousness and
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value preferences. 'Neutralisation' justifies 'reductionism' and 'exclusion' from critical scrutiny, continuous evaluation through feedback and personal and/or collective accountability and responsibility. This way man-made systems like global corporations are becoming the new 'God Almighty', on which responsibility can be rolled over for man-made decisions, which now can begin to rearrange the building blocks of life with the help of the new technologies. Discerning wholarchical nature from technology does not mean to set them in opposition to each other, but to clarify power, responsibility and gain a clearer understanding of their qualitative difference.

The collapse of the four quadrants into the original 'Big three' merges the 'inner' and the 'outer' back into one. That amplifies the mystification of techno-systems, which do not have the 'inner' dimension of humane relating and consciousness through soul--spirit, body--mind and inspired heart-felt creativity at all. The rational confusion between mechanical systems and living networks has already resulted in experimental fusion, as the proponents of the new technologies like nuclear, nano, bio, chemo and info technology show. An example that illustrates this is the 'artist' Stellarc, who creates art installations by surgically implanting robotics and virtual reality systems into his body. His current project is to use bio technology to construct and attach a third ear to his head, that 'coupled with a modem and a wearable computer will act as an Internet antenna, able to hear Real Audio sounds.' (The Future Weekend, ABC, 2002. Radio National, November 24). The dissociation between mind, body, heart and soul/psyche in these Techno-virtual EGOs concerns me deeply and is a warning of the technological developments ahead (Gaede 2002).

I doubt that Wilber would see this as an adequate representation of 'integral practice' of the Good (moral, 'we'), the True (science, 'it/s'), and the Beautiful (art, 'i'), but it is an adequate example of the possible patho-logies of so-called (value) 'neutral', conceptual confusions in moral, science and art. Wilber (1999a, p.497) himself describes the danger of generalisation, neutralisation and map-making, when he explains about his use of the term 'flatland' in Integral Psychology:

But as the Big three dissociated, and scientific colonialism began its aggressive career, all 'I's' and all 'we's' were reduced to patterns of objective 'its,' and thus all the interior stages of consciousness - reaching from body to mind to soul to spirit - were summarily dismissed as so much superstitious nonsense. The Great Nest collapsed into scientific materialism - into what we
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will be calling 'flatland' - and there the modern world, by and large, still remains.

All conceptual maps - including quadrants - translate life into a so-called 'flatland'. The term 'flatland' originated with Abbott (1992) in his imaginative story Flatland: a Romance of Many Dimensions where he describes the perception of the world from the point of view of a line, compared with that of a square, three-dimensional beings and beyond to the multi-dimensions of imagination. His story gives humane dimensions to geometric constructions in this map of the world. Putting hierarchical 'levels' or even a dynamic 'spiral' in this map does not make it into a wholarchical ecological intelligent perception, interpretation and representation of life.

Therefore Wilber unavoidably copped his share of critique from theorists of all four quadrants. His main focus of disagreements was with transpersonal theorists about what he called the 'Pre/trans fallacy' and with post-modern theorists including ecologists and feminists about what he called 'Boomeritis' or the fixation on the 'green MEME' to the exclusion of all other worldviews (Wilber 2000). This is not the place and time to go into these critiques and Wilber's (1998, 1999b, 2000 e.g.) many replies, but I believe that much of it has to do with Wilber's use of language, (which after all expresses consciousness, logic and value preferences) and his firm belief in developmental 'stages', based on conventional developmental theorists. When he described developmental 'levels' (waves) of consciousness in a hierarchical ladder-like manner with the top rung being superior (more transcendent) to the base, he repeated, although in dialectic logic, the usual bipolar hierarchical worldviews.

Common to hierarchical worldviews is a kind of tunnel vision, which perceives just a part of the horizontal 'level' out of the spherical wholarchical dimensions of growth in living networks on the vertical line (Figure 3). On the horizontal 'flatland' line, Wilber repeated in language, communication style and tone of response the adversarial bipolar 'one-versus-another' dynamic of academic argumentation by defending passionately his own theoretical position against the 'self-possessed', 'narcissistic', 'post-modern', 'Boomeritis' (Wilber 2003) generation of which he seems to be such an impressive example. Inadvertently he sounds more like a hurt ego on a bipolar 'either-or' battlefield than a person who perceives from a more inclusive worldview and embodies 'integral' qualities of communication.

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Wholarchical growth is perceived as hierarchical levels or stages and/or adversarial bipolar right-\textit{versus}-wrong, one-\textit{versus}-another.

\textbf{Figure 3: Hierarchical Worldviews}

In Wilber’s (1999b) Introduction to \textit{Volume 6 of the Collected Works} to the Revised, Second Edition of \textit{Sex, Ecology, Spirituality}, he repeated his usual defence by insisting that these critiques are a misunderstanding and misrepresentation of his work because when he talks about hierarchies, he refers to ‘natural hierarchies’, which are in real life evolutionary holons (\textit{my italics}):

\ldots the ingredients of these hierarchies are holons, wholes that are parts of other wholes (e.g., a whole atom is part of a whole molecule, which is part of a whole cell, which is part of a whole organism, and so on); and therefore the \textit{correct word for hierarchy is actually holarchy}. The Kosmos is a series of nests within nests within nests indefinitely, expressing \textit{greater and greater}
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holistic embrace—holarchies of holons everywhere!—which is why everybody had their own value holarchy, and why, in the end, all of these holarchies intermesh and fit perfectly with all the others. (p.5).

These 'misinterpretations of his work' are a result of his slipping into a confused and confusing use of language and conceptualisation, based not on 'vision logic' but on dialectic logic. He mapped appropriately the inner and the outer, the individual and the collective into his four quadrants, but missed the important qualitative difference and discernment between cultural systems (man-made artefacts) and wholarchical (ecological intelligent) nature as well as the embodiment of one in the other.

Although Wilber acknowledges that the 'pathological form of hierarchies' exists (based on exclusive, binary, 'patho-normal' logic and mindsets), he equates 'healthy hierarchies' to natural wholarchies of evolution. By merging and 'neutralising' these two kinds of hierarchies into one, he not only equates culture with nature, but also mystifies who is actually valuing, constructing and choosing what in whose interests in which his-story-al context to what end. An example is his statement, 'which is why everybody had their own value holarchy, and why, in the end, all of these holarchies intermesh and fit perfectly with all the others.' If he is talking here about holons of evolutionary Kosmic consciousness, then 'everybody' might not refer exclusively to humans. If he is on the other hand talking about human societies through his-story, then the cultural patho-logies in the exclusive dominantly male centred worldviews might have actually deeply affect the body~mind development (brain, heart, gut) of each new generation, female and male, and their organic stream of vital evolving wholarchical inclusive values.

To discern between wholarchical ecological intelligence and cultural conditioning assists in identifying patho-logies not only in individuals but also in organisations, institutions, communities, nations, and in the global context of social ecological environments. Life, living beings and organic networks are based on social-ecological processes; his-story, artefacts and systems on the other hand are man-made. Although they interrelate with each other, this does not mean that they are the same and equal as living qualities of the organic networks of evolution (e.g. a

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2 I use this spelling of 'wholarchies' to express the connection with wholeness, wholistic and wholesome.
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vitamin C tablet does not equal the wholarchical ecological intelligence and potential of a lemon). Nature observably grows in all dimensions in reciprocal communicative exchange from inside out and outside in. Evolution’s wholistic ecological intelligence creates multi-dimensional relationships that reach as deep as they reach out in all directions and dimensions simultaneously. Man-made systems, especially hierarchical techno-logy-cal industrial military complexes, in contrast, are his-story-cal constructions, based on clever but limited human consciousness and enforced by domination and control. We are responsible and they can be changed.

3.3. Translating, Discerning, Transforming AQAL for my Research

Wilber (1997, p.190) acknowledged that there are today at least ‘a dozen major schools of feminism (liberal, socialist, spiritual, eco, womanist, radical, anarchist, lesbian, Marxist, cultural, constructivist, power) and the only thing they all agree on is that females exist.’ He asserted that an 'integral feminism' would need an 'all-level, all-quadrant' approach to sex and gender studies and claimed that each of the different theories of sex and gender (orthodox as well as feminist) 'has tended to focus mainly on only one quadrant (and usually only one level of one quadrant), with an attempt to make it paradigmatic and exclusionary.' (p.191) He then continued by categorising the different kinds of feminists, from radical feminists to constructivist feminists, into his four quadrants and promised a third volume of his collected works.

Although I agree that eco-feminists, feminists and womanists have focussed their writing on their specific field of expertise - as most male theorists and structures insist on - it seems that Wilber does not comprehend the common ground and full spectrum of feminist writing that often transcends disciplinary boundaries. Feminist theorists not only agree that 'females exist' but also that women are disadvantaged and that this needs to be explained and rectified. Feminist writing covers all human dimensions, from the depth of soulful perception, to engagement in (feminist) practice, to abstract frameworks of theory construction and the envisioning of possible futures, often through several waves of conscious awareness, while pathological hierarchies are rejected. The passionate debates between feminists about differing theoretical views can be seen as a search for 'agency-in-communion' and as expression of 'authenticity-in-union' to deepen and expand understanding. The central premises of feminist research, actions and visions are the acceptance of
multifaceted k-now-ing, equality despite differences (of class, race, culture, abilities, age, sexual preferences) and diversity in harmony, so that all needs, desires and voices can be included, expressed and heard, despite patriarchal structures and male 'power-over' systems based on exclusive values, attitudes and worldviews.

The kind of 'integral feminism' that fits into Wilber's AQAL model would bring different feminist schools of thought together into one framework (Nielsen 2002), but it would not inevitably mean a wholarchical view and approach to life. Concepts based on bipolar thinking (e.g. medical model) do not easily 'integrate' with other and especially wholistic disciplines. A wholarchical worldview rather than eclectic hierarchical views differs from Wilber's AQAL framework in the following ways:

**Overview of what I translate, discern and transform in Wilber's AQAL:**

- I translated language (e.g. 'levels' into dynamic waves, 'lines' into dynamic streams of wholarchical expansion) to mirror wholarchical consciousness.
- I translated bipolar and dialectic logic (e.g. individual versus collective; inner versus outer) into wholarchical dynamic logic (e.g. personal 'i' embedded in collective 'we' embedded in wholarchical ecological intelligence 'wei').
- I translated linear sequential thinking into whole gestalt comprehension as reciprocal pulsation from inner core to dynamic middle to manifested appearance and vice versa.
- I discerned natural evolution (biology) from cultural domination (through technology used in a Culture of War).
- I discerned female and male sex (biology) from social conditioning into gendered femininity and masculinity (sociology).
- I discerned growth of self as soul-self, body-self and social-self from a so-called 'self-system', assumed to hold all developmental lines together in one defensive ego (under social conditions in patriarchy).
- I transformed the 'neutral' generalised map of four quadrants into a person-specific living world (Lebenswelt) of bio-, psycho-, socio-logy impacted by techno-systems.
- I transformed traditional 'hierarchical' concepts of developmental 'stages' from 'downstairs to upstairs' into dynamic wholarchical growth in all dimensions simultaneously and reciprocally.
- I transformed consciousness from a systemic quadrant worldview into a wholarchical expanding dynamic worldview.
The worldview that many feminists and I myself advocate emphasises lived *qualitative* experience. It focuses on interconnecting, cooperation and wholarchical perception and networking rather than separateness, competition, alienation and hierarchical systems as the key drivers in the evolution and development of human beings within our social and ecological contexts. Figure 4 shows my translated, discerned and transformed AQAL map towards a more wholarchical approach.

**Towards Wholarchical Science**  
*Bio-, Psych-, Socio-, [Techno-] logy*

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**Figure 4: Towards Wholarchical Science**

\[i = \text{soul-self, body-self, social-self, i-identity}\]
\[we = \text{clan, organisation, community, nation}\]
\[[it/s] = \text{person-made artifacts, concepts, systems}\]
\[wei = \text{wholarchical ecological intelligence in nature}\]
\[living \text{ interior} = \text{interrelating of seemingly separate fields}\]
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The question is what needs to be taken into consideration from such a modified AQAL map when looking at values and identity formation of girls and the evolution of consciousness and moral choices of women? Paralleling the concepts used in Wilber's integral framework, I will demonstrate now the qualitative difference between his systemic model of an abstract integral approach to consciousness research and my wholarchical perspective in regards to girls’ development.

In my view, the realm (quadrant) of biology and behaviour, the conditions of the female foetus in the womb, the birth process and early brain development are influential on the evolution of values. In the realm (quadrant) of psychology it is the embodied soul-self in interrelationship with the mother's soul presence that will influence (value) filters of perception, interpretation and evaluation in the girl-child's sense of soul-self and body-self. In the realm of sociology and cultural worldviews it will be the ideological, economic and educational influences of community that will have an impact on her value preferences, her conditioned social-self and her position in society. She will feel the impact of techno-systems in all other realms of her life as experienced forces of man-constructed 'it/s' (quadrant) that drive the social mode of reproduction, production and social organisation. 'It/s' separate her from the wider natural context of the bigger whole of earth's energetic intelligent creation of life.

In my view, through the waves (levels) of human consciousness from birth to death, women's awareness will expand by going beyond the known and transforming the previous limited values and worldviews into more inclusive ones. Personal growth is a motion of ebb and flow from preconscious over body awareness to conscious body~mind processes. This motion of ebb and flow, of expansion and contraction, like inhaling and exhaling life energy, is a wholesome pulsation that is characteristic for living networks and in stark contrast to techno-systems. When values cluster together into a wave of consciousness that colours human perception to form a worldview, nothing is static. It is the need for protective boundaries in a 'Culture of War' that can turn permeable pulsating (value) boundaries into defensive imprisoning barriers of an ego that need to conceptualise a fixed worldview with static frames of reference. Over time, beliefs set out in writing can become fixed consciousness, the 'word of God' set in stone as 'natural' law.
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All streams (lines) of a girl's development start, in my view, with sensations in the newborn body, a sense of basic human needs, of energy in motion as e-motions. A growing sense of body boundaries through touch, a sense of self through interrelating with the cultural and natural environment, a developing sense of relating and belonging, of cognitive capacities, of motivation and curiosity, hopefully will gather into a sense of value in self and trust in people and life. Opposition between 'agency' versus 'communion' can create obstructions in perception, meaning-making and evaluative thinking. As a result in girls' evolution of values and identity this deep mostly unconscious dynamic can translate into dysfunctional gender relations. In my view, this tension is in large part culturally constructed through false dichotomies (e.g. individual versus community), a belief system that reproduces, feeds and enforces exclusive patriarchal worldviews and a 'reality' of alienation.

Daily the girl will experience all states with more or less awareness, which will have an impact on how she will perceive, interpret and evaluate the world she is born into. The more she is able to integrate her body-mind experiences, instead of splitting parts of herself off, the more it is likely that her ways of knowing will extend beyond the conventional range of reasoning, cognition and facts called knowledge. For example, intuition, dreams and trance states often play an important role in women's understanding of life and natural cyclical processes. Beyond the overall spectrum of consciousness through all worldviews - from sub conscious to self-conscious to transpersonal super conscious - as conceptualised by Wilber, there is another discernment to be made inside each worldview. These are not the states like waking, dreaming, deep sleep and altered states, but states of mind during the waking state. It is the discernment between preconscious body-awareness, conscious embodied-awareness and conscious aware mindfulness, which I observed during the interviews and which played an important part in my study and theory development.

Involution and evolution, Agape and Eros through the wholarchical 'Nests of Being' is in my view the core stream of soul-spirit authenticity in women's and men's evolution of values, identity, consciousness and choices. I define authenticity as inner harmony, wholeness, as integrity that is based on an intimacy with the soulful core of oneself. Wilber (1998) emphasises that both sexes grow vertically (through involution and evolution) and horizontally (through communion and agency) but that
women tend to face down (to earth) and prefer communion (Agape = altruistic love), while men tend to face up (to heaven) and prefer agency (Eros = sexual love).

Roots and wings; Agape and Eros. It is this vertical dimension of depth that needs to be added to the horizontal dimension of agency and communion in order to take into account the multidimensional differences in the native styles of men and women. (p.350)

I agree wholeheartedly with the additional consideration that this binary logic needs to be overcome by training our minds to think in movement along continua with dynamic middles (in a minimum of triads) and wholarchical inclusive expansion. What needs to change in conceptualisations is limited binary thinking, which constructs pathways of vertical and horizontal tunnel vision, while leaving out the dynamic pulsating middle of the whole. It is the inner dance of psyche, the child of the union of Agape and Eros, the soul-self that expresses the wholarchical ecological intelligent values of agency-in-communion and initiates the evolution of values, wholesome self-esteem and an authentic sense of self in both sexes, if given a chance. It is the soulful-sexual humane potential of girls and boys in each generation that carries the promise to dissolve socially conditioned gender norms, power relations and calcified social systems based on ideologies that mirror the status quo. Having reviewed value frameworks, I now will look at how this applies to women.

4. Women's Values Development in Patriarchal Context

In the introductory chapter, I outlined a broad trajectory of second wave feminist campaigns and consciousness raising and showed how it intersected with my own lived her-story. The focus of my study is on this kind of interaction between the social context and the unfolding personal meaning that women made of their lives as they journeyed the era of second wave feminism up to the present time. From my view of the world, life is a whole dynamic gestalt, which let me to perceive, interpret and evaluate the particular female experience as unique quality of the global concept of 'women' in the wider context of living Creation. In this view, the distinction and connection between bio-, psycho-, socio-, and techno-logy and their influence on each other is important and need to be included.

To clarify my position, I do not subscribe to 'biological essentialism' (the belief that human being/behaving/believing can be explained/changed by biological means only), or to 'cultural essentialism' (the belief that socialisation can explain and change
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all). Neither do I believe that 'techno-essentialism' (the hope that new systems, science, and technologies that we do not even know about yet) will be able to fix man-made problems, nor do I subscribe to 'psycho-essentialism' (the view that human problems can be explained/changed by psychological means exclusively). Nevertheless, reconnecting these split up pieces of knowledge and not being in conflict with academic critiques of all disciplines seems a tall order.

As I am most interested in the personal evolution of values, consciousness and choices in the life of women, it seems important here to consider feminists’ as well as other women scholars’ contributions and corrections to mainstream developmental psychology. A diversity of insights and perspectives might be more useful to begin to establish the parameters for analysis of the research material to come. Feminist critiques of patriarchal bias in theories of female development have tended to follow two broad lines of inquiry. One attempts to uncover the effects on women’s development of patriarchal institutions, values and contexts, including the family as well as disciplines such as psychology or medicine. The other, complementary line of inquiry, takes a woman-affirming approach to look at how female ways of becoming, relating and knowing can be better understood and evaluated for a more effective change in the reorganisation of human affairs through all levels of society.

In Crazy for You: The Making of Women's Madness (Astbury 1996) we see that, in spite of longstanding feminist critiques of gender bias in developmental psychology and psychiatry (e.g. Horney 1967; Mitchell 1974; Ehrenreich & English 1979), masculine bias continues to be an issue to grapple with, and not only in therapies and theories about women's 'nature' and place in 'culture'. She points out that dominant cultural values and structures have produced 'neurotic sciences' that ignore the fact that women's experience of 'normality' is based in the context of masculine values, thinking and systems. They ignore, distort and mute women's voices by excluding or compartmentalising aspects of women's lives. Dominant cultural values, belief systems and structures continue to objectify women's bodies (e.g. prostitution, pornography, sexual slavery), continue to oppress and disadvantage (e.g. illiteracy, poverty, low status) and continue to control through violence against females (e.g. incest, child sexual abuse, harassment and discrimination). Excluding women from full participation continues to massively limit human potential on a global scale.
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Light can fall on both the dominant discourse and the muted voices of the 'other' by listening to women's own voices about their life experiences, their different ways of perceiving, interpreting and evaluating life, as I did in this study. Feminist scholars point to the importance of taking into account, understanding and challenging the context in which girls' development occurs and the effect this has on women. It is also useful to consider ways in which women have been able to develop strength in this adverse situation and the values that may have supported them in this. With such ends in mind, I will explore here what some feminists and women scholars have to say about women's journeys through life in all its aspects of female biology, psychology and spiritual development in a particular gendered family dynamic embedded in the wider social context and the sacredness of all interrelationships in life.

4.1. Women's Ways of Becoming: Values and Family Dynamics

What do feminists and other women scholars say that can shed light on women's values development in patriarchal context? Borysenko (1996) in *A Women's Book of Life* perceives girls' development as a gradual unfolding of a soul in a female body~mind that finds itself always in a relational context with the social and natural environment all through her life. That environment can be nurturing or life threatening at times and so influences our basic human physical and emotional needs for survival, security and belonging. So when do personal value preferences begin?

Borysenko (1996, p.21), describes how the basic survival circuit of the reptilian brain, the evolutionary base of autonomic functions and instinctual responses towards and away from, is connecting with the limbic system of emotional responses to pleasure, pain, rage and fear, which she calls the survival function of the 'four F's' of fighting, fleeing, feeding and sex. She elaborates (*my italics*):

> From these basics, the more complex emotions of joy, rapture, grief, and *empathy* evolve with the appearance of the third level of the brain, the wrinkly layer of neocortex that gives the brain its walnut-like appearance and confers meaning on life's events.

It is the *fluid relating* of all three brain-functions that support the perception (of value preferences), the interpretation (meaning-making) and evaluation (discernment) of what is pleasurable, valuable and wholesome in one self, other people, the world and life. Good relationships and communication, appropriate stimulation and opportunity to practice abilities, helps to fully develop and mature
our humane potential. Evidence to support this perspective comes from recent developmental research of Gopnik and her colleagues Meltzoff and Kuhl (1999) who have pointed out that babies learn even in the womb. Prenatal brain development is affected not only by what the mother takes into herself (food, drugs), but also by her inner emotional state of harmony or tension through inner conflicts, and by the wider spheres of her living conditions (famine, exposure to chemicals, wars) around her. Babies ‘think’ and can at birth discriminate human faces and voices from other sights, sounds and smells and have (value) preferences for the familiar ones. Gopnik et al. (1999, p.28) found that within the first nine months, babies can tell the difference between expressions of happiness, sadness and anger and recognise that a happy-looking face goes with the chirp of a happy tone of voice. This discernment of emotions is based on (value) preferences towards pleasure and away from pain. Babies also trace boundaries with their eyes and know how people move, predict how an object will move and understand distance.

What that tells us is that babies perceive, interpret and evaluate although they do not yet (consciously) know and express themselves through adult language and concepts. Brain development in early childhood is the biological base of simultaneously evolving abilities to perceive, interpret, evaluate life and express their personal value preferences to a hopefully attentive responsive audience of loving caring parents. Borysenko (1996) describes critical periods during development that are like transient ‘windows of opportunity’ for neuronal connection. The window for learning language patterns for example closes at about twelve months; the window for empathy begins to narrow at about eighteen months. She continues (1996, p.22):

MacLean calls the frontal lobes the 'heart' of the brain, waxing eloquent about the faculty of self-awareness and introspection that the frontal lobes provide, allowing us to develop relationships by identifying with the experience of other people empathetically through reading the emotion in their faces, putting ourselves in their place, and regulating our emotional response accordingly.

Empathy is therefore not only a verbal skill learned in maturity, as commonly assumed by theorists (the AVI places it as advanced value in the fifth column), but a much earlier organic inherent ability, an experienced quality of being, that might be from then on suppressed, forgotten or unlearnt and only later retrieved. How many other original inborn valuable qualities might be neglected in their development?
Family life at its best supports the child's unfolding sense of self and self-expression through its loving atmosphere, its dynamic stimulation, its open communication, and the setting of safe elastic boundaries, which expand with the child's growing ability. If babies know and make meaning by simply being in their bodies, perceiving through all their senses, instincts and intuition, increasingly becoming alert, curious and discerning, then what happens that grownups so often have lost touch with their authentic wholeness as an integrated soul-body-social-self? There are questions that need to be answered about how many 'windows of opportunity' may be prematurely shut, how much dormant humane potential stays hidden, and how much soul-full-ness and flexible brainpower are injured in the first years of a child's life?

4.1.1. First Environment and Formation of Values

The very first environment of the growing human being, in uterus and after birth is the mother. Rich (1991, p.11), in her foreword Of Woman Born, describes her experience and reflections on motherhood in the context of patriarchal power relations as clearly and as uncompromising as it is possible to express (my italics):

All human life on the planet is born of woman. The one unifying, incontrovertible experience shared by all women and men is that months-long period we spent unfolding inside a woman's body … most of us first know both love and disappointment, power and tenderness, in the person of a woman. We carry the imprint of this experience for life, even into our dying. Yet there has been a strange lack of material to help us understand and use it. We know more about the air we breathe, the seas we travel, than about the nature and meaning of motherhood. In the division of labour according to gender, the makers and sayers of culture, the namers, have been the sons of the mothers. There is much to suggest that the male mind has always been haunted by the force of the idea of dependence on a woman for life itself, the son's constant effort to assimilate compensate for, or deny the fact that he is 'of woman born'.

Here we might have in a nutshell the psychological root cause of the misconception, misrepresentation and oppression of women. Mothers, as birth-death-bringers, carers and transformers, are potentially powerful beyond conception, rationalisation and construction of logical means and this potential power terrifies both sexes with different consequences. While girls seem to try to appease this most important force in their lives through intimate relating and communicating (communion), boys seem to try to get away from this force as far as possible (agency) and bring it under their control. Rich (1991, p.13) discerns between two meanings of motherhood, one superimposed on the other: the 'potential reproductive power' in every woman and
the 'institution of motherhood', which aims to ensure that this potential remains under male control. It is women's reproductive strength and abilities that guarantees a man's continuity through the next generation, besides, of course, a possible hero status in his-story books, which gives him the freedom to seek death. Conception, birth, cyclical life processes and death are part of the mystery; we can accept or fight it.

The conflicts between these two meanings of womanhood - women's relationship to their reproductive power and their relationship to men who institutionalise them - have been powerfully explored by several feminist writers (e.g. Daly 1979, 1984, 1995; Griffin 1981, 1990, 1995; Eisler 1988, 1996, 2003) and French writers like Irigaray (1981, 1993), Kristeva (1980, cited in Moi 1986) and Cixous (1983). What I will focus on is the mother as facilitator in the dynamic process of the girl's early formation of value preferences, sense of self, and authentic self-expression. Foetuses participate in the inner world of the mother through emotions (energy in motion), hormonal and mental changes, which in turn are influenced by the bigger whole of the environment. Rich (1991, p.218) describes this very first relationship:

The first knowledge any woman has of warmth, nourishment, tenderness, security, sensuality, mutuality, comes from her mother. That earliest enwrapment of one female body with another can sooner or later be denied or rejected, felt as choking possessiveness, as rejection, trap, or taboo; but it is at the beginning the whole world.

Kristeva (cited in Moi, 1986) has powerfully theorised this very first preverbal intimate relating between mother and child in terms of the dynamic between what she calls 'semiotics' and 'language'. Meaning ('signification') is made in the dialectic between instinctual multi-dimensional life force ('semiotic drive force') - through sensual (value) preferences, perception and evaluation - and the more static symbols ('symbolic stases') of the common language and its cultural structures. The beginning of language is sensual, multi-dimensional, a whole gestalt of relations with the mother. It is the mother's trust in her self (Winnicott 1980), in her own instinctual and intuitive k-now-ing of how to behold, relate and communicate to her baby, her joy, pleasure and support that will be the base of the girl's early formation of values, selfhood and self-expression. The development of language and language based thinking, will begin to pattern a habit of linear (e.g. subject-object) perception, fixed bipolar (e.g. masculinity or femininity) interpretation, and adversarial (e.g. good
versus evil) evaluation that is in danger of ignoring the dynamic middle in each continuum and becomes blind to its wholarchical spheres. This kind of bipolar thinking, language, and argumentation reduces perception from multi dimensional and reciprocal embodied sensual experience ('semiotic drive force') to linear vertical 'symbolic stases' (from A to Z, first to last, left to right) that is crossed and quartered by linear hierarchical tunnel vision (from above to below, superior to inferior, culture to nature). Language becomes a straightjacket pulled over the wholistic gestalt of life and intuitive k-now-ing embedded in the dynamic flow of élan vital. Verbal and non-verbal parental messages become deeply embedded preconscious beliefs.

4.1.2. Family Dynamics and Values

Family as historical institution and as ideology (Lerner 1986; Daly 1995) is built on the life giving power of women. 'Motherhood as institution' becomes a role assigned to women as part of the gender identity of 'femininity' with expectations, attitudes and behaviours that determine place, status and opportunities in life. Millett (1972) in Sexual Politics described in detail how females and males are socialised into binary sex role stereotypes through patriarchal ideology, where males are valued for their 'superior' qualities like heroic aggression, intelligence, and domination, while females are actively discouraged to feel, think and act in this same way. Family is the social setting in which both mother and daughter learn to role-play femininity. Compulsive gender roles and what Rich (1986) called Compulsory Heterosexuality is modelled in the family dynamics of power relations between father, mother and child, embedded in cultural systems of multi-media ideology and political economy.

Power relations between the genders in the family system and the dynamic, based on a values, consciousness and status hierarchy, are central to understanding child development. The family system provides the context in which the parenting adults determine the degree of need-fulfilment, self-expression, and actual choices for the girl child. The child's own perception, interpretation and evaluation of her soul-self, body-self and emerging social-self is exceedingly vulnerable to parental violation, indoctrination and cultural mystification. The women in this study grew up during a time, when in the estimation of Satir (1988) over ninety percent of families were more or less dysfunctional in their inner dynamic of relating and communicating. She
described in *The New People Making* the difference between a 'closed' and 'open' family system, which can be found in human systems through all levels of society:

Closed family systems evolve from certain sets of beliefs: People are basically evil and must be continually controlled to be good. Relationships have to be regulated by force or by fear of punishment. There is one right way, and the person with most power has it. There is always someone who knows what is best for you. … In open systems: Self-worth is primary; power and performance, secondary. Actions represent one's beliefs. Change is welcomed and considered normal and desirable. Communication, the system, and the rules all relate to each other. (p.132)

Open systems encourage and appreciate feedback, transparency and diversity, which lead to a deepening of perception, interpretation and evaluation. Comparing the 'myths' of family life and traditional 'family values' with the cultural reality of what actually happens to different members in a family system, it would seem that awareness of the systemic roles, functions and dynamics, in which women and men so willingly participate in, can mean the beginning of change.

Feminist family therapists (Hansen and Harway 1993, Snyder 1994, Papp 2001) are pointing out and addressing the power inequalities and the systemic abuse of women and children in the family system. Although the figures vary, research into wife battering, child sexual assault, rape and murder in family life undoubtedly documents systemic violence against women and children on a global scale (Cuthbert and Slote 1999). As Follingstad et al. (1988) cited in Hansen and Harway (1993, p.38) noted, the reaction to a traumatic event is 'shock, disbelief, and denial, followed by terror, then attempts to re-establish the level of safety previously believed to have existed, followed by depression with intermittent inner-directed rage and outbursts of anger.' Generations of women have learned to use self-blame (guilt), other-blame (persecuting), excuses for the perpetrator (rescuing), denial (repressing memories), and surrender (to God given circumstances) to be able to cope with trauma in their own homes on a daily bases. In this way, family violence in all its forms (physical, sexual, emotional, spiritual, social, financial) can become a lifestyle.

Given the his-story and emerging statistical facts about family life under patriarchal values, ideologies and systems, it is encouraging to have observed and participated in the personal and collective changes that women have made over the past few decades (Maushart 2001). The early experience of power relations in the family influence a
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girl's self (body–mind–soul), her self-evaluation as a person in a female body and her identity formation in relation to the dominant social position occupied by males. In this study women's capacity to change shows that social conditioning can be more or less successful, even though it can be deep reaching and soul shattering traumatic.

4.2. Women's Ways of Relating: Values and Identity Formation

A girl is born into life with her humane potential embodied. In my view it is her élan vital, the wholistic ecological-intelligent life force that starts the pattern of breathing, of taking life in and letting it go, rhythmically and continuously. How does the baby girl's psyche develop a sense of embodied self? What function, dynamic and role do values play in that process? Where do they originate and at what time are they observable? In Germany we say that a child grows under the mother's heart, the seat of the soul, meaning that the new life is nurtured by the mother's soulfulness, her power of creating new life, her being. The tension and conflict between the mother's reproductive power and socially constructed adverse conditions, myths and denial of her wholeness as a person, will have an influence on the new life from the very moment of conception (McCarty 2004). Personal value preferences, consciousness and perceived and actual choices are phenomena that interrelate through all domains of bio-, psycho-, socio- and techno-logy. It is a range of early preverbal whole body experiences that inform the girl's awareness and evolution of her values and identity.

The dynamics in family life have been re-examined and reconceptualized by several psychoanalytical feminists in the seventies (see Introduction 4.1.2.). While for Freud family dynamic and conflicts between the genders were based on the visible difference of a penis compared to a 'castrated' vagina, the question for feminists was, how are women conditioned to participate in practices and structures that perpetuate their own inequality and how it can be changed? Scholars like Millett (1972), Dinnerstein (1976), and Miller (1986) pointed out that the oppression of women in general, and the female monopoly of mothering on the background of abstract fatherhood specifically, distort the possibility of a positive relationship with the mother for both sexes. Dominant developmental theories (e.g. Freud 1977; Hartmann 1945; Erikson 1950) are built on the notion of the necessary process of 'separation' from (m)others as a sign of adult 'maturity' and 'autonomy'. These theorists saw the separate aggressive-defensive 'masculine' ego (drive for 'power-over' the 'feminine
m/other') as the healthy norm for a man and the girl's attraction, desire and hopeful fantasies towards a physical and psychological mostly absent father figure as the base for a healthy mature 'feminine' (hetero)sexuality.

For a girl to identify with the expected norm of 'femininity' therefore means to settle for inferior status and opportunities (like her mother), while a boy is forced to let go of his original love for the mother and identify with the competitive masculinity of his own sex, to not be called a 'sissy'. Freud (1977) believed that the rejection of the mother is traumatic but produces a stronger personality (an ego as defence structure) in males and consequently a stronger conscience and sense of social values than in females. Paradoxically a strong defensive 'real man' seems to need a weak submissive 'ethereal feminine', who transfers her affection and intimacy with her mother/own sex onto him, to become successfully functioning. A reversal in gender behaviour would be judged as abnormal, deviant and/or mad (Chesler 1972), while women's authentic relational selves are seen as 'weak egos' by masculine standards.

Miller (1986, p.62) on the other hand points out that the ego or 'I' of psychoanalysis may not be at all appropriate when talking about women because they have different organising principles around which their psyches are structured. She noted the **positive qualities** women have developed, like affiliation, empathy and care taking, to cope with their subordination in an androcentric culture. In the second edition of *Towards a New Psychology for Women* (1986, p.xxiii) she said: 'Women, as a group, struggle to create life-giving and life-enhancing relationships within a context of violence and life-destroying forces.' She critiqued 'false' categories that originate in men's ways of thinking, institutions and attempts to compartmentalise life to their advantage. She believes that the dominant-subordinate situation was - and still is - depriving and distorting to members of both sexes, but in different ways for each. Both sexes' **deepest needs and desires** are fulfilled in the relationships within family life. It is in the family system (with its modelling of value preferences and power dynamics) that the body~mind of each new generation is formed.

### 4.2.1. Values and Identity Formation

In *The Reproduction of Mothering*, Chodorow (1978) explored psychoanalytic theory in relation to identity formation and the social construction of gender and
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emphasised the positive pre-oedipal phase of the relationship between mother and child of either sex. She agreed with Miller (1986) that developmental tasks for girls are different than for boys because girls do not have to differentiate themselves from their mothers as the same sex parent and so can have a positive relational orientation. Both sexes start out being intensely dependent on the mother, who can bring different degrees of comfort and neglect, and therefore is the most powerful person in a child's life. Both scholars suggested that the physical and psychological presence of both parents would shift the dynamics and hierarchical structure in the family. Under the current norm of patriarchal family life, both boys and girls are likely to carry ambivalent feelings towards a (victimised subservient) mother and her female (sexually objectified) body.

Chodorow (1978), as well as Miller (1986), Gilligan (1993), Field Belenky (1986) and their colleagues, have been criticised over the past decades of 'essentialism' (qualities exclusive to women), for not taking women's individual differences (race, class e.g.) into account, and of a 'maximalist' feminist standpoint perspective (focussing on women and the differences between the sexes instead of commonalities). There is no space here to go into the details of these arguments besides saying that their critics often demonstrate in their own writing, how difficult it is to take a perspective beyond the boundaries of one specific academic discipline, beyond a binary pattern of argumentation (both-and instead of either-or) and to satisfy the need for universal conceptualisation, while including difference in all domains of human experience. In her reply to the feminist reviewers of her work, Chodorow (2002) points out that her writing (as all human practice and theories) need to be seen in the context of time, place and her own personal growth in relationships and consciousness over the years and so did Gilligan (1997).

In the seventies feminist scholars' intentions have been to understand the 'culture-psyche intertwining' and what goes on in mother-daughter relationships under patriarchal conditions. Nowadays, Chodorow (2002, p.51) is more concerned 'with the ways that social and economic developments undermine maternal desire and subjectivity. Her focus has shifted to sexuality and passion (Chodorow 1999), to better understand the underlying forces that motivate social and cultural change, while Miller and her group of colleagues (Miller and Stiver 1997) expanded their
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Theoretical understanding, influence and activities exponentially, as the work and writings from the Stone Center's Jean Baker Miller Training Institute (Jordan, Walker and Hartling 2004) demonstrate in their Relational Cultural Theory. Over the past decades, the global systemic physical and psychological violence against women and children and the soul-destroying consequences were addressed in Miller's and many other feminists' writings and studies (Cuthbert and Slote 1999).

The pieces to the puzzle of what causes women to participate in practices and systems that perpetuate their own disadvantage are slowly emerging and reach from horrendous sexual violation to a woman's soul, body, mind and spirit to most subtle coercions. Miller (1988) has identified the weakness of women's self as the tendency to be complacent and support the status quo, to avoid open disagreements and conflicts. In doing so, women avoid and often deny the seriousness of the social situation, mostly constructed by men without their input, but nevertheless supported by women's loyal nurturing of men. Miller (1986, p.127) points out that it is 'practically impossible to initiate open conflict when you are totally dependent on the other person or group for the basic material and psychological means of existence.' This is true for the majority of women. Women maintain the status quo despite continuous discrimination, while men profit through systems that destroy lives. That became particularly problematic for the women in my generation during the WLM who often found it necessary to break with their mother's worldview.

A relational social-self of either sex that identifies as a unique person growing in a communal whole, is far from the conventional defensive personality structure, the masculine ego that needs the complement of self-less co-dependent femininity to fulfill his own desires and fantasies. A relational social-self enjoys both autonomy and communion, without the compulsive need to separate. Connection is seen in a relational cultural approach (Miller and Stiver 1997) as central to human growth and any dissociation in individual, family and societal life can be healed across cultural differences and personal disagreements (Jordan 1997).

4.2.2. Women's Ways of Relating

All women in this study grew up with more or less 'traditional' family values in traditional settings. The role of the mother, as representative of 'femininity' in all its
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facets, was still locked into expectations to be the 'angel of the home'. She might have been the manager (but not the 'head') of the household, and was expected to prevent and 'rescue' any potential conflicts in the family system. Girls have been traditionally socialised into respecting, elevating and serving fathers, brothers, husbands, sons - regardless of how badly they behave towards females ('boys will be boys', 'men behave badly' and 'Godfather's word is law') - and not to value their own physical and emotional needs, self-worth and respect for themselves, which is prevented through internalised fear, shame and guilt and the parental judgements of being 'selfish', 'lazy' and/or a 'bad girl'. In this study, the general messages the majority of girls received were that they were less valuable in the hierarchy of family members and 'to be seen and not heard' (voiceless seductive and undemanding). The girl child thus became an easy 'victim' in the double bind between her own physical and emotional needs, authentic value preferences and strict parental expectations.

In the fifties these expectations towards a daughter as the younger version of the mother were common, often accompanied by a protestant work ethic of 'work hard' (responsibility), 'be good' (obedience) and undemanding (poverty). As daughters they were expected to get an education, to marry, to produce grandchildren and to be content with being frilly homemakers (Friedan 1974). To move beyond these expectations meant to challenge parental and social expectations, and to find out about their own value preferences, which became possible with the support of the erupting feminist consciousness during the time of the second wave of feminism. What did it take to overcome the role expectations of being an obedient daughter? Did the experiences during the time of the WLM change the relationship with their own mother/same sex and father/other sex? And how much did these personal and social changes influence the way these daughters mothered their own daughters?

As we have seen above, mother-daughter relationships in patriarchal family life are inherently ambivalent and problematic. Despite mothers' vital power to reproduce life, they also carry to various degrees internalised negative deep beliefs based on cultural myths and expressed in more or less preconscious attitudes. In her research with over three hundred women, Phillips (1991, p.6-23) described fifteen myths that have spoilt mother-daughter relationships. They reach from (i) female bodies are imperfect and inferior, to (ii) the value of women lies in their sexual attractiveness to
men, to (iii) women enjoy sexual violence. Although feminists seriously questioned and challenged these myths about women (and motherhood) in the seventies, they are still alive and only have taken on more modern versions (Wolf 1991), as the alarming rise of eating disorders in girls, prostitution in teenage girls and drug addiction in young women demonstrate.

(i) The myth that female bodies are imperfect and inferior because they are not male originate from the Christian version of the creation story and is at the roots of a ruthless masculine value system (Daly 1995). In *The Eros of Everyday Life*, Griffin (1995, p.53) identifies this 'mis-conception' as deeply embedded masculine ambivalence about his 'own denied thoughts' and desire for a denied part of himself. 'Is this why distance arouses him?' she asked. 'Wishing for yet also fearing a self he has relinquished, he comes to think that placing the woman he desires apart from himself is crucial to his passion.' Some of the other myths identified by Phillips are fitting in here as well: blaming mothers is justified because mothers are supposed to provide unlimited and bountiful love and therefore are responsible for their children's problems. The double binds mothers find themselves in are the expectations of both sexes to be all powerful and unconditionally loving (Agape), despite domestic living conditions that are destructive to soul, body and self-respect. Blaming mothers and through them all women is the old militaristic recipe of 'divide and conquer' and an easy and cowardly way to justify and legitimise the status quo.

(ii) The myth that the value of women lies in their sexual appeal to men helps to promote the 'plastic femininity' of advertisements, according to Phillips (1991, p.19). She notes that the stereotypes of demeaning youthful sexiness produce disrespect and anxiety in the mother-daughter relationship. When the pill hit the market in the late sixties, sexual self-expression was declared a revolution, while motherhood was seen as a somewhat inferior role. Daughters challenged old norms and beliefs and wanted more opportunities and choices for themselves than their mothers were content with. They wanted to join the interesting public space beyond rearing children, where their fathers spend their time and energy. The myth that education reduces women's reproductive capacity (so prevalent in the first wave of feminism) and that working mothers are not good for their children could be proven to be wrong (Bee 1978). For women finding a way of loving men without losing their integrity, dignity and value
priorities is a challenge. Hite (1993) argues in *Women as Revolutionary Agents of Change* that women have a legitimate fear of male power, sexual abuse and violence.

(iii) The myth that women enjoy sexual violence, unfortunately, is alive and well as the expanding multibillion dollar pornography industry testifies. It too is an age-old projection of men to justify rape, mutilation and degradation of females. The image of the female victim triggers fear, shame, disgust, guilt and less respect for same sex viewers. Nothing is more soul, trust and self-esteem destroying than sexual violence against females, experienced, witnessed and/or anticipated by mothers and daughters alike. Gender-role beliefs and dating violence are closely linked (Lichter and McCloskey 2004) and during puberty mothers and daughter conflicts easily increase. Phillips (1991, p.373) argues that the best protection against these myths, tenets and traditions that destroy mother-daughter relationships is to recognise the 'nature' (oppressive culture) of the society that encourages them and to cast off the straight-jackets. Conflicts are part of any relationship and a healthy necessity in a society based on exclusive masculine value priorities, *inhumane* practices and ideological mystification, as long as they are approached constructively. Mothers can become catalysts for their daughter's growing autonomy and both can clarify their own value preferences, expand their consciousness and support each other's diverse choices, if an open channel of communication, trust and reverence for each other is present.

What influence did the WLM have on the self-definition of mothers and daughters, their consciousness about their relationship dynamics, social roles, personal values, opportunities and choices? And what happens as women become consciously aware, outspoken and critical of such misconceptions and start to develop their own feminist informed value system? This is what I explore in this study. The evolution of values and identity seems to me like a dance between soul-self (psyche), body-self (body-image), and culturally constructed social-self (gender roles, masks, scripts). I perceive identity formation not so much as a static self-image, but more like a flexible skin that renews and grows itself appropriate to changes through a lifetime of unique contextual experiences based on personal perception, interpretation and evaluation. Women's ability to nurture the development of people, families, and communities is essential for this experience (Belenky, Bond and Weinstock 1997).
4.3. Women's Ways of Knowing: Values and Moral Voice

As with research into girls' specific ways of development and identity formation, there are also controversies between feminists in regards to the question, whether women do have 'different ways of knowing' and indeed 'a different voice'. Again, for me it is not so much a question of 'either-or' than of both (might be true for both sexes to various degrees) and there is likely to be more untapped human potential of difference and/or similarity to be uncovered. My study explores the evolution of values in twelve women's lives, to gain a deeper understanding and appreciation of their nature, dynamic and role. As I perceive values as embodied consciousness expressed in choices and beliefs about the world, I am interested here in what other researchers have said about women's 'ways of knowing' and 'voicing' their value preferences and choices, particularly during the time of the WLM.

Women's Ways of Knowing and the development of self, voice and mind are sensitively described by Field Belenky, McVicker Clinchy, Rule Goldberger and Mattuck Tarule (1986). The authors explored in their research in the late seventies, what process women go through to change their self-concept and find the power of their own mind. They discerned five different perspectives from which women view reality and draw conclusions about truth, knowledge and authority: one and two are 'subjective knowledge' as inner voice and quest for self, three and four are 'procedural knowledge' of the voice of reason as separate and connected knowing, and the fifth is 'constructed knowledge' as integration of all these voices. Field Belenky et al. (1986, p.85) observed about subjective knowledge, that women's 'strategies for knowing grow out of their very embeddedness in human relationships and their alertness to the details of everyday life.' I wonder, how better to research life than the cherished method of paying attention to the details and dynamics of human and other beings relationships in the actual context of place and time?

Procedural knowledge on the other hand, the authors note, is transmitted through a ritual of authority in an educational institution where public interpretations and reasonable arguments are handed out as 'value free', while personal observations in the private realm are seen as mere 'opinions'. While separate knowledge 'puts the object at a distance, places the self above it, and quantifies a response to the object that should remain qualitative' (Field Belenky et al. 1986, p.101), connected
knowing is taking place in reciprocal relationships. The purpose is not 'justification' but connection, not 'rationalisation' but empathy, and not 'legitimation' but inclusion. In the fifth category of constructed knowledge, women try to integrate the subjective with the procedural and if they want to write a thesis and not lose their soul-self in the process, this is what they need to do. Women's ways of knowing are closely related to women's ways of relating, namely as socially response-able beings.

'At the root of moral decision-making is the exercise of choice, and the willingness to accept responsibility for it,' wrote Porter (1991, p.154) in Women and Moral Identity. It is the authenticity of the choice, based on the qualities of personal values that make response-ability possible in a particular context. Female authority is based on embodied response-ability and the most comprehensive definition of female authority, I have found by Young-Eisendrath and Wiedemann (1987, p.8):

The ability of a woman to validate her own convictions of truth, beauty, and goodness in regard to her self-concept and self-interest is what we call female authority. Body image, self-confidence, personal agency, social functioning, occupational functioning, sexual pleasure, and subjective self-assessment are all related to female authority.

This definition affirms that it is women's right and response-ability to care (or not to care) about their own self-definition, their own soul-body-mind-spirit, beyond the earthbound/body myth, the soulless/seducer myth, the beauty/perfection myth, the intelligence/rationality myth and the many other myths and ideologies possible.

How easy or difficult is it for women to maintain values that affirm a woman-oriented and strong sense of themselves in the face of conflicting social images, roles and expectations? Field Belenky et al. (1986, p.166) noticed in their research, how daughters' evaluation of their mothers' verbal behaviour jumped from one extreme to the other. 'If their mothers departed from the conventional pattern of quietness and submissiveness, the daughters almost always described them as being shrill and destructive.' This confirms my observation, when women step out of conventional expectations it is often other women who most disapprove of them. Is it women's fear, to be too outspoken, too directly confronting, too powerful that triggers this response? Or is it the tendency in women to elevate men to Godlike status or to see them as 'little boys', who need their protection? It is an interesting question to contemplate what actually might happen, when more women will allow themselves
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and other women to be more authentic, more whole and more radical (meaning to go to the root cause of a problem) and express and act on what they desire collectively.

Gilligan's (1993) research into the moral development of girls and women since the early 1970s challenged the conventional assumption that men have a better sense of morality than women and found that they express themselves In a Different Voice. Her research was based on the work of Kohlberg (1981), who concluded that women stayed predominantly on the third of six stages of his moral developmental scale. Gilligan, in three studies over ten years (college student study, abortion decision study, rights and responsibility study), listened to female voices and heard their different concept of morality, focussing on relating and responsibility in contrast to men's understand of morality as generalised individual rights and principles. She pointed out in her original findings and later in Meeting at the Crossroads (Gilligan and Brown 1992) that girls moral develop is different and not 'deficient' compared to boys and that 'the different voice I describe is characterized not by gender but theme'. Nevertheless, she was accused of 'essentialism' and missing differentiation.

She asserted, on the other hand, that the contrast between male and female voices is presented to highlight a distinction between 'two modes of thought' and in no way means to be a generalisation. An example of this are the responses to a moral dilemma put to eleven year olds: Heinz not having the money to buy drugs his wife needs to survive, while the druggist refuses to lower the price. 'Should Heinz steal the drug?' Jake is clear from the outset that Heinz should steal the drugs because human life is worth more than money and the judge will understand that because laws have mistakes. He thinks logically and in terms of shared conventions. Amy in contrast responds to the dilemma by answering the question with (my italics):

Well, I don't think so. I think there might be other ways besides stealing it, like if he could borrow the money or make a loan or something, but he really shouldn't steal the drug - but she shouldn't die either. ... but if he did, he might have to go to jail, and then his wife might get sicker again, and he couldn't get more of the drug, and it might not be good. So, they should really just talk it out and find some other way to make the money. (p.28)

This answer can be interpreted as evasive and unsure and 'appear to be a full stage lower in maturity' than those of the boy. Gilligan concludes that the two children see two very different moral problems, 'Jake a conflict between life and property that
can be resolved by logical deduction, Amy a fracture of human relationship that must be mended with its own thread'. What I see as well is that Amy moves beyond the either/or bipolar logic of the question and trusts that there will be a sphere of three hundred and sixty degrees of options and possible solutions as soon as people talk it out, and that she gives foresight to the possible negative consequences.

The work of Gilligan and her colleagues shed light on conventional assumptions about moral development and modes of thought and perception of moral dilemmas and pointed out the conventional gender bias by adding the female differences they have experienced and observed. People (of both sexes) who are more grounded in relating, might not only hold different value priorities, they also might interpret values differently (meaning-making) and express values (in language and behaviour) differently. More recent research found that self-concept and moral reasoning is flexible and contextual and gender differences show up when gender as norms are salient (Ryan et al. 2004). Gilligan and her colleagues (Taylor et al. 1995) point out that it is during puberty when girls learn to doubt their own perceptions, to hide their evaluation in the privacy of their hearts and to restrict, adapt and silence their voices to fit into the conventional norm of hetero-sexual power relations. They see these differences in moral reasoning as the result of gender socialisation of the sexes, for women predominantly into an ethics of care and for men predominantly into an ethics of justice. Both sexes can use both, dependent on the social situation.

Kohlberg and Kramer (1969) implied, according to Gilligan (1993, p.18), that women needed to enter the traditional arena of male activity to recognise 'the inadequacy of this (their stage three) moral perspective and progress like men towards higher stages where relationships are subordinated to rules (stage four) and rules to universal principles of justice (stages five and six).’ She pointed to the contradiction of defining 'women's goodness' as deficient in morality, while conceptualising female 'maturity' on the lives of men and masculine individuation. These logical hiccups are common in 'male-stream' developmental theories.

Gilligan's (1993, p.18) continues by quoting Piaget (my italics):

Piaget (1970), challenging the common impression that a developmental theory is built like a pyramid from its base in infancy, points out that a conception of development instead hangs from its vertex of maturity, the point toward which progress is traced. Thus, a change in the definition of
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*maturation* does not simply alter the description of the highest stage but recasts the understanding of development, *changing the entire account*.

In other words, who conceptualises and defines maturity, expresses his/her gendered understanding of development embedded in his/her consciousness and worldview.

That also is true for critics and all of us who try to put *qualitative experience* into a language, logic and argument that fall short of adequate description and therefore is open for misunderstandings, misinterpretations and misrepresentations. To more fully comprehend the phenomena of embodied values and consciousness expressed in choices is not a matter of analytic positioning of *sameness versus difference*, *culture versus nature and/or equality versus domination*; it is a matter of developing more dynamic and inclusive perspectives that can perceive *both* on a continuum of *degrees* and of other *dimensions of personal experience* that in my view need to be included to comprehend dynamic living phenomena. In the following part I suggest such a perspective for this study.

5. Wholarchical Dynamic Perspective of Soul Purpose Ecology (SPE)

The range of approaches to understand values in their evolution, function and context reviewed above, contributed to re-conceptualise and reconcile values, to deal with the array of personal, politic-economic and environmental problems now facing humanity. Of these Wilber’s integrative framework of AQAL provides a map that systemises theoretical approaches into interior and exterior individual as well as interior and exterior collective experience. He acknowledges that all man-constructed academic domains, disciplines and bodies of knowledge, no matter how specialised, methodical, abstract and techno-systematic they have become, emerged originally out of multidimensional dynamic life experiences. His integral approach attempts to reconnect these specialised academic domains to mirror dynamic life and points out that consciousness and values form the worldviews and actions of all researchers.

Yet Wilber’s understanding of feminist perspectives and their emphasis on women’s experience across all four of his quadrants and through all waves of consciousness appears limited in ways which I have pointed out above. Since, as I have argued, values are pervasive in human experience, whether personal or collective, research into the evolution and dynamic of values needs not only to include all domains of life
in a meta-view of the whole range of experience, but also distinguish sex and gender; sex as part of our original biological makeup, gender as social-cultural conditioning that affects and intersects with all quadrants of human experience. Techno-systems and artefacts also need to be distinguished from wholarchical ecological intelligent processes in living networks, so that mankind can take responsibility for artificial constructions, their application and their consequences. With this in mind, I have used a wholistic wholarchical perspective in this study that sees humanity embedded in nature as part of Creation and responsibility for our choices, decisions and actions.

This wholarchical dynamic worldview described below draws on ancient paradigms that have been slowly surfacing from esoteric existence, rediscovered by the 'new sciences' and translated into modern language (Prigogine and Stengers 1984; Bohm 1983; Sheldrake 1981). The often-used term wholistic, meaning the union of body, mind, soul and spirit, relates to wholarchical but without clarifying the dynamic reciprocal growth processes it implies. Also sometimes wholistic is confused with 'eclectic' or 'interdisciplinary' or 'integral' as for instance in Wilber's model of the four quadrants. Having proponents of all four quadrants working together in research does not mean that they perceive, think and relate in wholistic and wholarchical dynamic ways in their research. A group of diverse scholars might move towards a more integral understanding, but a wholarchical worldview is a qualitatively different way of perceiving and interpreting living processes; it is a different way of relating to life. As Wilber himself points out, transformation needs to happen in the inner world of people as well as in the outer spheres of organisation and the practising of skills.

5.1. Definition of Wholistic Relationships in Wholarchical Processes in Life

My definition of wholistic is the perceived interrelating of matter, body, mind, soul and spirit in wholarchical reciprocal processes of both, biophysical and social-ecological evolitional contexts. To perceive life wholarchically means seeing organic growth processes as ecological intelligent movements from inside out and outside in, in all directions and dimensions of personal experience more or less simultaneously. Growth happens always in a specific environment, which influences this process from outside in, pulsating between expansion and contraction like a breathing process, while growing towards more expanded and more inclusive layers of existence and consciousness. This natural evolution is beautifully described by...

Dancing is surely the most basic and relevant of all forms of expression. Nothing else can so effectively give outward form to an inner experience. Poetry and music exist in time. Painting and architecture are a part of space. But only the dance lives at once in both space and time. In it the creator and the thing created, the artist and the expression, are one. Each participant is completely in the other. There could be no better metaphor for an understanding of the cosmos.

Living phenomena, according to Sahtouris, are *autopoetic* and *autonomous* (self-creating and self-organising) expressions of *wholarchical dynamic intelligence* that have an *inner dimension of (value) preferences* to interpret and evaluate their perceptions in the multiple dimensions of ever-changing life. In these wholistic relationships in life's wholarchical processes the outer layer (expressions) of the smaller whole (e.g. a person) constitutes and 'dances' the inner layer (dynamic relations) of the bigger whole (e.g. a clan).

In my research I have perceived intrinsic (foundational) authentic value (preferences) as *experiential qualities* of life (e.g. feeling nurtured, feeling secure, feeling part of a bigger whole). Life is dynamic, organically complex and *wholarchical*: a foetus (a whole) is a part of a mother (a bigger whole) who is part of a clan (an even bigger whole etc.), and all these wholes interrelate with and influence each other. Sahtouris contrasts these *inner qualities of nature* (wholarchical ecological intelligent values) with man-made techno-logical artifacts and inventions, which she calls 'allopoietic and allonomous' (other produced and other ruled). These 'other produced and other ruled' constructions miss the inner qualitative dimension of wholarchical ecological intelligence. As example can stand the human constructed order of governance that is patriarchal and hierarchical with the intention to exclude, privilege and dominate top down over others. The (value) preferences in such man-made systems support the continuation of the 'other imposed' status quo.

In comparison, *ecological intelligent values* support a wholarchical organisation of organic growth that is life giving, inclusive and wholesome. The boundaries in wholarchical relations are porous and flexible and contain as well as expand into transformation: e.g. from embodied soul>spirit embedded in a nurturing womb, in a
growing mother, in a supportive clan, in a protective community, in a civil nation, in a humane global society embedded in the wholarchical ecological intelligence of nature and Creation. That is what I have named Soul Purpose Ecology (Gaede 1999), a dynamic view of the world, centred in soulful reciprocal relationships through all the wholarchical social ecological layers of society in harmony with life (Figure 5).

Figure 5: Soul Purpose Ecology

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A worldview is a cluster of value preferences (based on value filters of perception, interpretation and evaluation) expressed in behaviours and conceptualised as moral and ethical principles that are believed to be 'good' in that specific worldview. People feel 'right' in their own worldview as long as others support and not question them. The underlying set of value filters colour assumptions (preconscious beliefs), motivations, attitudes (towards self, others and life), behaviours, language, ideologies and future visions. People outside of the accepted worldview are often perceived as a challenge and referred to as 'not having values' (morals or ethics) and therefore are the 'other' or 'enemy'. People with different values perceive, interpret and evaluate life differently although they might use the same abstract value categories. Puzo (1998) for instance describes vividly in The Godfather how the Mafia prides itself as having 'family values', a 'moral code' of conduct and Catholic 'ethical principles'; and so did the Catholic Church during the 'Holy Inquisition', when they accused, tortured and burned millions of 'witches' (mostly women, their children and cats); and so do democratic governments when fighting 'terrorism' of 'others', whatever that means in personal, communal, corporate, national and trans-national contexts.

The assumption that life has to be an ongoing struggle of one righteous man against an 'other', perceived as enemy, made his-story over the past five thousand years. This perception constructed several dominant bipolar worldviews (autocratic, theocratic, plutocratic, technocratic). There is no doubt that as soon as we are born into life, we are exposed to complementary forces like expansion and contraction, darkness and light, living and dying. Nevertheless, these forces are not inherently attractive or repelling, pleasurable or painful, good or evil; these are human judgements. They have the potential for both and it depends on our perception, conditioned by experience, to perceive these life forces as one and the other, as one or the other, and/or as an ongoing fight of 'good' versus 'evil'. The kind of interpretation and evaluation that simplifies necessary and useful discernments into extreme distorting judgements is a socially conditioned adversarial dualism. Our need to belong fosters the tendency to identify with one familiar set of values against those that use a different set. Thinking in these polarities leads to the conclusion that if one force is 'good', the other must be 'bad' and vice versa, and unfortunately seems to increase the dissociation and split of the body–mind union between head, heart and gut.
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Bipolar thinking and logic has the tendency to create tunnel vision, fixation on goals and a compulsive drive towards extremes (fundamentalism *versus* accelerating progress on the vertical line; left *versus* right politics on the horizontal line). By identifying with one side completely in an either/or struggle on the continua of good *versus* evil of opposite appearances, people actually lose the qualitative middle ground, the *heart of matter*, the *soul~spirit* core of the *meaning* of life. All patriarchal bipolar worldviews ignore more or less the *middle ground* in the four (by three) *dimensions of personal experience*:

<table>
<thead>
<tr>
<th>Space:</th>
<th>length</th>
<th>depth/span</th>
<th>height</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time:</td>
<td>past</td>
<td>being present</td>
<td>future</td>
</tr>
<tr>
<td>Relating:</td>
<td>to oneself</td>
<td><em>birth~death</em></td>
<td>to others</td>
</tr>
<tr>
<td>Consciousness:</td>
<td>preconsciousness</td>
<td><em>embodied-awareness</em></td>
<td>consciousness</td>
</tr>
</tbody>
</table>

These *dimensions of personal experience* create the context of human existence in which values, consciousness and choices are played out. The centre and ground of being, like *depth/breadth* of inner space, *being present* to the moment, accepting the human *birth~death dynamic* of life, and *embodied awareness* of sensations and heartfelt soulful feelings, are neglected in the bipolar logic of patriarchal worldviews.

A Wolarchical Dynamic Analysis (WDA) described in detail in III.5.) on the other hand uses a *logic of wholeness* and these four (by three) *dimensions of personal experience* to take a variety of different perspectives on an expanding *wholarchical horizon* of possibilities. The applied *logic of wholeness* is quite different to the usual way of linear, sequential academic analysis, argument and justification. Colins and Chippendale (1995) describe the logic of wholeness as 'Trialectic Logic' because it can hold a *minimum* of three independent factors in relationship. In providing an expanded context, the trialectic liberates us from the belief that truth is what I say it is - or what you say it is.’ (p.56) There is *at least* a third view and I suggest, that there are many more *wholarchical horizons* of diverse perspectives and possibilities. From a horizon of perspectives, oppositional fixed positions *only appear* as separate manifestations of existence to our bipolar habit of linear thinking and interpretation.

These learned habits of thinking are the result of limited awareness, encapsulated in abstract language that calcifies into inflexible concepts and views of life. To describe the wholarchical dynamic processes in life more appropriately, I discern three layers:
the *core* as essences of life's phenomena, the *middle* as dynamic movements and the *surface layer* as more or less fixed manifeststions or appearances that appear to be oppositional (e.g. *day~night, body~mind, birth~death*). The centre or *soul~spirit* core of all manifestations is what I call *the heart of paradox* (Figure 6) that gives birth to

![The Heart of Paradox](image)

**Figure 6: The Heart of Paradox**

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all the perceived diversity in life. The very centre represents entwined soul–spirit relations, similar to Tantric philosophy's Kundalini energy, or to the Greek notions of Agape (Psyche) and Eros (Amor) (Wilber 1996). Agape as descending, incarnating divine, unconditional, unlimited, unselfish love, embodied as soul/psyche/beauty in life on earth; Eros as ascending, earthly, sexual love, the yearning for inspiration and realms beyond the known. I call it soul–spirit essence, the quinta essentia\(^3\) relations, symbolised in two embracing energies which connect the unknowable with the unknown and the known and vice versa.

In the wholarchical layers of existence, it is the depth of wholarchical ecological intelligence that creates the dynamic movement of the dialectic forces of (personal value) preferences, which manifest in the appearance of concrete (human choices and conscious conception of) life's manifestations. The heart of paradox is the centre of all dimensions of human experience, so in a bipolar worldview on the space dimension it is situated between outer space (body) versus inner space (mind); on the time dimension it is situated between traditional (past) versus progressive (future), on the dimension of relating it is situated between fear of the (m)other versus egocentric (self), and on the consciousness dimension it is situated between (preconscious) instinctual drives versus (conscious) logical intellect. In a wholarchical worldview the heart of paradox is vibrating–stillness, out of which the pulsating energy expands and contracts into the dynamic dance of life's manifestations.

5.2. Value Dynamics and Definitions through Wholarchical Layers of Existence

The soul–spirit energy at the heart of all matter, the heart of paradox, expands in its dialectic dance into what mystics from various world religions have identified as the 'Big Three', the Beautiful, the Good and the True (Wilber 1996). Almaas (1998), based on the Enneagram of Sufism, calls these and other qualities 'essences'. He describes vividly how these core qualities can be recovered after having been distorted or even buried under the pressure of childhood conditioning into the dominant worldview. Essences are experienced as core qualities of aliveness in a human being. They are the experiences human beings are longing and searching for over a lifetime subsumed under the umbrella of 'happiness': inner love as a state of

\[^3\] Quinta essentia (ML) = 5th essence, quintessence, the pure and concentrated essence of a substance.
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being, *inner harmony* as beauty and grace, *inner wisdom* as inner truth and integrity of self. These essences or core qualities that can be experienced as vibrating and spiralling from *the heart of paradox* through the body as *inner love*, expressed as heartfelt loving-kindness, care-full-ness, empathy and compassion; as *inner harmony*, expressed as graceful beauty, wholeness and authenticity; as *inner wisdom*, expressed as truth, integrity, courage and balance.

*Being*, as the state of being alive in one’s body, is the foundation of our humanity and overlaps with *believing* and *behaving*. *Being* can be more or less aware on the continuum between preconscious assumptions and conscious *believing*, which underlie all of our *behaving*. It is supported by all the preconscious instinctual and intuitive processes of the body–mind that keep us alive through the beating of our heart, our nervous system and breathing cycles. I became aware that values are *filters* through which the intelligent life energy moves constantly from the centre of *the heart of paradox* to the periphery of appearance and actions, from the inside out and the outside in. Values, as personal *filters of perception, interpretation and evaluation* construct our view of ourselves in relations with other living beings in the world.

The domain of *being* includes *preconscious value preferences* related to basic human needs, e-motions, preconscious beliefs (assumptions) and attitudes towards self and the world and shows in observable body language, tone of voice and words like *‘being, need, sense, feel, desire, fear e.g.’* and negative expressions of avoidance like *‘not to be’*. The domain of *believing* includes *conscious ethical (value) standards* related to thoughts, ideas, concepts, conscious beliefs and worldviews and are expressed in words like *‘believe, think, see, value, important, hope, imagine e.g.’* and negative expressions of cultural pressure like *‘should, must, have to’*. The domain of *behaving* includes *expression of values* in behaviours, choices, and decisions and shows in action words like *‘plan, decide, choose, want, will, search e.g.’* and negative expressions of limitations like *‘do not, have not, cannot’*.

It is not possible to understand values appropriately without seeing them in the depth of their specific core qualities, as well as in the biggest social context possible. Like the evolution of consciousness, values need to be understood not only in their global generalisations in language used in hierarchical levels of society, but also in their
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wholarchical dynamic in living relations that grow and change by expanding, transcending and progressively including the unknown into the known and the unknowable into the imagined. This dynamic definition of values, their nature and role includes and moves beyond the common understanding of values.

Table 1: Values Definition, Nature, Dynamic and Role

<table>
<thead>
<tr>
<th>Ethics, morals and values post-conventionally defined are in my view:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethical principles, like The Earth Charter 2000, are humanity's guidelines for responsible behaviour as the custodians of life on earth. They are what peoples all over the world developed together and agreed upon to live well and sustainable.</td>
</tr>
<tr>
<td>Moral behaviours are what people all over the world actually do, to support each other in keeping with the agreed ethical standards for the wellbeing of all of life and future generations to come.</td>
</tr>
<tr>
<td>Values preferences are discerning filters of perception, interpretation and evaluation, through which ecological intelligence flows (e-motions) from the core to the periphery through all layers, levels and dimensions of life. They are the personal motivation in reciprocal relations with ethical principles and moral behaviours.</td>
</tr>
<tr>
<td>The nature of values is, originally, to provide a protective veil between the soul and life, to sift for experiential qualities in the environment that preserve, grow and pro-create life. Later on values are reshaped by culture and social circumstances, often distorted into 'patho-normal' logic and compulsive drives.</td>
</tr>
<tr>
<td>The dynamic of values is the process of expansion and contraction - pulsating from the stillness in the heart of paradox, through dialectic movement towards the periphery; and vice versa from opposed appearance through dynamic movement to depth or core of vibrating stillness - with the in-tension to grow in inclusion.</td>
</tr>
<tr>
<td>The role of values is, to be filters of perception in relation to being, filters of interpretation in relation to believing, and filters of evaluation in relation to behaving of the incoming information from the environment.</td>
</tr>
</tbody>
</table>

The natural unfolding of values can be hindered and distorted. It can be stifled or disfigured by conflicts and crisis and can tilt out of wellbeing and balance altogether towards patho-logical bipolar worldviews, fixed into 'patho-normal' hierarchical systems. What the commonly used definitions of values miss is the recognition of values in different layers, levels, dimensions and domains of personal experience and the possible conflicts between them. Value preferences as filters of perception (from the depth inside out as a function of core wholarchical ecological intelligence) can be in conflict with values as filters of interpretation (as conscious conception of more or less fixed ethical principles of socially approved appearance) and with values as filters of evaluation (as the dynamic movement of human behaviour as moral
choices). To summarise, values are dynamic and contextual like life itself and develop from inside out through intrinsic biological filters of perception, and outside in through social conditioning. Values permeate all of life and are in essence qualitative experiences of aliveness.

5.3. Implications of a Soul Purpose Ecology (SPE) Perspective

SPE is a way of perceiving life, making meaning of lived experiences and analysing problems in a wholarchical context towards empowerment, inner leadership and the wellbeing of the whole to benefit all of life. Depending on the point of view taken in this wholarchical dynamic view of the world, one perceives different angles of the phenomenon presented, as well as different facets of the relationships between the phenomena and different qualitative experiences. The perspective of SPE makes a wholarchical dynamic analysis possible and perceives growth as layered and expanding in all domains and dimensions simultaneously like a membrane. Instead a 'level' only describes the horizontal part of each layer (if it is organic at all and not man-constructed from bottom up) and often neglects the dynamic middle all together. Hierarchical 'levels' leave out the essential connecting bits in-between organic layers (as women and children and accounting for housework are conveniently left out of the GDP). Yet they are not only the connecting 'bits', but also the essential dynamic ground of being on which the system of 'superior' public life is built.

The wholarchical layers from the individual (i) in wholistic relations with another soul (you) to the collective (we) embedded in wholarchical ecological intelligence (wei) of animated nature as part of Creation, have an inner dynamic and an outer appearance, as Wilber differentiated in his AQAL model. Man-made techno-logies and hierarchical systems in contrast are, by themselves, without élan vital/soul and qualitative experiences of aliveness and soulfulness. The wholarchical layers I have described as core/depth, movement/dynamic, manifestation/appearance are defined from a bipolar perception as vertical 'hierarchical levels' and horizontal 'oppositions' all through social systems. It is the construction of a linear, laser beam like, tunnel vision of the world. Since in bipolar worldviews the dynamic middle is more or less ignored, the idea-logically constructed and lawfully maintained cultural systems in patriarchal societies are declared to be 'natural' hierarchies of dominance. Even Wilber, as we have seen, continues to talk about 'natural hierarchies' in contrast to
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'patho-logical hierarchies' and so confuses wholarchical layers with socially constructed hierarchical levels in his model and view of the world.

The culturally constructed 'levels' in our present bipolar plutocratic worldview on the other hand set individual short-term interests (autonomy) apart from medium-term communal interests (communion), apart from long-term national interests (future generations), apart from global survival interests (trans-national institutions) and apart from natural forces of life's evolution. Bipolar worldviews (autocratic, theocratic, plutocratic, technocratic) construct adversary mindsets ('us' versus 'them'), false dichotomies (men versus women) and false metaphors (computers as brains, 'meat space' as bodies, 'pumps' as hearts) leading to separation, alienation and humiliation of wholarchical experiential qualitative processes of evolution.

Wo–man on the other hand seem to soulfully, organically and linguistically include man as s/he is his life giver and he is her partner (Eisler, 2003). Eisler's vision of a partnership society could be a possible and a sustainable future for humanity, if we support the next generation as social ecologically aware custodians of life on earth.

The 'Big Three' of Love, Truth and Beauty are embodied as tendencies in all waves of consciousness as patterns of potentiality that can be actively envisioned and experienced as actual qualities. Soul-centred (wei) values support the emergence of a beauty-full humane self, cradled in the care-full kindness of a humane community, embedded in the truth-full wisdom of a natural environment on planet earth, a pearl of the cosmos and wondrous Creation. To be in harmony with it, is the art of living.

In this chapter I have laid out the difficulties in doing values research in general, and why it is essential to base research into the evolution of women's values on their own perception of their life experiences. The major concepts in regards to theory, analysis and measurement of values were introduced, compared and critiqued to provide the needed rational and justification for my Soul Purpose Ecology perspective that surfaced during my research. The feminist critique of mainstream traditional developmental theories, which are based on masculine values, systems and views of the world, served as a useful foundation from which to evaluate the main frameworks about values and consciousness. In the next chapter we will see how the SPE perspective can be applied in a feminist case study as a WDAnalysis.
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Given the rich and complex dimensionality of values, as expressed in the frameworks I reviewed in the last chapter, a methodology that could elicit this multidimensional evolution of women's values, consciousness and choices was required. I wanted to observe values in their ecological context as experienced qualities in women's lives as they were remembered and embodied. To embrace the richness and depth of women's life stories, a case study approach seemed to be appropriate, to enable me to take the multiple dimensions of values and intersecting contexts of personal stories into account as they develop through time, space, relating and consciousness through wholarchical layers and hierarchical levels of society.

Instruments to identify values, like the Australian Values Inventory (AVI) by Colins and Chippendale (1991, 1995) that I have applied in this study, are useful in taking snapshots of women's current values and can show the relative weight of a range of intersecting values concepts. Nevertheless I believed, based on my own life and work experience, that these snapshots needed to be reviewed from a feminist wholarchical perspective, especially in regards to women's evolution of values through a lifetime.

1. Research Questions and Propositions

Women of my generation, who have matured with feminism since its second wave, have lived through a time of immense social change. Even so, looking at the state of the world, it remains obvious that not enough has changed despite an influx of new information and growing awareness about life threatening practises based on MAD policies. Women and children in developing countries are dying of negligence unnecessarily, while women in so-called 'developed' countries are still struggling to be fully included on all levels of society (especially in the top jobs) to be able to truly make a difference in regards to sensible and sane decision-making in the world.

Given this context of limited change and continuing struggle of women all over the world, I wondered what role women's values might be able to play in a changing world where saner life choices are necessary for a more humane future for all.

At the beginning of the research my interest was to comprehend more deeply the evolution of values, especially the nature, dynamic and role of values in the lives of women in my generation, who had the opportunity during the Women's Liberation Movement (WLM) to make new choices and to raise their consciousness, as it was
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called at the time. I was curious: was their consciousness raised and if so how; did they find the courage to make more authentic choices; did their values evolve over time and what role did values play in their identity formation and gender relations?

1.1. Main Questions in this Research

1. What are the present values and worldviews of professional women who lived through the second wave of the Women's Liberation Movement and how are these values expressed in their hopes and concerns for the future?

2. What influence has a family's value dynamics in a patriarchal context on the girl's evolution of values and female identity formation?

3. Did women experience any value shifts, particularly through social events like the WLM that influenced their gender relations and choices?

1.2. General Propositions that have guided this Research

Values are embedded in basic human physical and emotional needs. Values filter and colour our preconscious and conscious beliefs. Values are motivating and energise our movements and actions. Values are important and influence our day-by-day choices through life. Values play a major role in all thinking, planning and decision-making. The 60s/70s seem to have shifted women's values (Ferguson 1982). Many women seem to favour different values to the dominant value system. The value priorities of many women seem to differ to the dominant value system. The meaning given to values by women seems to differ to the dominant value system. Values are expressed and observable in emotions, use of language and behaviours.

1.3. Main Propositions in Relation to the Research Questions

1. Many women in my generation experienced a values shift at the time of the WLM that has very likely influenced the values, consciousness and choices they are currently embodying and expressing in their hopes and concerns for the future.

2. It is likely that the values dynamic in a family system influence the daughter's sense of self in the world, her formation of values and identity, and her awareness of choices and gender relations.
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3. It is likely that the events of the WLM have indeed been influential in gender relations, women's evolution of values, consciousness and choices.

Out of the research questions and propositions the meta-question arose, how best to research a phenomenon like values that is so fluid and has so many facets, so many definitions and can be found in all layers and levels, all domains and dimensions of existence from the very preconscious unseen to the lofty realms of ideas, visions and ideologies. The question was also how to do justice to women's particular experience of values and not subsume possible and likely differences in sexual preferences, identity formation, choices and worldviews underneath one blanket of interpretation.

Nowhere is it more important than in what someone values, to listen not only to the words but also and especially to the meaning and intention, conveyed by a current of underlying activating energy (élan vital, animation, emotion, passion). It was obvious to me from a wholarchical perspective (see II.5.) that a multi-modal approach, one that could take into account the particular individual contexts in which values are formulated and expressed, needed to be developed. From that wholarchical view, values are dynamic and evolutionary phenomena that need to be explored in the social cultural context of women's lives in patriarchy, to find a deeper understanding of the similarities and differences between the women and their values.

2. Research Approach

For my research I decided to use a multiple-case study design of twelve women's life experience and I designed it, so that the AVI was an integral part to give another view and provide the elicitation of current values and worldviews. According to the Writing Guide of Colorado State University (CSU 1997-2003, p.1) 'A case study typically examines the interplay of all variables in order to provide as complete an understanding of an event or situation as possible.' It does this through thick description of the case, which 'also involves interpreting the meaning of demographic and descriptive data such as cultural norms and mores, community values, ingrained attitudes, and motives.' Yin (1992) quoted in Stake (2000, p.449) found four common commitments by researchers of well-crafted case studies:

1. to bring expert knowledge to bear upon the phenomena studied,
2. to round up all the relevant data,
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3. to examine rival interpretations, and
4. to ponder and probe the degree to which the findings have implication elsewhere.

He also identified five basic components of a good research design:
1. A study's questions.
2. A study's propositions (if any).
3. A study's units of analysis.
4. The logic linking of the data to the propositions.
5. The criteria for interpreting the findings.

In addition he stresses the importance of clearly articulating one's theoretical perspective, determining the goals of the study, selecting one's subject(s), selecting the appropriate method(s) of collecting data, and providing some consideration to the composition of the final report.

2.1. Feminist Methodology

Although a feminist methodology more often than not is wholistic, a wholistic methodology is not necessarily feminist. A feminist approach - based on feminist consciousness and feminist values (see I.4.) - challenges the common assumption that women generally experience life the same way that men do (see II.4.). Hence a feminist case study starts at the source, the actual experience of women in patriarchal society, by listening empathetically to the voices of women themselves. A feminist methodology is engaged, participatory and aims to expand feminist consciousness by exploring women's reality genuinely with the aim to improve women's status through connecting practise. As a feminist researcher, I am also aware of cultural as well as role and power differences between the researcher and the researched, between the inquirer and the sharer of the life story. As a wholistic psychotherapist, I have learned to monitor my own body responses, while being aware of the other person's body language, energetic shifts, tone of voice, pauses, emotions and use of language.

In line with feminist principles of research, I wanted as far as possible to share my insights as a researcher with the women who so generously shared their life stories with me.
Some feminist scholars (Mies 1991) differentiate between 'women's research' and 'feminist research', and emphasise that feminist research needs to go beyond the scientific paradigm. 'Paradigm' is defined by Kuhn (1970, p.175) as the 'entire constellation of beliefs, values, techniques, and so on shared by the members of a given community' and the current paradigm shift is, according to Mies:

… a new definition of the relationship between humankind and nature, between women and men, humans and work, a new definition of the relationship with one's own body, a new definition which excludes exploitation. (p.65).

It is a growing awareness of the distortions in the dominant worldviews that gives feminists the edge to question dominant epistemology, methodology and methods.

In Beyond Methodology: Feminist Scholarship as Lived Research, Fonow and Cook (1991, p.13) identify four overlapping 'features' that run through different kinds of feminist research:

First, the process of reflection is seen as enlightening due to women's oppressed position that enables a view from the 'bottom up,' and stems from women's capacity to deal with inequality through intimate knowledge of their oppressors. Second, political action is by its very definition tied to women's disadvantageous location in the social class hierarchy. Third, the emotional context of research experiences may be heightened when 'rupture points' provide a locus for analysis given the volatile nature of life experiences such as rape, divorce, discrimination, and unemployment. Finally, scholars with lesser access to research resources (money, research assistants, office space, support stuff) turn more frequently to their immediate (at hand) environment for topics and research settings. It is thus possible to relate women's societal and professional positions to the kinds of research they produce and the ways they produce it.

What is described here definitely applies to this study, as the examples from my personal life story, my motivation to do this research and my approach testifies. The same is true for the following principles identified by Acker, Barry and Esseveld (1991, p.137) in their own feminist research:

1. Our goal was to contribute to women's liberation through producing knowledge that can be used by women themselves.

2. The methods of gaining this knowledge should not be oppressive.

3. We should continually develop the feminist critical perspective that questions both the dominant intellectual traditions and reflects on its own development.
Reinharz (1992, p.137) describes feminist research as fundamentally ecological, drawing on the following definition by Collard (1989):

Ecology is woman-based almost by definition. Eco means house, logos means word, speech, thought. Thus ecology is the language of the house. Defined more formally, ecology is the study of the interconnectedness between all organisms and their surroundings - the house.

Therefore she defines feminism as a ‘perspective’, not a research method. The feminist paradigm is a worldview and a praxis that brings light to the shadows of history and emphasises women's stake in humanity. Feminists seek to draw out women’s stories in order to ground their research in individual women’s life experiences in their complexity. They value the ways women perceive, interpret and evaluate life, women's ways of embodied knowing.

2.2. Feminist Case Study Design

Case studies have been used in feminist research to start rectifying the omission of women's reality in the social sciences and the distorted generalisations based on male-centred perspectives. In much of the values research explored in the last chapter there too is an underlying assumption that values are sex and gender neutral or that the masculine interpretation of values established the his-story-cal norm as 'natural', into which women (and children) should also fit. A feminist case study into the evolution of values for women from a wholarchical perspective is a much-needed exploration and has become my choice. The most inclusive definition of case study I have found by Theordorson & Theordorson (1969) cited in Reinharz (1992, p.65) who described it as a method of studying social phenomena through the thorough analysis of an individual case, which can be a person, a group, an episode, a process, a community, a society or any other unit of social life. They emphasised:

The case study method gives a unitary character to the data being studied by interrelating a variety of facts to a single case. It also provides an opportunity for the intensive analysis of many specific details that are often overlooked with other methods.

Case studies are used to illustrate real life issues and situations that do not stop at the boundaries of academic disciplines, which is especially important for the research into values as I have argued in Chapter II. Reinharz (1992, p.67) described the reasons for writing case studies in the following terms:
to illustrate an idea, to explain the process of development over time, to show the limits of generalizations, to explore uncharted issues by starting with a limited case, and to pose provocative questions.

and she stated the purposes of feminist case studies:

The three major purposes for feminist case studies - in addition to generating and testing theory - are to analyze the change in a phenomenon over time, to analyze the significance of a phenomenon for future events (7), and to analyze the relation among parts of a phenomenon. (8) (p.164)

My reasons for using a case study approach are to explore and illustrate the idea of 'values as evolving, dynamic, changing forces that are not neutral to sex and gender identity. To research the development of values over time might show that there are limits to the generalisation of values. By exploring the unchartered issues of values of women in my generation, I intend to pose provocative questions in the conclusions of this text.

A majority of researchers doing casework call their studies by some other name like 'Fieldwork' (Stake 2000). For my sensitivities, naming a human being a 'case' is quite degrading, similar to calling the human brain a 'computer', as if the brain was fashioned after a man-constructed tool and not the other way around. These linguistic confusions mirror male-centred value priorities, dominant practices and dissociated techno-logic consciousness. Thus distinguishing between techno-jargon and organic wholarchical ecological intelligence, I decided a more appropriate name would be to call my inquiry a wholarchical eco-feminist women study into values, consciousness and choices.

For the design of my wholarchical eco-feminist women study, I chose an in-depth open-ended interview for the first round to give as much freedom and space as possible and to allow themes to emerge organically. By interrupting as little as possible with questions, I allowed the story to unfold in the rhythm, depth and speed of the storyteller, while observing and being acutely aware of energetic shifts, changing tone of voice, pauses etc. The safe environment I created for the women allowed for a deepening of awareness by being energetically present, truly curious and by suspending intellectual questioning and possible judgements.
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This was followed up with the AVI analysis including a Personal Development Profile and a consultation a few weeks later. The AVI provided the structured part of my study to 'bring expert knowledge to bear upon the phenomena studied' (Stake 2000, p.449). The instrument added a framework to the organic unfolding of my *wholarchical eco-feminist women study*, to provide a point of comparison with other normative research in the field and an alternative 'objective' source of data for interpretation. In the second interview after the AVI process, I clarified any open questions from the first interview and asked more specific questions in regards to health, aging and death; time, money and feeling wealthy; sexuality, sensuality and spirituality in their present life and asked them about their hopes and concerns for the future. I asked these questions to get a whole picture of their current values.

Knowing that life reviews might bring up deeper emotional memories, I decided, in the spirit of feminist ethical principles, to end the research process with small feedback groups of three women each. The purpose of these feedback groups was, to be able to reflect, clarify and debrief together any emotional residues that might have come up for the participants through the research process and to bring the process to a pleasant completion. Values are clearly *qualitative phenomena* that are not easily detected, but are like an ever-present current, the élan vital or breath of life that flows through the body, sometimes visible and always present. A feminist case study design provided what I needed, to look for the rich dimensionality of values in women's lives. The in-depth interviews provided a relational context that is essential in feminist research and gave space for individual expression of women's values in their own words, with their own emotional content and their own evaluation of importance.

2.3. AVI and Personal Development Profile

I chose to use the AVI in my inquiry in order to measure the current values and worldview of each woman, to later contrast the result with what they had expressed in their personal interviews, to be able to identify congruencies and differences. The AVI’s focus on personal development, insight and potential empowerment made it especially relevant to the purposes of this study. The AVI Personal Development Profile was very helpful in raising awareness through questioning more explicitly how the identified values relate to personal life circumstances. The process definitely
helped to raise consciousness about the role and nature of values in relation to concrete or potential discrepancies between what is sensed as important in one's life based on past experiences (Foundation values), what is actually applied in day-by-day living and receives the most of our energy (Focus values) and what is seen as ideal and inspiring for the future (Vision values).

The process also brings conflicts between personal values and organisational values to the forefront of consciousness and deepens understanding. The expectations of the work environment can be contrasted with personal value priorities, so that work dissatisfaction, and energy draining balancing acts with family life, can be better understood and new choices can be envisioned, planned for and acted upon. The AVI is a practical tool to elicit the value preferences of a person, a couple or a group of people working together. Therefore, it is pragmatic and focuses on skills and behaviours that contribute to creating a more satisfying reality.

2.3.1. Structure and Properties of AVI Instrument
The AVI has one hundred and twenty-five words for values that express critical value concepts, which carry personal meaning. The personal meaning that is embedded in each value carries with it 'a certain psychological energy' that activates or motivates a person's behaviour, language, decisions and choices in life and lifestyle. The psychological energy of similar values has the tendency to group together as 'dynamic clusters of energy' and these are classified into value descriptors of fifty 'Key values' for simplicity. A Key value thus groups values together that are similar in nature. Key values and the values that comprise them are further differentiated and categorised as 'Goals values' and 'Means values'. Goals values describe what people are seeking from life, while Means values suggest the strategy a person might employ to have their Goals values satisfied.

Further, there are eight clusters of Key values called **Self-Preservation, Security, Belonging, Organisation, Service, New Order and Transcendence** (Figure 7 below). These clusters of Key values combine into one of the seven worldviews, which are developmentally organised by linking two clusters of key values together, while moving the energy up towards expanded inclusiveness. These eight clusters of Key values create the seven most common 'models of reality' or worldviews. The seven
Figure 7: Value Clusters

Source: After Colins & Chippendale 1995, p.82
worldviews are named Alien/Threatening, Family/Social, Institutional, Self-Actualisation, Collaborative Project, Symbiotic System and Global Transformation.

Each worldview has three layers of Foundation, Focus and Vision values and is determined by the balance point or 'fulcrum' of all values priorities (measured in percentages). The two value clusters that frame the balance point in the Focus values determine the worldview of a person, balanced by Foundation and Vision values. The shades in each values cluster mirror different priority values (Figure 8).

![Figure 8: Values Balance](image)

**2.3.2. Validity and Reliability of the AVI Instrument**

The precursor to the AVI, *The Hall-Tonna Inventory of Values*, was developed over a period of twenty years prior to its publication in 1986. The *Manual for the Hall-Tonna Inventory of Values* (Hall et al. 1986, p.23) describe their approach to reliability and validity:

1. Format, language, and style of all instructions and items in the Hall-Tonna Inventory of Values were empirically pretested. This was done by presenting the Hall-Tonna to committees of native users who analysed (and, in conjunction with the researchers, revised) the instrument sentence by sentence and word by word until complete consensus in understanding was attained.

2. Test-retest reliability was obtained from a sample of 89 individuals ranging from high school students to adults, all from diverse backgrounds. The time
interval between test and retest was four weeks. Using specific value choices as raw scores, the test-retest correlation was .66, an acceptable figure considering the number and heterogeneity of the values in the Hall-Tonna Inventory of Values. Using developmental levels as raw scores, the test-retest correlation improved to .75. Using specific responses to specific items as raw scores, the test-retest correlation was a respectable .72.

Reasons for the difference in the test-retest correlation are explained in how a person feels at the time of the test, or difference in the setting and administration of the test, or real life changes in the person's values. The normative data, broken down by age and sex, had been collected at the time of publication from 20 norm groups (engineers, church leaders, fire fighters, military recruiters, attorneys, biotechnologists, Catholic divorcees, Filipino nurses, therapists, hospice volunteers and women in high technology, Catholic sisters) consisting of over 2000 people. Part of the validation process was a comparison with the results of the parallel-administered Allport-Vernon-Lindzey (AVL) Survey of Values. Another strategy was to demonstrate hypothesized relationships between the Hall-Tonna and scores on other instruments (the MMPI, the CPI, the POI, and the MBTI). The authors (1986, p.26) emphasise that 'neither the Hall-Tonna Inventory of Values nor the validation steps will ever be 'completed' and static; rather they will be continually refined.'

A major concern was that each of the 125 value words represents a different domain of the spectrum of feelings and attitudes; therefore each value was checked by running inter-correlations (125 by 125) in the norm groups. 'The correlations are universally low, ranging from .00 to .50. This low correlation indicates that each of the 125 values is independent and does, in fact, measure a different aspect of the values spectrum. It also highlights the very broad spectrum of inner life (feelings and thoughts) that the Hall-Tonna encompasses.' (p.26). This broad spectrum of inner life experience is divided by Hall and his colleagues into four phases of the 'Consciousness Track', the development of consciousness from birth to death. Development is seen as cyclical with a stage A and a stage B. 'These combinations occur not only within each phase, but move forward developmentally thus building on one another from one stage to the next.' (p.14). 'The values in each of the four phases describe different ways of looking at the world and represent different views of reality.' (p.13) 'Key values' are descriptors of clusters of values that belong to these four phases of development of values, skills and consciousness.
2.3.3. AVI Questionnaire and Personal Development Profile

The AVI questionnaire has four parts relating to

- what makes you happy,
- what you and/or others value you for,
- what empowers you, and,
- what gives you a sense of freedom.

There are 25 sets of statements relating to each of these topics with five statements (A-E) in each set with the instructions, 'Choose the statement most important to you and if none of them are, mark X.' For Example:

I ENJOY MYSELF MOST WHEN ...

1. A. My worth and property are respected (I treat others this way too).
   
   B. I have the freedom to express myself openly
   
   C. I can give full expression to my sexuality
   
   D. I am competent at what I do
   
   E. I have transcended my personal needs through the practice of contemplative detachment

Answer A. is related to the value Rights/Respect,

   B. to Expressiveness/Freedom,
   
   C. to Sensory Pleasure/Sexuality,
   
   D. to Self-Competence /Confidence, and
   
   E. to Detachment/Transcendence.

There are 125 values in all, covering all kinds of things that are valued by people eg:

- physical pleasure,
- how we should treat each other,
- religion,
- global human rights issues,
- the environment, etc.

(The above description is taken from page 1 and 2 of the AVI Questionnaire.)
Once completed, the AVI response sheet is sent to Brisbane for a computer analysis of the values profile and returned with a Personal Development Profile. This profile contains three parts. Part A contains a graph of the personal values profile, showing Foundation, Focus and Vision values and describing the worldview, correlated to Focus values, where most of the personal energy is spent. Part B explains that the 'level of motivation or the degree of stress is directly determined by, and relative to, our ability to 'live' our priority values. When we are unable to live our priority values it is because we lack either the skills, the support system, or both.' (Overview of Section B). Skills are categorised as 'instrumental', 'interpersonal', 'imaginal' and 'system', while support systems are categorised as 'peer', 'work', intimacy', and 'resource'. Each of the three sets of values are designated as 'Goals' or 'Means' values and reflection is encouraged through questioning. In regards to Priority Focus Goal values DIGNITY/JUSTICE, the questions are, for example:

**Human Dignity:**
The basic right of every human being to have respect and to have their basic needs met in a way that will allow them the opportunity to develop their potential.
- In your life are you able to place a high priority on the dignity of yourself & others?
- Are you committed to issues of human dignity that allow others to develop their potential?
  - If NO, what could you do to begin this process?
  - If YES, what can you do to enhance your progress down this path?

**Justice/Social Order:**
To see every human being as being of equal value and to place a priority on taking a course of action that addresses, confronts and helps correct conditions of human oppression.
- Are you acting upon global and national injustices in any practical way?
- Are you clear about the experience of injustice in your day-to-day life and do you act on this knowledge?
  - If NO, what extra skills and support system do you need?
  - If YES, what can you do to enhance your progress down this path?
Part C contains the encouragement for an Action Plan that sets goals congruent with the priority values, is specific in its steps, supported by known people and reviewed in time. A recommended reading list is attached. The more elaborate Executive Report also contains an analysis of time management skills, leadership style, and brain preference. As preparation for conducting the research, I had taped what I remembered about the evolution of my values throughout my own life. I also found it essential to apply the AVI to myself and to work through the associated Personal Development Profile, to get a better sense of the instrument’s usefulness and applicability to my research.

3. Research Process

3.1. Participant Selection

The research was publicised with a leaflet *Surpassing Midlife: Research into the Diversity & Congruence of Feminist Values towards the Year 2000*, which I took to women's networks, Women in Management, to The Future Foundation, to the Conflict Resolution Network, and to various women's health centres in Sydney. After the first contact with potential research participants around the age of fifty, I sent out a ‘thank you for your interest’ letter that stated:

> With my study I hope to expand the knowledge about women, who identified with feminist values in the seventies and how they are now experiencing midlife in these rapidly changing times. I am specifically interested to explore with women the importance of values, if they think their values have changed since the seventies and how the present set of values might influence their vision for the future.

Enclosed also were a Research Participants Questionnaire that asked for personal details and a Consent Form, that explained the four stages of the research involvement. It also stated the safeguards in line with the UWS Human Research Ethics Committee terms of reference.

Twelve women were selected - some responding to my leaflet, some after talking with me, two after hearing about my research through a participating friend - on the base of their motivation (see Table 2 below). The twelve women, born between 1937 and 1948, who agreed to participate in the research process, were interested in the question of the evolution of values and how values had manifested in their life. Eleven of the women completed a tertiary education, in contrast with their mothers.
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Table 2: Research Participants
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of whom all but two finished schooling at primary level. All of the research participants have been or are earning their own living; seven of them are self-employed. Three are single with no children, four are presently married and five are divorced with at least one child, mostly two. All of them grew up with at least one sibling and four of them with little or no contact with their biological father.

3.2. Research Procedure

Most of the interviews took place in my centenary sandstone cottage in Euroka Street, Waverton, a dreamy small valley just beneath North Sydney overlooking the Harbour Bridge. I used my consultation room - energetically cleansed, flowered, scented, vibration-ally enhanced - and set it up with a tape recorder and a one-hour tape. My own preparation, like always before my client sessions, was done as a mental, emotional and energetic integration that included centring and grounding myself, energetic expansion and contraction based on Aikido and Vipassana techniques to focus presence and awareness. The participants arrived also prepared, as they had received the information material about the research aim and process, and we had talked about it at length on the phone and/or in person before the women committed themselves to the process. After a warm welcome and thank you for participating, I started by repeating the opening question already known to the interviewee. My presence and undivided attention very quickly allowed the women to talk intimately and sometimes deeply emotionally about what their experiences.

Personally I was very aware that my role as researcher differed from my usual role as psychotherapist because there was no agreement of an ongoing therapeutic relationship between us. There were moments in the interviews where I would have explored deeper what was said, but to follow the research process, I refrained from opening up preconscious memories about painful events. Nevertheless, the material received in these interviews is rich beyond expectations with the emotions, body language, tone of voice e.g. caught on the tapes, adding the real texture and context that inspired me again and again to persist through the frustrations of turning living experiences into an academic text. The feedback sheets from the women after each stage of the process were all very positive and the final two-and-half hour feedback group meeting with three women each, was well received and an emotional
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completion of the process. Feedback was essential to my research design because good communication is a reciprocal process and essential in feminist research ethics.

3.2.1. First in-dept Interview along the following Questions

- What values did you grow up with?
- What were your values at the time of the Women's Movement?

*The first stage* of the research process was a one-hour in-depth interview that explored childhood memories along the questions: 'What values did you grow up with?' From the values modelled by their parents, we followed her development into the challenges of the teenage years of becoming a young woman. Then the woman talked about the time of the WLM and how she was influenced and changed in her experience of herself and her values and what became important and meaningful for her in midlife. In line with feminist principles of engaged, participatory, awareness expanding research, each woman received a copy of her taped first interview for her own her-story and to re-listen to it, as well as a short written feedback questionnaire about how the process had been experienced by her so far. Later on, each woman also received a tape of the second interview and the transcripts of both interviews. I used the feedback sheets to monitor the emotional waves the interviews might provoke.

3.2.2. AVI Questionnaire and Personal Development Profile

*The second stage* was the use of the Australian Values Inventory to identify her present Foundation, Focus and Vision values and the resulting worldview. A two-hour consultation in regards to the provided Personal Development Profile of the AVI followed, to clarify the particular personal meaning of the detailed values analysis. That process gave both of us a deeper insight and understanding of the dynamic of values – neglects, conflicts, potential crisis - in the present life situation of the participant. Before the second interview, I sent out another short written feedback questionnaire to find out about how the AVI process had been experienced. The response was used to prepare for the second interview, in the form of identifying what needed to be clarified and what information was missing.

3.2.3. Second in-depth Interview along the following Questions

- What has changed for you since the time of the Women’s Movement?
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- What is important for you in relation to health, aging and death, money, time and wealth, sexuality, sensuality and spirituality?
- What are your hopes, concerns and vision for the future?

The third stage was the second one-hour interview, which was conducted some months later. In this interview, I followed up on any missing information from the previous stages and asked what had changed for them since the time of the WLM and also asked more specific questions. I also was curious, if they had any hopes, concerns about and vision for the future and I listened intently to find out how deep the awareness of self as a woman and how far the consciousness of each woman reached in depth as well as in expansion, for example if it included awareness of intuitive soulful processes and consciousness of humanity on a global level. This interview was also taped, copied and transcribed by me and then distributed to each participant. These feedback loops are essential for any good communication process to keep the channels of relating (trust, understanding and cooperation) and conscious awareness (intuitive perception, body awareness and conscious evaluation) open.

3.3. Feedback Groups

After the completion of my analysis of the first lot of interviews, I sent the first three women a copy of what I had done so far and invited them to a two-and-half hourly long feedback group. The invitation to the feedback group asked them to add anything important and to note what came up for them reading through it. Some of the feedback group questions were: 'How important are values to you? Do you feel that your values have changed since the seventies? How did your lifestyle change since then? How do your present values relate to your vision for the future? Is there something like feminist values?'

The reason for the feedback groups was to clarify, reflect and debrief together and bring the research process to a pleasant completion for all involved. Some women asked me to protect their privacy through anonymity in my writing, so I have decided to changed names and places in this thesis. The feedback process included:

- Guided visualisation - to stimulate the creative visual part of the brain by taking a bird's-eye-view onto childhood, onto the time of the Women's Movement, onto the present time and onto the future.
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- Draw a symbol or picture of what seemed important about each phase of their life and talk about what it meant to them.
- Presentation of my own understanding of values so far in relation to needs and feelings, attitudes and behaviours, beliefs and world-views.

Although the women did not know each other, it was a very intimate process that deepened our sense of the importance of values in our lives. At the end we reflected together on what we had learnt about values in our lives through the interviews. This process was repeated with three groups of three women each.

4. Cyclical Analysis of Interviews, Transcripts and AVIs

It is important to mention that it was a cyclical theory-practise interaction, which grew and deepened my understanding of values in their nature, dynamic and role in life, beyond commonly presumed static concepts of values. Parallel to the above described research activities, I was facilitating a values based training that I had developed called Your Life is Your Business, a business and personal development course for women, who had just started or wanted to start their own business. This course and my mentoring activity with the Sydney Business Enterprise Centre was another source of deepening insights into women’s relationship with themselves, their time, their money and their energy management. So was of course my ongoing individual work with women in my private practice as a wholistic psychotherapist, crisis counsellor and psychological mentor. During the many years of my research I continued to write a journal about my dreams and insights, including poetry and stories. I also participated in several trainings with Chippendale in relation to values and leadership (AVI) and in Spiral Dynamics training with Beck and Cowan to have a personal experience of their work with values.

4.1. Analytic Strategy

To analyse case study evidence, Yin (1994) emphasises the need to develop an analytic strategy based on a theoretical framework developed by the researcher. My own wholarchical perspective of Soul Purpose Ecology (SPE), described in Chapter II.5. has evolved during the process of my research and has become the meta-view for what I call a Wholarchical Dynamic Analysis (WDAnalysis), which I will use as analytic strategy to distil all the relevant evidence.
The main unit of analysis in my study relates to the core question about the evolution of values and their influence (nature, dynamic and role of values) in women's lives. The embedded units of analysis serve as illustrations of the main unit and include:

(i) Current values and worldviews (AVI, consciousness of values and future visions).
(ii) Values and identity formation (through relating to same sex and different sex).
(iii) Value shifts (during WLM expressed in gender relations and new choices).

During the process of analysing the first interview transcripts of the first three women, I had become aware that values are merged with basic human needs and emotions (energy in motion) in the personal experience of being alive, before they appear in actions, decisions and verbal expressions as beliefs about oneself and the world. Therefore I decided to look for expressions of values in these interrelating but qualitative different domains of experience in life and called them being, behaving and believing. These categories made it possible to discern the appearance of values in the transcripts, marked in different colours. Being included voiced needs, emotions and attitudes - eg. 'being not understood', 'being passionate', 'being self-sufficient' – that are then expressed in behaving as action and speech like 'taking care of the land' and 'pointing out the inherent hypocrisy of human life'. Believing is expressed in sentences like 'the world is basically a kind place' or 'I believe, she was not suited to have her own children'. I then applied the three categories to statements about the father, mother and self (daughter) and set them beside each other in columns, to be able to compare them. I used the same categories to identify values of the interviewee during the time of the WLM and what they expressed as important at the present time, as well as their hopes and concerns for the future, to be able to compare their current values, consciousness and choices with the results of the AVI.

In this cyclical analysis process of the transcripts, the AVIs, as well as my re-listening to the tapes, I became aware that the global context in which these lives were unfolding needed to be included in the analysis. Re-listening to the stories over and over taught me that a life is not an isolated 'case', but unfolds in the wholarchical context and social ecological dynamic of existence and so do values, consciousness and choices. Life on planet earth is the ground of our being, which impacts on each life and is experienced as dimensions of space, time, relating and consciousness. I wondered about the nature, dynamic and role of values in these dimensions of human
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experience and listened to all interviews for the similarities and differences in the life stories to search for the emerging themes that meandered through the rich material, to choose the ones connecting all interviews.

4.2. Logic Linking the Data to the Propositions

The logic applied to the linking of the data will be based on what is defined in Colins and Chippendale (1995) as 'A Logic of Wholeness' or 'Trialectic Logic' that is able to hold simultaneously at least three independent points of view of reality in tension, without letting go of one or making a synthesis of two. 'Our thought, and its reflection in language, is based primarily on the binary. Because of this there are as yet many social realities that are difficult to express in the trialectic.' (p.55). They continue by saying that 'In the logic of wholeness, of which trialectic logic is a minimum expression, the number of factors that can be held together is limited only by our mind's capacity and willingness to do so.' (p.56) The logic of wholeness, I applied in this case study, is based on the perception of the wholeness of life. In reality, life presents us not only with two (or three) choices as commonly assumed, but with a circular horizon of possibilities, if we are willing and able to turn around.

By designing the Wholarchical Dynamic Analysis (WDAnalysis), which I introduce in detail below, I attempt to describe life and values more appropriately in their wholarchical dynamic processes as a movement from core to periphery and vice versa. Perceiving life and intrinsic e-value-ation processes as wholarchical, I needed to develop wholarchical logic. This kind of logic is not commonly used and therefore might present some difficulties for people not perceiving the world as dynamic wholarchies. Although this logic is linear in terms of following a direction, it is not straight but circular and so might be perceived as repetitive and 'going nowhere' like stories told and retold with slight variations. The reader might lose the focus if not standing firmly in the centre of the rotating horizon of unfolding appearances.

4.3. Criteria for Interpreting the Findings

Yin (1994) explains, 'The analysis of case study evidence is one of the least developed and most difficult aspects of doing case studies.' He identifies four 'dominant modes of analysis':

• Pattern-matching
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- Explanation-building
- Time-series analysis
- Program logic models (a combination of the first and the third)

Life is a wholarchical unfolding and there are many facets, many dynamic dimensions, many layers and levels to a story told. Our comprehension of the intricate web of the story will vary, depending on our own life experience, values and worldview at the time. It is our view of life that will determine how we understand the story. My modes of analysis and interpreting the findings therefore are:

**Table 3: Overview of SPE and WDAnalysis**

<table>
<thead>
<tr>
<th>Soul Purpose Ecology (SPE) as Wholarchical Dynamic Perspective:</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Wholarchical layers (i, we, [it/s], wei) and social hierarchical levels (individual, family, communal services, national institutions and international corporations).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>WDAnalysis:</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Dimensions of personal experience (space, time, relating, consciousness) as multi-dimensional continua of human experience, learning and expansions.</td>
</tr>
<tr>
<td>- Domains of personal experience (being, believing, behaving) as interrelated ways of perceiving, interpreting and evaluating social ecological realities.</td>
</tr>
<tr>
<td>- Main themes: current worldviews, values and leadership styles (Chapter V), value dynamics in families and their impact on identity formation (Chapter VI), probable value shifts during the time of the WLM, gender relations and new expanded choices (Chapter VII).</td>
</tr>
</tbody>
</table>

Our comprehension of the intricate web of the story varies, depending on our own life experience, values and worldview at the time. However we do comprehend the story in its wholeness intuitively even as a child and construct our own version of discernment, interpretation and evaluation by listening deeply with all our senses, making meaning and reflecting on it's messages. Finally, it is our own view of life that will determine how we understand the story and how meaningful it is for us.

5. Applying SPE as Wholarchical Dynamic Analysis (WDAnalysis)

Any Model or theory is inevitably a gross simplification of the multi-faceted, multi-dimensional, multi-dynamic realities of life. The dancing Shiva of India, with his
many arms moving in all directions, is a more appropriate metaphor for a reality that is more fully expressed in art and poetry than in science. Nevertheless, human consciousness is curious to comprehend the multiple facets of Creation and to communicate what it perceives. This study is my version of the pursuit to make sense, to create meaning and to influence the social ecology around me through deepening understanding. The life stories shared by the twelve participants of my research (Figure 9), give an enriching view of how different women of my generation perceive reality, find meaning and respond with resilience through a

![Research Process Diagram]

Figure 9: Research Process
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lifetime of profound social changes. Soul Purpose Ecology and the WDAnalysis evolved during the research process through my intention to understand the dynamic depth of the rich data given to me about the evolution of women’s values, consciousness and choices.

5.1. Overview of Key Assumptions of SPE Perspective

- Soul Purpose Ecology (SPE) is a perspective - a dynamic view of the world - that focuses on qualities of the soul (élan vital, life's ecological intelligence) in all its manifestations: natural, personal, social and techno-systemic.

- SPE is based on wholarchical perception, interpretation and evaluation of natural, personal and social processes that grow organically from inside out and outside in, in innate dynamic relationship between core and environment.

- SPE uses wholarchical logic - the smallest denominator of at least three in all dynamic relations - to overcome bipolar perception, thinking and actions and to open up dimensions of space, time, relating and human consciousness that are conventionally seen and conceptualised as linear, bipolar and adversary.

- SPE perspective perceives layers where a conventional view narrows down to levels; its interpretations are based on a wholarchical dynamic analysis (WDAnalysis); its evaluation is value based and centred in the mediating qualities of heart/soul. SPE methodology is sensitive to and inclusive of contexts, in which observer, observed and observation come together and acknowledges the interplay between the influence of gut, heart and head.

- SPE perspective perceives interrelated qualities of life as cycles where a conventional view insists on separate fields of knowledge (bio-, psycho-, socio-, [techno-] logy); it uses macro analysis of values from outside in: from global view and concepts to specific actual detail, from outer appearance to inner essence; and it uses micro analysis from inside out: from for example preconscious processes over body awareness to conscious conceptualisation.

Questions about values address not only the evolution of values through a lifetime, but also different conscious, half-consciously aware and preconscious layers of the body~mind that are expressed in verbal language as well as the finer nuances of the more preconscious body's language. The questions arising for me, listening to these
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interviews were general, global and universal and at the same time reached into the depth of individual becoming, behaving and believing: e.g. what are the dynamic functions of values in relation to basic human needs and feelings, to the motivation and strength to act and choose, to the expansion and deepening of consciousness in form of changing worldviews and future visions?

5.2. Value Filters in Domains and Dimensions of Personal Experience

To be able to make sense out of the content of the rich life experiences in the twenty-four in-depth interviews, I decided to look out for the appearance of values in three interrelated and overlapping domains of human experience.

- **being**
- **believing**
- **behaving**

(i) **Being** aware of being alive as perception of body sensations, needs and emotions (the foundational domain of motivation, preconscious beliefs or assumptions); being present to each moment through one’s embodied awareness;

(ii) **Believing** and interpreting oneself in relation to others and the surrounding world (the ideological domain of conscious beliefs and concepts, ideas, ideologies, worldviews); thinking about self and others in the birth~death context of the Lebenswelt (life-world) and Zeitgeist (spirit of the time) through consciousness;

(iii) **Behaving** oneself in life (the action domain of attitudes expressed in language, communication, actions, decisions and choices); doing, relating and communicating through, or dissociated from, one’s heart.

**Being** is the experiential domain of human needs and emotions, the foundation of human consciousness as awareness of being alive in the body. Vulnerable in our embodied existence and present to each moment of new possibilities, I define values that appear in this layer as filters of perception. Values as filters of perception are internal biological and psychological filters that function mostly preconsciously as the spontaneous instinctual guidance of the organism for the preservation of life. On a bodily level, mostly preconscious values as filters of perception sort through the multiple impressions life presents to the human senses, to find what satisfies physical and emotional needs in the most pleasurable way.
Believing is the existential domain of human consciousness and predominantly consists of socially conditioned beliefs about the world as worldviews. Believing surpasses awareness and perception through meaning making of what is happening in the social context. The need to make sense and fit into social relationships constructs pathways of thinking in the growing mind as concepts, rules and ideologies. I define values that appear in the conscious domain of the mind as filters of interpretation, through which we discern ethical standards and principles in general abstract terms like 'rights' or 'freedom'. These conscious values are nevertheless fed by preconscious early childhood beliefs and decisions about self and others in the world.

Behaving is the existential domain of human relating, communicating and interacting through or dissociated from the heart. Personal choices, decisions, plans and behaviours express values, which might be in conflict with aspired or socially demanded ethical standards, like 'thou shalt not kill', creating double standards between words and deeds. Hence I define values that appear in the domain of behaving as filters of evaluation or preference of choices that influence lifestyle and life story. On a heart level, the deepening of awareness bridges preconscious body processes with conscious mind concepts and is expressed in behaviours.

These domains of personal experience expand from birth to death through layers of transforming worldviews along the dimensions of personal experience:

- space
- time
- relating
- consciousness

The space dimension is focussed on inner and outer personal space inside collective space embedded in nature. In a wholarchical perception of space, the inner personal space (psyche, consciousness) influences the outer personal space (body, context) that becomes part of the dynamic inner space of the bigger communal contexts (families, communities) of social constructions (organisations, corporations), embedded in the natural environment on earth. Each of these layers has an inner dynamic and an outer manifestation, whereby the outer manifestation of the smaller whole (a person) becomes part of the inner dynamic of the bigger whole (a family).
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The time dimension in my analysis is focussed on the evolution of values and their nature, dynamic and role in childhood, over possible value shifts during the time of the WLM, up to current values and worldviews (AVI), including hopes and concerns for the future as expressed in the second interviews. This linear conceptualisation 'through time' is varied with the experiential quality of being present in time, as practised in tribal cultures that were more embedded in nature than we are today.

In my analysis of the dimension of relating, I focus on how each woman relates to herself, others and the birth-death dynamic in life, as expressed in her current values and hopes and concerns for the future (Chapter V). In Chapter VI we look at relating in the value dynamic of the family system to her (soul-self, body-self, social-self) and how she related to the parenting adults of the same and different sex. Chapter VII looks at what impact the WLM had on values, gender relations and new choices.

The dimension of consciousness in my analysis is focussed on the continuum from preconscious filters of perception expressed in needs, feelings and assumptions, over (body) awareness and more conscious value filters of interpretation expressed in insights, to conscious value filters of evaluation expressed in decisions and choices.

5.3. Wholarchical Dynamic Analysis (WDAnalysis)

At the beginning the question was how best to research, analyse and describe values in their dynamic evolution through a lifetime. A purely deductive approach seemed to be rather inadequate, as there are already so many definitions, approaches and value frameworks. It was in any case questionable, if these were applicable, relevant and satisfactory to explain women's experience in a patriarchal context, especially after the changes the WLM had initiated. What I started with was a sense that values are dynamic and evolving interdependently through all layers and levels of existence. When applying an inductive approach, the analysis of values unfolds from the particular/personal to the general/collective, from the core to the periphery, from preconscious intuitive processes to body-awareness to conscious expressions and actions. In the deductive analysis of values, I start from the general/conceptual to the specific/concrete, from the dissociated meta-view to the interdependent cycle of wholarchical layers to the core, from appearance/manifestation to movement as dynamic to essence. The WDAnalysis is cyclical and pulsating (Figure 10 below).
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Wholarchical Dynamic Analysis

Using both an inductive intuitive and deductive conceptual approach makes the analysis dynamic, pulsating, circular, rich, unusual and seemingly not following sequential expectations. This circular spiralling process of analysis - which might seem from time to time repetitive - was useful to deepen and expand my own understanding of the nature, dynamic and role of values. The next chapter will introduce the research participants in the context of their life stories.

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   2.1. Anna's Life Story in Summary

3. VICTORIA: Impression in the Interviews
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Twelve women participated in this research in two one hourly interviews each, which framed the Australian Values Inventory (AVI) personal profile and a three hourly consultation to work through the implications. The material is more than extensive and it was excruciating to decide how much could be included and what had to be left out to fit into the given limits of a three hundred pages thesis format. The organic unfolding of the research process into the evolution of values through a lifetime had accumulated into the deep insights of the Soul Purpose Ecology (SPE) perspective, the wholarchical dynamic analysis (WDAnalysis) and the evolution of values in regards to the emerging themes: *identity formation*, *gender relations* and *shifts in worldviews and consciousness* expressed in choices and future hopes and concerns.

If the only aim had been to preserve the integrity of the research object (values), the research process (phenomenological inductive), and participants' life stories, each one would have needed her own chapter to fully make the WDAnalysis visible for the reader. It also would have allowed the reader to actively participate in finding her/his own interpretation and evaluation of the nature, dynamic and role of values through a life experienced of *being, believing and behaving in time, place, relating and consciousness*, coloured and dependent on her/his own worldview and ways of thinking and applied logic. In this case I needed to apply academic formats and frames of reference and so select and distil. Hence I decided to introduce all participants together in one chapter as a base from which the next three chapters, which focus on *specific themes* that emerged from the interviews, can take off.

This chapter will give the reader a sense of the women participants and my own impression during the interviews as a platform to start from. Chapter V will give an overview of the worldviews at the *present time* of all twelve women according to their AVI charts. I then focus in that chapter on one woman's story in detail to show the similarities and qualitative differences between Anna's AVI analysis and what she told me in her interviews. The Soul Purpose Ecology perspective and WDAnalysis has been applied to her and all other women's interviews in this and the following chapters. Chapter V concludes with the hopes and concerns for the future of all women as an expression of their present span of consciousness. After having established the current consciousness of all participants, chapter VI will begin again with Anna's memories of value and identity formation in childhood, followed by the
other women's experience of being, behaving and believing in time, place, relating and consciousness to see the immense variety in the quality of life events. In chapter VII again, I had to limit my focus on the details of five women's experiences during the time of the WLM, while adding important variations experienced by the other seven, to explore possible shifts in values, gender relations and moral choices.

1. Kim: Impression during the Interviews

My very first research participant was Kim. A few years previously I had met her at an Ericksonian Story Telling workshop and we had kept in touch from time to time. She enthusiastically agreed to participate when she heard about my research. She visited me in my home in Waverton in December 1994 for her first interview. At the time, Kim was working as a business consultant in her own company. Her daughter, Betty, was studying medicine in the United States, while her teenage son, Bob, was still living with her at home finishing his HSC. Kim told me that she had lived just one street away in Banks Street, during the time of the WLM in the seventies. 'It had been one of the hot beds of social progress', she told me, 'when Carol Baker was the Mayor of North Sydney and initiated the first Family Day Care Centre in Australia just up the hill.'

Kim's first interview became very emotional when she recalled her pain and confusion in response to her mother's hiding of her cultural background. She described her mother as, '… very Chinese and I'm told very Cantonese. So her way of loving was through like ruthless autocracy.' Strong emotions came up for Kim also when she remembered the frustration of what she called her sixties 'middle-class lifestyle', married with a baby daughter, and how relieved she felt and the sense of fun and liberation she experienced, when she dismantled these restrictions:

I felt that at last the world ... I could explain my own feelings in a theoretical analytical framework for the very first time. So I felt like a person liberated from a kind of madness because I was always said to be excitable, unpredictable.

In the second interview Kim voiced that she was dissatisfied with her work as a consultant because she recognised that some of her clients came from a different set of values to hers. She had even refused a consultancy not long ago because of ethical considerations. In this stage of her life, Kim had arrived at a new sense of freedom because both her children were now living in America. She described it like this:
I feel like driving a car with the children in the backseat, going a predictable route from A to B to C following necessities - half in trance - when I turn around and recognise suddenly that the children are not there any more. They are grown up and left and there is no need for me to do the good old routine any more. I am free to stop and step out of the car and look around and decide, which direction I want to go. I suddenly can go any way.

1.1. Kim's Life Story in Summary

Kim was born in 1944, the second child (her brother is three years older) born to her mother whose Cantonese-Chinese cultural background went back to the Australian goldfields. Kim's grandmother had been sold at the age of fifteen to a Chinese shopkeeper, who abandoned her with five kids. Left in absolute poverty, she survived by shooting rabbits until she married another Chinese and had Kim's mother in 1908. Despite her struggles, Kim's maternal grandmother was absolutely passionate about education and, since she did not discriminate between her sons and daughters, Kim's mother became a successful schoolteacher. After marrying Kim's father, she chose to embrace his middle class values and to hide her own Cantonese background as she did not look Chinese. Kim believes that she really didn't have 'all that much heart' for middle class values, being a 'bit wild and gutsy' in her own way.

Kim's father came from a wealthy traditional English family and was one of six children. His father had come from England and was well off, but 'no good' in Kim's recall because he was a 'purse runner boat' and had a mistress in Sydney. After her husband's death, Kim's paternal grandmother joined the Primus Brethren, a medieval fundamentalist Christian sect, who conduct life and their wealthy manufacturing businesses strictly by the Bible. Kim says that her father had a quite humorous attitude to his Brethren family members and a wonderful way of pointing out the sheer inherent hypocrisy of human life. He was the only one who did not marry another Brethren's child and, by marrying Kim's mother, had become a renegade. He cut himself off for good, although he believed in those principles.

Kim grew up on her father's farm and says about her parents that they both were really very good people but 'hopelessly unsuited, like destructively unsuited' for each other. Her father was an early environmentalist, who had a big area of land that he conserved with respect and reverence for life, but their marriage was a disaster in Kim's experience, despite the very fine values they shared:
And yet, now that I look back, I can see that a lot of my own values are passed on from them and now to my children, like a real respect for the earth, a kind of a feeling of enough is enough. You know, when you have enough possessions that it's quite enough. A feeling of sort of what I call a Christian feeling to go the extra mile for your neighbour. I mean my parents were good people that way. You know the resources are finite, I mean they wouldn't have used the modern language but that's how I was brought up. And to respect the earth, real respect for living things, that life is something to be revered. It was not preached at me, it was all totally by example; I mean my father would never have uttered such words. I don't think he would even think of it that way, but my parents had an inherent reverence for life.

There was no physical violence or abuse in Kim's family, but the sheer misery of the parents acted out in the day-by-day living created an atmosphere of desperation in the house, which affected both children differently. While her brother withdrew into his own world of technical inventions with hands-on-problems that he could solve in his shed, Kim felt that neither of her parents could deal with her personality and relate and communicate to her in ways that she felt understood and seen in her essence as an embodied soul:

I don't think either of my parents ... [laughing] ... meant to misunderstand us, but somewhere along the way, her telling me that I was bad, devious and uncontrollable! Now I think she loved me very deeply, I think that now, she loved me very deeply, she depended on me very much, but unfortunately the treatment of me was wrong for me, for my little soul.

Her mother went back to teaching when Kim was twelve 'and really in a sense she forgot about us after that' because she was back in a milieu she liked. Kim finished school with flying colours as a head-prefect of a selective girls’ school, gave speeches, was loved, respected and successful as one of the top fifty in the state.

Kim married a like-minded sixties man with whom she gravitated to other people like themselves and gave birth in 1965 to her first child, Betty. In 1972 she gave birth to her son, Bob, and when the wave of change swept the community of young mothers into enthusiastic cooperation and synergy, Kim experienced that time as euphoric liberation from old limitations. She felt reborn and charged ahead with other women, oblivious to how big the change really was and how it affected their husbands and their marriages. When Kim's marriage broke down, she returned to work, to financially support her children as a single mother. At the time of the second interview, Kim felt dissatisfied in her work as a business consultant. She felt that her self-expression in the business environment was restricted by people's expectations
and judgements of her. In her circle of friends and family she felt accepted as who she is in essence and enjoyed expressing her sense of humour and deep insights in human relationships. Kim wanted to be more in touch with what was written for her on 'the inner wall' of her intuitive knowing. 'Where I make mistakes is, when I turn quickly away from the wall. That's when I do things that don't benefit me.'

2. Anna: Impression during the Interviews

Anna I had met over quite a number of years in diverse contexts. Besides originating like me from Germany, we were both members of The Futures Foundation where I had talked about my research and she was keen to take part. At the end of the first interview I understood much more of the richness of Anna's life journey, which in so many ways reminded me of my own. I felt a bit like a wind surfer who had skipped over the waves of the ocean at rapid speed, marveling at the sense of space and timeless depth. There were moments when I had the urge to linger and dive further into the depth of her experience, to understand the undercurrents and deeper dynamics of what Anna was talking about. The most prevalent expression of feelings was laughter and a highly animated rhythm of speech and amused story telling, although the laughter seemed sometimes not quite congruent with the painfulness of some of her experiences. I started to wonder after the first interview, if the rushed speech and animated laughter was Anna's way of coping with the immensity of the challenges she took on in her life, maybe a kind of protective self-defence to keep the spirit up and stay optimistic and upbeat in rather harrowing circumstances.

Working with the AVI's Personal Development Workbook was for Anna an opportunity for some emotional release. She cried and expressed her deep personal disappointment about a colleague who had accused her unfairly, while Anna had thought of her as a friend. Anna had no difficulty identifying where she wanted to go in her life and what was in the way of making a clear decision to move towards it. In the second interview I decided to probe a bit deeper into the family dynamics. Anna's speech slowed down, she took more time and cleared her throat quite often before she answered. It seemed not so easy for her to talk about the deeper and very likely more painful dynamics in her family and I decided not to probe deeper, as we were not in a therapy relationship. There is always the danger of going too deep too quickly and opening 'cans of worms'. What is most remarkable in Anna's story is the
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congruence of her values all through her life. There seem to have been no obvious value shifts. Anna’s description of ’being a bridge for my parents’ is a very powerful image of the role she played in the family system; she kept living this function all through her life in different social contexts, bridging gender, class, race and many cultures.

2.1. Anna's Life Story in Summary

Anna was born as the last of five children in Germany during the Second World War in 1941. Her father, a gynaecologist, provided the family with an upper middle class lifestyle; he was a typical German patriarch with very strong rigid masculine values, while her mother was much more fluid, open and exploratory. She was born in 1905, had pursued an education as a gymnastics teacher and had travelled, which was quite unusual for women at that time. Anna told me about her own childhood that she was born to parents who represented very different social systems and that she had felt that her destiny was to be a bridge between them. The different value systems of the parents created misunderstandings, tensions and conflicts that were openly fought out and talked through by the children, who supported each other. They tried to make sense of the ’fights or screaming battles or noisy doors closing’ and to accept their parents as people and, as Anna suspected, ’enable them probably to stay together’.

The fifties in Germany were very much an iron curtain reality; anti-communism was the dominant ideology until the sixties opened doors. Anna moved to West Berlin to study philosophy, literature and theology and experienced the ’island mentality’ in the city. As a West German, she again felt the obligations to play the role of bridging the gap, this time between East and West, by smuggling books and medicine and ’going through the fear of being investigated by the police at the border’. She continued asking critical questions and using her intelligence to make sense of it all:

Do I trust anything of this? Whom can I trust? What are they saying? And I noticed they use the same words in a different setting or with different meaning maybe. Who is what? Who is to tell who is what? How do I find what they mean by peace and what I mean or what our side means by peace? How do I trust our side anyway? I don't want to trust any side.

Anna found her time at the university in West Berlin very exciting and stimulating and it opened her view on the wider world and future possibilities for humanity:
So I really got a strong sense of our world right there. It was, I felt we were at a critical point [laughing] in history. It sounds so ambitious and arrogant to say that, but in some way it was really true; and bringing it together with my professors in philosophy and literature like Kafka stories or then the church revolts against Hitler. Bringing it all together in terms of empowering us now, whatever we had learnt from the Second World War and the resistance in WWII, which I studied at school quite a bit and was intrigued by. Bringing that power now together in Berlin when we saw it in front of our eyes. How was it different from Hitler and how had we learnt making friends with our enemies and finding other ways then just brute force to overcome the enemy? Shall we one more time show that we are the strongest so that they feel bad about being weaker and then you get the same rage all over again?

Anna's passion for social justice extended to racial conflicts after she won a scholarship through the World Council of Churches and moved to St. Francisco. She became aware of women's issues in the late sixties. Anna says that she experienced the WLM definitely as support and supported it, but that she also felt strongly about the Third World Liberation Movement or the internationalisation of education as 'positive trains into the future'. It wasn't enough to just pursue one 'train' over or against all the others, she believed. She had been always clear that women are equal and responsible, as modelled by her mother and her three older sisters who all went through full academic studies and treated themselves as equals. Anna says that she did not feel any rage in terms of getting her rights because she just assumed them, although 'I did have some experiences of course where I was put down'. She wanted to get an academic education and was part of the 0.5 % of Germany's women that finished their tertiary education in 1960. Anna had always 'lots and lots of women friends and we discussed forever and ever into the nights, it was very important'.

When Anna met her future husband, they decided to resist the Vietnam War and to risk his five years' imprisonment and separation. When he was exempted from military service for medical reasons, they moved to Germany, where Anna worked as a teacher and he as a pastor. Both continued to be involved in social justice issues and did social work in their neighbourhood with mostly Turkish guest workers. In 1972 they returned to the States to make a difference in a parish in Omaha Nebraska, 'a bible belt in no-man's-land', with polarities between rich and poor, white and black. Anna gave birth to her daughter and her son over the next years and was active in community work. In one stage they invited the Institute of Cultural Affairs (ICA) to facilitate some community development processes and after their success decided
to join the ICA and become part of a global team in a larger context. The ICA is an international NGO for human development with projects around the world and Anna and her family worked with them as volunteers and professionals until January 1989. In 1977 the ICA needed a team in Germany for community development at the dividing Wall in Kreuzberg in West Berlin where they lived for the next two years. In 1984 Anna moved with her family to Australia and offered consulting services to community and business organisations through the ICA, until reorganisation at the end of the eighties. Subsequently Anna and her husband started their own company with their own superannuation fund and bought their first home.

3. Victoria: Impression during the Interviews

Victoria, a manager in a big Insurance Company and mother of two teenagers, was a participant in my Your Life is Your Business course and agreed to be part of my research. The first interview with Victoria was very sad and very moving. Victoria got in touch with old grief that was buried in her memories of a horrendous childhood. She had been abandoned by her own mother after birth and her adoptive mother turned out to be battling with depression in a loveless marriage. The mother degenerated in front of Victoria's eyes from a talented organ player, into an emotionally aggressive and unpredictable person, to a deeply withdrawn and addicted couch potato, until her terrible sudden death in a psychiatric institution when Victoria was just sixteen. Victoria talked very freely about what was happening in the family who adopted her as a baby and with whose history and traditional values she had deeply identified. Victoria is used to putting up a 'brave front' as she calls it, but her grief and her unresolved feelings and needs from the past are very close to the surface. It surrounded her with an air of childlike vulnerability that was quite attractive, charming and suits her slender petite stature. It mantles a stern determination that is fuelled by her resolve to take charge of her life.

Victoria experienced the time of the Women's Movement as the freedom to be 'wild' and rebellious, to do the things she wanted to do, to break out of her restrictive social conditioning of her childhood, to open up to life and travel the world. Later she completed her education by going to university and finally picked herself a husband 'with prospect and a nice family' to settle down and have children. I was amazed to hear, 'I knew I was marrying my father and didn't expect any happiness'; but she
liked his family and wanted to be part of it. During the consultation about the AVI more emotions surfaced. Victoria cried when she talked about not having been allowed as a child to laugh and play without her father reprimanding her. She would love to give herself time to play and have fun and learn to truly relax. She recognised that she needed to transcend her father's traditional values, like strict duty bound work ethics and her own internalised perfectionist's expectations of herself and instead going for what she truly loves doing like teaching Yoga and training people. The second interview in contrast was full of laughter and I was carried away by Victoria's excitement about her newly found possibilities and the benefits of a new health product she swore on. Since her separation from her husband three years ago, her life gradually has become easier. She is longing for the freedom she experienced before she got married and is thinking about sending her children in two years time to live with their father and his new family in Indonesia for a change.

3.1. Victoria's Life Story in Summary

Victoria was born in 1947 and was adopted out as a baby. Her adoptive family had already adopted a son, nine years older, who became a difficult rebellious child and a daughter, five years older, who became a mother figure for Victoria after the mother degenerated and was unable to care for the household. It was an upright traditional family who still called England home, with Anglo-Saxon work ethics, strict rules, duty-bound and deeply religious. The father, 'he was the most honourable, upstanding, Christian, ethical man to the public,' was the oldest of eight children of a Church of England minister. He demanded respect, and his suppressed anger and sexual frustration flared up quickly. 'His answer to everything was violence,' said Victoria. The mother, after marrying, gave up teaching music to only play the organ in the church. At the time when Victoria came into the family, her adoptive mother had just left the Methodist church and joined the Christian Science movement.

Victoria believes that move marked the split of their very unhappy marriage because religion was all they had in common. They were without love and affection for each other. The mother became addicted to Bex's APC Powder, an early version of Valium for unhappy housewives that was easily available over the counter. The following years she degenerated increasingly into helplessness and unpredictable emotional state that became occasionally very paranoid and frightening for Victoria:
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Once she attempted to strangle me for laughing about something funny she did. ... She'd be sitting there in the lounge-chair reading in her Christian Science books when I went off to school. She was not able to help me in doing anything. I just got myself ready. And I'd come home from school and she'd still be sitting in the same place and she'd be crying, just crying and crying.

At Victoria's sixteenth birthday her mother was admitted by her husband to a psychiatric hospital, received horrifying dehumanising treatment, and died within the month. It was a deeply shocking experience for Victoria who saw her father at the same time 'chasing after these young women and not really caring at all.' The sister she adored, got married six months later and 'walked out of my life and a day later I got shipped to an aunty. I lost everything and I cried and cried and cried.'

Victoria felt grateful that her aunt made her feel at home. After a few months her father felt lonely and brought her home again. He had rented out the house and had moved underneath. 'There were mice, there was water on the floor when it rained, it was terrible.' She was very good at school and wanted to continue but her father took her out of school at the age of fifteen to become a junior clerk in his office:

Hmm ... so ... I mean, if I dared say anything to him, but I did say to him, 'I would have liked to have gone and done my leaving certificate.' And he said, I remember this so clearly, 'Oh, you're a pretty girl, you'll be married; you will have children by the time you're eighteen.' That was the expectation. And it was then and there ... I made the decision, I said to myself, 'No way I'm gonna be married by the time I'm eighteen! And when I'm in control of my life, I will finish my education!' So, I had to go along with him, you had ... at fifteen, you've got no rights, you know. I was a woman and had no rights whatsoever, so I just had to do whatever he told me to do. So I went off to work and ... said goodbye to my school friends and was in the work force.

At the time of the WLM Victoria was in her early twenties and had become an airline hostess, she 'went wild' and 'I suddenly realised that I could do things'. When her boyfriend walked out, she felt shattered and recognised her deep longing to have a family of her own. She decided to give up flying, get a regular job, buy a house, study, get a degree and look for a husband. She followed her plan and succeeded:

I adored his family and I probably married for his family more than anything else [tears in her voice]. I adored his mother. I adored his father and I liked his brother and I thought they would, ... you know ... we sort of had a match.

At age thirty Victoria got married to a man, who 'had a degree, which meant a lot to me, he looked like he had some prospects', but who was incapable of differentiating between affection and sex. She had two children over the next six years and told me,
'I never regretted getting married because I needed that security, but I felt that marriage was a terrible compromise.'

When she could not take it anymore and her family life was falling apart, Victoria saw a counsellor, who told her that she would have a nervous breakdown if she did not stop pretending to be fine. He also told her that her husband was dysfunctional and that they needed to separate. 'I didn't want to be like my mom and that was the path I was heading, it frightened me.' They finally parted three years ago after fifteen years of marriage. Since then life has slowly got easier for Victoria and she has started finally feeling alive and focused again on what is truly important for her.

4. Maggie: Impression during the Interviews

I had met Maggie several years ago in her capacity as Coordinator for Women's Health, when I was working in a Wholistic Women's Therapy Centre in Sydney. She was employed at the local hospital and I remember our lively meetings to discuss women's health issues and the impending changes in community health policies. She had also started to come for some counselling sessions, to talk about relationship problems she experienced in her personal life. Maggie is a very courageous woman who does not hide her sexual preference and openly takes a stand for lesbian identity, despite still rampant personal and professional discrimination. She never married and has no children. When I asked her if she would be interested to participate in my research, she was very excited about that and agreed immediately. She arrived at my house in Waverton, pleased to be able to tell her life story or at least some of it.

Maggie is a fabulous storyteller and we laughed all through the first interview. It was also remarkable how far back Maggie can remember, having a very early memory of her father dropping a teddy bear over the side of her cot. Apart from this memory Maggie experienced her father as a 'black void'. What stands out for me is the resilience she showed already as a very little girl in getting herself out of the stigma of not having a father, although she felt the deprivation:

\[I \text{ used to make up a story and I made up the story that he was a bricklayer and one-day a brick fell on his head and killed him. And all the kids in the class said, "Oh, you poor thing!".}\]
In her late twenties, she searched and found her father who, as it turned out, was an engineer and horse trainer. Maggie is clearly 'women identified', meaning that she focuses her energy, attention and interest towards women, and her experiences in the WLM in London was very important in that it gave her career and life direction.

In the AVI consultation, Maggie could identify some action areas she could start to work with. Her feedback was that she found it very helpful and motivating and that she enjoyed the first interview *'I found it exciting, to vividly recall the influences, to remember with such clarity with a sense of no regrets.'* The atmosphere in the second interview was more serene and went deeper into her awareness of her psychic experiences. She clearly felt the connection between her sexuality and spirituality and the importance to nurture it, by being generally more discerning about whom she lets into her life and shares her time with. Her discernments between heterosexual feminist, lesbian feminist and lesbian politics were very interesting indeed.

4.1. Maggie's Life Story in Summary

Maggie is the eldest of her mother's first marriage and grew up with her younger brother of two years in a small place in New Zealand. Her mother was a professional, a radiographer, bright and clever who loved to study. Her father, who had travelled quite a bit, came from Danish stock and had left his first marriage with three daughters before marrying Maggie's mother:

*Mum refers to him as a 'likeable rogue', that's how she sees him, but she was very much in love with him. I don't think he really wanted children because he wasn't interested in children at all, as little people. He used to tell me to piss off basically, Mum said, when I was just crawling around because he just couldn't be bothered with the responsibility. He was just not interested.*

When she was four, he left his second marriage and disappeared out of Maggie's life. Maggie is and always has been very much in touch with her inner knowing, her intuition, her sense of self as a soul-body-mind unity and talked about it freely in both interviews as a matter of fact. One of her earliest memories in relation to her father has no smell, no face and no voice:

*So I don't have any memory of him, even touching me or speaking to me. I only remember him giving me a teddy bear and pushing it over the side of the cot. That's it! I don't know what he said or ... there is nothing else. [MGG: "No face, you remember his voice?"] No, not even his smell, nothing!*
After the separation the mother started working full time at the hospital. Maggie remembered well her days at the hospital, having pneumonia and sometime later her tonsils and adenoids taken out, when her mother came to visit her ‘in her long white flowing coat, looking so strong’ and taking her by the hand as a little girl and showing her around the hospital:

She used to take me into the darkroom and sit me on the bench, while she developed the x-rays. I know that smell and the yellow boxes that the x-rays used to sit in, just sitting in the dark and watching her at work. She was always very diligent and those are smells that when I smell them, take me back to those times of sitting in the darkroom with her at Rotorua Hospital.

When one early morning, coming back from a call to the hospital at night to rescue patients from a fire, the horrified mother found her kids sitting in the gutter, eating a loaf of fresh bread and waiting for her, she decided that it was time to move back into her mother's big house.

Maggie's grandmother was English and a very strong woman who took pride in her appearance. She was a florist, had a most magnificent garden and became the next most important person who greatly influenced Maggie's life:

I was her favourite so she used to take me out and about all the time. Dress me up and show me off, take me out to lunch and town and I still love that.

Maggie had tremendous fun with her grandmother accompanied by a deep sense of being valued as a unique small person with special talents and tastes that deserve to be developed. She took her to films, to ballet and the opera at an early age, which laid the foundation of her love for the stage, which she has done on an amateur basis. When Maggie was twelve, her mother remarried a man with four children and they had another three together. Maggie didn't like the new family members who moved into her grandmother's big beautiful house. Pregnancy became 'a gross thing' to her and she found her relations with males in her life wanting. Although Maggie was very popular with boys, she said, 'I don't think I ever really gave myself to a man, totally and fully surrendered and submitted myself, whereas I have with women. There was always that fear of pregnancy.' She found her own gender much more attractive and preferred to relate intimately to women and that included sexuality.

Maggie became a registered nurse and later a midwife and after working in Alice Springs for a while, she decided to travel overland to London by bus, where she
arrived in 1972 in the midst of the WLM. When she came back from London, in 1975 Maggie took a position as a Director of Nursing in Melbourne. In 1986 she moved to Sydney and completed diverse post-graduate diploma certificates, gathering and broadening her skills and techniques and working in different professional settings. In 1990 Maggie enrolled in University to do a B.A. in Women's Studies and anthropology. Every now and again, Maggie admitted getting impatient with heterosexual norms and 'just leaps over the boundary that people put around it'. She became very aware of the diversity in feminism and the diversity in the lesbian community and how lesbian-feminists have a different view of the world. A lesbian-feminist is bringing more to her professional role, Maggie believes, more to the perceived possibilities, a fuller way of being and understanding, a wider more inclusive vision with more choice and diversity.

5. Susana: Impression during the Interviews

I met Susana as a participant in my training *Your Life is Your Business*, which went over a nine months period in 1996. She wanted to be part of my research and I was pleased to find a woman from South America who was a migrant like me, but from a very different cultural background. Susana is a social worker and a mother of a teenage daughter. The first interview in September 1996 was very emotional, full of laughter and tears, and although I needed to ask some clarifying questions at the beginning, my main aim was to listen with deep empathy to the underlying waves of e-motions, the movement of passion and pain, desires and fears, soul and spirit at the core of her experience of being alive. Susana's story is an inspiring and courageous journey out of almost feudal conditions to self-definition and self-organisation of her own life. Later on, Susana wrote me a note saying how surprised she was about having expressed so much in such a short time and how she cried again listening to the copy of the taped interview I had sent her.

In the AVI consultation Susana was surprised to find her dissatisfaction in her work in the current organisation mirrored in the values analysis. After working together through the attached Personal Development Profile, the workbook, she became clearer in her decision to change her job and followed up on that a few months later. Her worldview, called Self-Actualisation in the AVI, expressed it like this:
Your world is somewhat uncertain and values are seen as relative in nature. You have a need to find your own place in the scheme of things and to find a core set of values around which you can orient your life. You might feel there is a 'tug-of-war' between what your organisation (or some group within society) demands of you and what you yourself believe is 'right'.

In the second interview, after we had worked through the personal development book of the AVI and Susana and I had a few brief therapy sessions, a deep personal shift had occurred in her and she was much less teary and much more positive in her outlook on life. Susana was contemplating to become a fully qualified counsellor and eventually go into private practise, to be an even greater support than she is already for migrant women like her. Because of her need for confidentiality, Susana asked me to change all names as well as her country of origin to not be so easily identifiable in the small migrant community she is part of here in Australia.

5.1. Susana's Life Story in Summary

Susana was born as the third child of six siblings (two already teenagers) of Chilean Catholic parents. They were living on the property of her mother’s parents, who were powerful and influential landowners in that area of Chile. The grandparents provided jobs for many in the town, so that the people were dependent on their approval. The same was true for everyone else in the family and, although the property had been her grandmother's inheritance, it was the man she married who made the decisions and ruled the family estate autocratically. 'My grandparents had very strict rules and things that had to be done their way,' remembers Susana, who was aware of her mother's fear of her own parents and her father's unhappiness living at their place. None of her mother's siblings, four brothers and two sisters, had stayed on the land because of the autocratic domination practised.

When the living situation became too unbearable for Susana’s father, he took his family and moved to his own share of land that he had inherited from his father. There he faced immense difficulties as the land had no water access and he had to buy it from the neighbours. The difficulties were amplified by being a newcomer who had no influence in the community that had loyalties to his father-in-law. He also was not used to cultivating land and found it very hard and let his frustrations and jealousies out on his wife. After a short while, he gave up, took his oldest son
and went back to the City where he grew up, worked and had lived before the marriage, leaving his wife and the youngest children to fend for themselves:

But mother knew how to handle grandfather, so each time she got what she wanted off him, at a cost, not free. She learnt how to survive. She learnt how to bake bread and she became very enterprising. She used to go away to sell the goods and I was left to care for the kids [laughing] it was very funny because I couldn't cook or do anything. So we ate anything we had.

Susana was five years old then, her brother three and a baby sister was just born. It was very hard for her mother was heart broken about the abandonment by her husband and got very sick and had to move back to her parents' place.

After she met a new man, who her parents rejected also, she sneaked out one night with her children to get away and create a new life for all of them. Being Catholic, she felt very guilty about that and refused to get married again and have more children. Nevertheless, the new stepfather was a good man who loved and cared for her and the children and he became a great support for Susana:

He certainly loved and respected me and at times he used to say, "Susana is growing we need to buy her clothes she feels the same as the other kids." That was the best thing he ever said ... to treat me like a growing kid not as a baby.

Following his work opportunities, the family had to move on, while Susana spent her high school years living with an aunt in the capital city. She had occasional visits from her family, but missed them terribly and Susana learned to take care of herself, to be strong and in control to the best of her abilities. Getting good marks was the most important priority for her and the focus of her teenage life. After finishing high school, she worked full time to support her family financially. In the evenings, she studied for a diploma in accounting at a technical college to get ahead, but it felt all too much and she wanted passionately to get away.

A girlfriend of Susana had corresponded with an Australian woman, who offered to sponsor her, and she encouraged Susana to take her place to go to Australia. Susana was twenty-four then and although her English was very limited, she made up her mind and, despite her relatives' objections, arrived on her own in Adelaide in 1972. She remembered, 'There was a current that could be felt' but was not able to understand what was going on. Susana found work in a tannery 'doing men's work because I was determined to earn good money'. Later on she moved to Sydney into a
boarding house for Tafe College teachers and students and was included in their social circle and introduced to feminism. Participating in a course to become a translator, she met her husband, a migrant like her and they both worked hard to save money to buy a house and became parents to a baby girl.

Participating in a workshop for women organised by her workplace, Susana got in touch, through role-playing, with her deep discontent in her work and her life. She realised that she would like to go to university and study social work. Encouraged by the facilitator, Susana enrolled in a preparatory course for university, organised after-school-care for her daughter and took an extra job to pay for the costs, before she took the courage to tell her husband; she was afraid that he would talk her out of it. The amount of work, 'nearly killed me', but she did not want to ask her husband to financially support her. All through the marriage it was predominantly her who paid for herself as well as for her daughter. She felt it gave her the freedom to speak:

*I used to tell many of my female friends - if you want something go for it and do it. Some of my friends just did that. My husband used to tell me, "Stop telling people what to do! Look the husband feels terrible now; now she is earning big money and look at him." …Tough! … You know [smiles].*

Susana is now a social worker, her daughter is finishing high school, and she is contemplating leaving the marriage after her daughter moves on to university.

6. Julie: Impression during the Interviews

Julie had heard through a colleague of mine about my research and after I had explained the research process to her and had sent her the introductory material, she came for her first interview. Julie had quit her stressful job a few years ago and was working as freelance writer and consultant for children programmes in Television. Her own children, a daughter and a son, are in their twenties. Julie expressed deep understanding of her own and her family's sensitivities, including some deep-seated family dynamics. In her feedback sheet she said that the interview was releasing and clarifying for her and that the empathetic listening and the supportive environment gave her space to reflect:

*… and it stimulated much inner work and powerful images and energies. The quiet comment on paternalistic/judgmental structures and values passed on by women in my life was profoundly enlightening and very timely. It seemed to summarise a great deal and gives me food for thought.*
Julie also noticed that talking about the death of her baby brother still brings up strong emotions in her and how deeply that event had influenced her own fears and anxieties about giving birth.

Julie found the AVI consultation excellent, but originally she - like most of the other women - found the 'jargon' of the assessment 'made it difficult for me to fully relate to the framework and assessment. One-to-one discussion clarified and deepened my perceptions and gave me powerful insights.' Generally the values analysis confirmed Julie's perception of what was important for her in her life. She was surprised to find 'sensory pleasure' at 25% as her highest Foundation Means Value (balance by 38% 'work/confidence' as highest Foundation Goal Value) but also felt that 'it fits'. In the second interview Julie went even deeper into her perceptions, meaning-making and dominant beliefs and made many connections between her emotional being, her physical symptoms and the deeper energetic spiritual reality in her life. Julie is able to connect life with death, reality with imagination, sexuality with spirituality and trace the paradox in life. She is very intuitive but learnt that her rational mind still mistrusted the messages of her body-mind. Her focus now is exploring and learning to trust more her own inner power to know what is right.

6.1. Julie's Life Story in Summary

Julie was the first born to a Presbyterian minister, four years older than her sister. Her mother had migrated from Scotland as the oldest of eight children in a 'poverty straits family' and moved back to her sister with her two-day old baby girl when her husband left for war. Julie's mother was a very practical person, a brilliant designer of clothing, creating these wonderful, fantastic games for the children. She also was 'this Celtic person' who knew the power of stories and the wonderful sense of magic. Julie remembers her often saying: 'I would have been burned as a witch, if I had lived in another generation.' But there was this other very rigid, judgmental, 'you work hard', 'you be good', 'you have to be in-line' Presbyterian side of her. Julie's father in contrast was much quieter, charismatic and had this need to step out of the tight religious church structures he worked in as a minister and into the world. He came from a materially successful family with a fairly handsome, rather arrogant and sarcastic father, five sisters and his mother.
When Julie was about age seven her mother gave birth to a baby boy who was blue at birth and died six months later, which had a devastating effect on the family. Boys had been the important ones in her mother's own upbringing; she and her sisters had to give up their own education at the age of thirteen to work in a factory and earn the money for their brothers' education. The death of her baby boy was a tragedy for her and Julie remembers vividly the effect this event had on her own self-worth: 'I was the first child but I was not the boy child'. After the baby's death Julie's mother 'took the pain of it into her body' and became extremely ill and was in and out of hospital. Julie remembers that both parents were not able to talk with their daughters about what was happening in the family, 'there was just this constant kind of grief and illness that was never really talked through.' Instead 'to be creative and happy' became an unspoken parental expectation and family obligation for the two girls.

In her teenage years Julie was very connected with the Presbyterian church and her mother created an open house for her teenage friends, but was very protective and controlling, 'I had to be very good and that meant no sex till you were married, being a nice girl, gentle, loving, meek and mild.' Her father did not say much, loved his daughters' creativity and intelligence, but was afraid of them:

*My father I think was afraid of us becoming too powerful, as women but loved our creativity and intelligence. So the kindergarten seemed to be the perfect way where you could explore the woman side of being creative but you wouldn't actually go out there into the war zone of journalism. I don't know that my father ever actually spoke about anything sexual, but there was this sense that he stood for certain things and somehow the church was associated with chastity.*

Julie's relationship to her mother was 'almost symbiotic' so that she felt she could not make decisions about anything without her. When Julie married the man her parents approved of, she felt that her husband combined both her father and mother. They have been married for thirty years and 'it is still pretty lovely, in fact, it might even be getting better: I did some good reality creating there.'

At twenty-four Julie accompanied her husband to America for six months to further his studies and 'I just sensed Americans had a much stronger sort of feminist energy somehow, certainly in the arts'. Back in Australia she gave birth to her daughter in 1968 and recreated a symbiotic mother-child relationship by not leaving her
daughter's side. When the young family went back in 1970 to America for Julie's husband to commence his Ph.D. studies, they lived in a student community where lots of women studied and supported their families and discussed women's issues. After the birth of her son in 1971 Julie changed her attitude to mothering, went out to develop her artistic abilities and a separate identity from her husband. After the return to Australia in the Whitlam period, Julie began teaching dance at college with 'very strong wonderful women. I became strongly committed politically to the feminist idea and I suppose I saw then that you needed to have a voice.'

Over the following years Julie developed a workaholic pattern of running a theatre school and producing children's plays, parallel to working at the ABC under renewable three to five year contracts until crisis struck:

I had a hysterectomy just after I went to the ABC; I had five lumps removed from the breast, the woman parts of me, I would abuse. I was hurting.

Julie went to a personal growth course and began to look at her emotional, mental and behaviour patterns and started to read about 'this kind of new awareness'. A year later Julie left the ABC on the spur of the moment to everyone's surprise:

I had locked into a network of rescue and victim. ... It was also in the system. It was always institutionalised humiliation with this abusive management model that the things that I valued seemed to have less and less place in this world; ...where you-are-run-by-somebody-else every minute, where every idea is controlled. It's under the illusion that it's a creative team process but it's actually masterminded.

Julie recognised that the things she valued 'seemed to have less and less place in this world.' When she said finally no, she felt 'it was such a liberating thing to take the scissors and say, 'boom!' Julie started to value her spiritual journey, to find her own authority and express her beliefs, without needing to please everyone.

7. Dee: Impression during the Interviews

Dee is a colleague of mine, a mother of two adult sons, who I had worked with for a couple of years in the eighties at the Women's Therapy Centre in Sydney and whom I sent leaflets about my research project. She was intrigued and wanted to take part in it to my great pleasure. The first interview was very moving and shocking and I was surprised about how little I had known about Dee's deprived and painful family background, although both of us had participated in bodywork trainings and meditation retreats together. Nevertheless I had no idea about the depth of
abandonment and ill treatment Dee had experienced very early in life, but then they were the kind of revelations one tells a therapist and not necessarily one's colleagues. I felt a sense of deep gratitude for the trust Dee showed me in sharing these intimate memories with me and I felt very privileged to include her in my research.

Dee wrote in her feedback that she enjoyed the first interview, although she feels usually uncomfortable revealing herself, but that she was pleased that she did it. 'I often think that people wouldn't want to know about me and am surprised that they do.' When she listened to her tape she cried and felt touched that her 'story was captured' on the tape for 'past-erity' as she called it. The AVI consultation was affirming for her and she actually had the highest total of Focus values of all women (75% Equality as Focus Goal Value, 88% Empathy/ Generosity and 75% Personal Authority both Focus Means Values, trailed by 58% Autonomy and 58% Health/Well-Being, which shows her determination, as the interviews confirmed.

There was a very exciting atmosphere in the second interview, as Dee talked about the possibility of being accepted in the C. G. Jung Institute in New York and her anticipation to move overseas to become a Jungian Psychoanalyst with bodywork background and somatic understanding, an excellent combination. We both had participated in evening lectures of the NSW Institute of Psychotherapy over the past months and I felt a special closeness and thrill when Dee was finally accepted. On 11 September 2001, I feared the worst for Dee who lived just a few blocks away from the twin towers. She worked as a nurse at that time, and when my emails returned, I was deeply concerned and felt the strong desire to honour her life story, her resilience and the persistence she had shown in her life by finishing my thesis.

7.1. Dee's Life Story in Summary

Dee was born in December 1938 in Sydney as the second daughter of a young mother of twenty. She was born into a domestic war zone; there was no stability, security or even protection for her young being. She was conceived in the hope of mending the difficulties between quarrelling immature teenaged parents. Her mother, the youngest of a Catholic family of nine, had run away from home at the age of seventeen into the social stigma of a 'shot-gun marriage'. Dee's life was troubled and disadvantaged from the very beginning by a father who left when she was six months
old, but also by an immature mother, who 'remained a child till she died, although she had eight children all up.' She was a deserted wife and had to carry the responsibility for two little girls under the age of three. Her only support was her own aged and widowed mother who took care of the toddlers, while she went out to earn a living as a waitress at the end of the depression in 1939.

Dee's earliest memory at eighteen months of age is of her grandmother parenting the two youngsters, when the spirit stove tipped over and set her on fire. The grandmother managed to rush the screaming children out to safety, to put the fire out, but died shortly after in hospital of her extensive burns:

\[ I \text{ remember her running around and I was strapped in a high chair, I remember that. My grandmother picked the whole thing up, me … it … outside on the grass; and I remember being in that and screaming. } \]

It was a traumatic event that deeply affected her and her body can still access the sensations and feelings of this memory. The sudden loss of her beloved grandmother under these traumatic circumstances left Dee with a deep feeling of abandonment and terror, so that she easily 'split' from her sense of being a body-self. It was only later in life, during the many years of her psychosomatic therapy that Dee was able to heal these deep body memories and reconnect with her whole being.

The girls were put into a Government Day Care Centre in Woolloomooloo and when the Japanese came into Sydney Harbour, the domestic war zone in Dee's family was mirrored in the outside world. Dee's world totally collapsed, when the childcare centre was evacuated and the children were taken away into a home to Wallacia near Penrith without her mother joining them. 'It was pretty scary because I was one of the littlest ones, you know, I was three years old.' Dee lost her mother and her familiar environment and the trauma of that time has suppressed her memory; she cannot remember timeframes or space or even if she had visits from her mother, who had moved to Queensland to earn money by working for the Americans. Memories about these years are wiped from Dee's conscious mind. All she can recall about the frightening next few years was that she became mute and extremely shy and that her sister, who was two years older than her, became her identity. Dee regressed from a lively three year old who 'was very articulate; I could tell you all the nursery rhymes and prayers and dance', into a terrified and withdrawn, chronically shy little girl who
became ‘invisible, compliant and as innocuous as possible’. Dee’s first memory, after these years, is her first day at school and Peace Day after they finally were reunited with their mother back in Woolloomooloo. Her sister coped with what had happened to them by ‘acting out’ and using her little sister Dee, who followed her everywhere and was a nuisance to her. ‘I was the little sniffily one, I became the victim in a way.’ They grew up as latchkey kids because the mother was working and often out all night with boyfriends. Belonging becomes a double-edged sword for Dee, but being separate was even more terrifying in a dangerous unreliable world. Belonging was all she could hang onto for survival. This is the world she was thrown into for better or for worse and she copes by dissociating from her body so as not to feel the pain.

When Dee was nine her mother remarried an English first class Chef and had six more children with him. ‘When I was fourteen there were three or four [children] and they were still coming every eighteen months.’ Dee became her right hand, the Cinderella of the family, and left home at seventeen to become a nurse. At the age of twenty-two she married a surgeon and had two sons over the next four years. She became interested in socialist politics and started to read feminist books. ‘I wanted to get out of the marriage, I was depressed all the time, and the only way to do that was to get an education.’ At the beginning of 1970 Dee started to study at Brisbane University on a provisional matriculation. Dee became one of the founding members of the Women's Electoral Lobby and involved herself in political and civil liberty actions, women's health and abortion law reform, contraception and completed her thesis at the end of the seventies. It was around 1988, when Dee started somatic body therapy and participated in her first Buddhist meditation retreat, when ‘I came into my body and started to experience myself from the inside’. Since then Dee has become a somatic therapist and since the second interview she has moved to New York, where she is on her way to becoming a Jungian Psychoanalyst.

8. Liz: Impression during the Interviews

Liz heard about my research from my colleague Dee and agreed to participate. Liz came to my house and - after a cup of tea and initial warm up conversation - she started to talk about her early childhood and the values she grew up with. Liz came across to me as a very down to earth person, with a friendly and quite emotionless way of recollecting her life. Even in the second interview, when she was talking
about her breast cancer and how she since the operation lost so much of her former energy and freedom to do things, she did not get emotional but talked in a matter of fact voice. Liz talked about the disappointment and accumulated resentments in her life and I felt a veil of heavy negativity hanging in the air. I asked her, if she was seeing a therapist to help her with this difficult time in her life and she told me that she had seen someone but could not afford the fees any longer, living on a pension. Pointing her to community counselling services she rejected them out right because they would only be able to see her short-term. Liz is the mother of two adult sons and an adult daughter, who were encouraged to be independent 'but my daughter was the least independent and she is the only one that's married'.

In her feedback after the first interview Liz wrote that it was a good experience for her, 'very nostalgic and therapeutic', but after listening to the tapes she became aware of 'all the things I'd left out' and how selective her memory had been. Nevertheless she found it very moving 'to listen to myself - such wisdom!' and it confirmed and encouraged her motivation to write her own story down, which was splendid and the best I could hope for. It was the reason for sending each participant a copy of her interviews. Asked about the AVI analysis, she did not find much that was new to her and she felt that the 'consultation was real whereas the workbook felt jargonized and so boxed', a critique that echoed with many of the other participants. Personal communication seems to be essential in research into personal value preferences, subjective interpretation and meaning-making and emerging reflections about what is truly valuable in one’s life.

8.1. Liz’ Life Story in Summary

Liz was born in 1937 in Murwillumbah as the second of five children, all about eighteen months apart, to an Australian mother and an English father. He came to Australia at the age of twelve and earned his living by tree felling and later on, in the war, as an axe man in the survey unit during the war in Cape York. Liz's mother was a chef, very independent, interested in politics and active in the Women's League of Voters. She drove her own car and 'Every time we moved, and we moved a lot, she was able to pick real-estate that could be subdivided.' There was no money, but the family always lived in reasonable suburbs because they needed a big house. Liz's parents were Protestants, God-fearing people, Methodists. When her father went into
the army they moved to Lismore and Liz was accepted at school at four-and-nine months to her great pleasure.

Her mother was very accommodating and encouraging of Liz's independence, gave her a bike at age six to have more mobility and was very supportive of Liz's love for gardening:

*My father was a bit square and my oldest brother, he was a bit square too. I never quite understood why I couldn't do whatever he could do. But I had a lot of freedom really. More freedom than my kids had.*

Liz learned to swim when she was six, became a great runner and learned to play hockey and tennis to release her energy. She loved sports. Her mother's message was, 'You can do whatever you are determined to do', and that stuck in Liz' mind. Liz felt she had a lot of independence and although she was very outspoken, she avoided getting into trouble. She was the accommodating one ‘who decided that we couldn't afford some things for me. Sometimes I wonder if I've missed out on a bit of my childhood somewhere along the line.’ Liz left school at fourteen and got a job working in a Radio shop in Ipswich and went to Business College for one year:

*I went to a show and they had something about the navy there and that really excited me. My ambition was to smoke and go overseas to see the world at twenty-one.*

At seventeen she went back to night school and decided at age nineteen to apply for the navy. It became the most exciting time in her life for a few years. *The mixture of people, all women, learning new things, technical things, lots of sports.*’

Liz had three children, the first at age 22, but by 1975 felt very unhappy at home, until she joined a local women’s group and found that it was the first place where people thought like her. Her husband, a computer programmer, had not been happy either. He had never been able to get a job that really suited him and did part-time studies since they had married. He was from a big working class family, had a high IQ and joined MENSA about the same time Liz joined the local WLM. When Liz started reading feminist books she thought, *Rubbish! So American!*’ and that the overseas stuff was pretty irrelevant because ‘it did not apply to my little world’. She believed herself not to be intellectual but enjoyed being with people. She found lifelong friends in the WLM and they did many things together from putting out a
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newsletter to proposing a cookbook, which met resistance by professional women in the Women's Electoral Lobby, until everybody went off to work or university.

In 1975 Liz started working as a clerical assistant grade one at Concord Hospital. 'I had planned actually to go to work to get enough money to buy a car and books to go back to school, to get an education.' Her aim was to get an income to be able to do what she wanted. Working in Sydney, Liz could go now to WEL meetings, became a contact person for WEL, wrote to people and read more. The most important thing for me in the women's movement was that I had a place. Being part of a movement just opened up the world to me.' In 1978 Liz got sterilised, divorced her husband because of infidelity and went to get a Tech certificate. At the beginning of the eighties she started to study at Hawkesbury and in 1987 Liz moved to Sydney, changed jobs and continued to do a Masters, which she completed in 1993. 'Actually, I'm better qualified now than my husband, which is amazing. I wanted to prove to him that I was as good as he was.'

In December of 1995, after a few very stressful years at work, Liz was diagnosed with breast cancer, which came as a horrible shock and since the operation she lost most of her energy and the normal use of her arms. There are a lot of things she cannot do. She finds it very hard to accept and to adjust to her limited circumstances and, although she very much appreciated the wonderful support she had from her old friends in the WLM, she feels resentful and constantly worries about not having enough money to make her life a bit more comfortable and interesting; 'I've got to really avoid stress, which means avoiding excitement and novelty and all the things that I like.'

9. Jean: Impression during the Interviews

I had met Jean many years ago in her role as a business consultant to the Women's Mental Health and Therapy Centre I have been working for, but did not have any contact with her since then. When I delivered my leaflets to a women-run Health Centre in the city, we met again, this time in her capacity as a massage therapist. Remembering that she was from the USA and part of the Institute of Cultural Affairs like Anna, I asked her if she would be interested in participating in my research as well. We did our first interview at the centre she was working and had to stop a bit
prematurely before the tape ended. Jean was talking in a quiet slow manner with long thoughtful pauses, obviously searching for the right words. Sometimes it was not easy for her to put her experience into words and she seemed to be weighing up how much she should say. Nevertheless after slow beginnings, trust was established and she opened up quite considerably.

The AVI consultation and the second interview were conducted at my house in an atmosphere of relaxed openness and we took the time needed to fill up both tapes. After more intimacy was established between us, Jean told me even about her child sexual abuse, an experience she had not disclosed to anyone outside her family and the safe boundaries of her therapy sessions. This abuse over several years in her early childhood had obviously deeply affected her sense of self, growing up in a family that was her whole world that she depended on as every child does. In the second interview Jean talked more in detail about her hopes and concerns in regards to starting her own business and coming to terms with a life away from the security of a committed relationship with a woman partner, which had broken up two years ago, and the devolution of the ICA, the new kind of 'family' she had adopted after leaving her own and that had enfolded and organised her life for many years.

9.1. Jean's Life Story in Summary

Jean was born in 1946 in Ohio, USA into a farmer's family as the youngest of four of the third generation of Mennonites, a Baptist religion, who took the stance that 'we were the chosen special people, which made it difficult for me to know how to relate to my school peers'. There were strong fundamentalist rules like no dancing, no drinking, no swearing, no cards, no smoking, adult baptism and pacifism. They have maintained a very strong separation from the world by maintaining their own language and the way they operate their farms and so on. Jean's mother was from the more liberal branch and her father went to the more conservative church and everyone in that area in a three-mile radius was part of one of the two churches. Jean started Sunday school at the age of four, taking the bus to school for 12 years with the same kids, and doing her share of work at the home farm.

When Jean was about two years old her father had 'some kind of nervous breakdown.' She has very few memories about her early years, but painful feelings and a sense of
a very tense atmosphere in the family because nobody talked about what was happening. The message she got was, 'Don't do this; don't upset Pop'. Her mother would not allow something she was in favour of because her husband would not allow it. As the financial situation in the family got tight when Jean was six, her mother started to work outside of the home for another man in the community. 'He is now a millionaire and says that he would have given up, if it hadn't been for my mother.' Jean's mother was also a brilliant organiser of catering for hundreds of people at church conferences that went over several days.

Growing up Jean experienced a lot of conflict between trying to get the approval of her conservative father and wanting to please her more liberal mother. Jean's father did not approve of formal education beyond age sixteen, enough he believed for a girl who would live on a farm. But Jean believes:

*I don't think Mum would have stood for that though I don't recall that we ever talked about it. So it was clear that we were all going to finish school and my eldest sister went off to nurses training. My father talked about my staying at home, but I decided that I was going to college. There were two Mennonite colleges, one in Indiana and one very conservative one in Virginia. After some debate with myself I decided to do my freshman year at the more conservative one to make it easier for Pop. I'm not sure how much of this was at a conscious level.*

Jean stopped caring about what her father thought a few years later, when he did not support her in any way to get finances to continue her studies. With the help of her mother she got a loan to complete her Master of Science. Some years later she did a course in rehabilitation counselling and visited home rarely for holidays and at Christmas.

In 1974 a college friend of Jean introduced her to the Institute of Cultural Affairs, formerly the Ecumenical Institute, which she joined:

*It was a family order, which had a lot of single people in it. That was the first time that I ever encountered the idea that I as a single person could be considered a family and that just blew me away. It opened up all kinds of ideas and options. Talking about the basic security values of belonging, I mean that changes that very dramatically. "Oh! I can be single and I can still belong as a family".*

Jean felt safe enough to expose herself to new experiences within the ICA like the Women's Forum where women talked about their hopes and dreams and what they
could do to change things in the world. She treasured a poster, with a sea of women's faces from all different cultures, as a symbol of her own womanhood and worked over the next ten years for the ICA in different places. In Africa she met an Australian woman whom she fell in love with and later accompanied to Australia.

It took Jean a while to develop the courage to acknowledge her sexual preference to her sister, but when her sister and her husband visited the couple in Sydney, 'we got along quite well'. Two years ago her relationship broke up and Jean started her own business within the ICA budget and gradually severed the financial ties with the ICA. She is now in the position, after 'leaving home' at the ICA, to develop her own business as a bodywork therapist, to make her own decisions and look after her financial future for the first time in her life.

10. Karen: Impression during the Interviews

Karen heard about my research through Julie, and having been curious about psychological issues all her life, she wanted to participate. Our first meeting was very pleasant and I had a sense that Karen was very centred, grounded and calm in herself. With five adult children, four daughters and one son, and a successful academic career behind her, she was officially retired but still busy. Asked in the feedback sheet, how it was for her to talk about her life, she answered that she enjoyed it and it is not something she has done before. Listening to the tape Karen found:

*My life sounded a bit narrow and unadventurous, but I had a stable and happy childhood, despite its restrictions and I gained strength from that. I came across as someone directed often by others rather than acting on my own initiative; but I enjoyed listening to my responses, which were honest (as far as I could make them so).*

Despite appearing from what she said on the tape, which was that she had always avoided confrontations, she wrote, in fact, she was involved in situations of intense conflict during much of the later years of her working life as staff representative and on committees dealing with structural change and some very contentious issues. In another part she wrote:

*Friends and people I've worked with have often told me I appear to be a strong person. But to myself I don't feel strong. Perhaps my self-image is discrepant with my public image; or perhaps I'm strong in some ways but not in others.*
Karen's appearance as calm, quietly spoken and strong seems to be in contrast with her inner experience of herself ‘as someone directed often by others rather than acting on my own initiative’, which is confirmed through her life's story. However, her adaptability and intelligence made her very successful in making the best out of the social conditions (determined by others) she found herself in.

10.1. Karen's Life Story in Summary

Karen was the first of three children born in 1937 to Irish catholic working class parents, each of her brothers being eighteen months apart. After that her father had a prostrate operation, which made him infertile and impotent. Her father was the youngest of five children and was doted upon and supported to finish high school as the only one in the family. Karen's mother was the fourth of six children and grew up in Bondi with an isolated depressed mother, who felt so bitter about the church that she refused to see the priest when she was dying. Karen's mother and her sisters had the best academic results in their finishing class in primary school and could go on to do two extra years of domestic science and typing to get office jobs. Both parents are described as 'being pretty prudish and not able to talk about it. The Catholic Church was a very big part of our lives; it was taken without questions.'

In 1942 the family evacuated because of Japanese submarines and moved back to Sydney when Karen was six, where she went to an Irish nun's school in Marrickville:

... which was terribly strict, awful! There were about sixty kids in the class and the nuns were off their heads a lot of the time. ... It was just drill, drill, drill, from the nuns, screaming with the strap to make people work.

Karen found school 'terribly boring and I could easily get good marks for practically no effort' and her parents were concerned 'that I not get a swelled head about this. They didn't want me to be giving myself airs about being good at school.' At age twelve, Karen moved with her family into their new home in Hunters Hill and won a scholarship in the new school run by an order of French nuns. She came first in the class and was picked on by the other girls as a 'newcomer and upstart' and a 'big head' although she saw herself as a very self-effacing person. She became the outsider and 'never had a lot of friends right through school.' The nuns decided to jump her from second to fourth form and she did very well in her HSC and left school at fifteen.
Karen's mother decided 'just about everything for me', and found for her a cadetship with the ABC:

_I didn't know whether to do science or art, I mean everyone assumed that I would go to University. So I worked for a year in a laboratory, animal genetics._

In 1954, almost turning seventeen, Karen was encouraged to do arts and enrolled at Sydney University, although gaining knowledge was seen as dangerous for a girl. At university Karen felt an outsider again and did not really know what she was there for either, until psychology excited her. _'It opened me up; I suddenly saw that you could see things in a totally different way. It opened my world.'_ Karen thought of her classmates as 'intellectual wankers who put on a bit of an act' and started working in the university library and studying part time. She came second in the second year of psychology _'but the lecturer never talked to me about what my options might have been. I do resent that because I didn't know the significance of an honours degree.'_ Karen met her future husband in that year; he was a schoolteacher who took psychology classes at night.

Karen completed her studies just before getting married in 1958 and gave birth to five children, the eldest a boy and four girls, over the next eight years. She still remembers reading _The Feminine Mystique_ by Friedan that challenged her belief:

> ... that women are fairly stupid and frivolous and that I had very little in common with them. Suddenly from reading this book, I could see that it did apply to all of us. It suited the system for us to be consumers and worrying about our house being beautiful. I diligently tried to do all those things and I always felt as though I wasn't doing as well as I should. ... I never liked to rock the boat; so if I was thinking something that I thought might upset my husband, I probably wouldn't say it.

Karen started to read women's articles about women needing to liberate themselves from their biology. _'I had a big investment by this stage in these children and I didn't like the idea of being liberated. I suspected that that would backfire.'_ Karen did not want children and felt that she never has been a very maternal person, _'but we were Catholics and tried to live by the rules of the church'_ . Eventually she made the decision _'to get my tubes tied'_.

In 1968 Karen was encouraged by her husband, who worked at Macquarie University, to become one of fifteen tutors in a very left wing course at the university and in 1970 she started a Master's degree in child development, progressed to a full-
time senior tutor position and was put in charge of the course administration for several hundred students. In 1974 Karen became a lecturer with tenure at the Nursery School Teachers College in Newtown where 'a lot of the students were quite strong feminists especially the more mature aged ones.' So was the principal of the college, who became a good friend and Karen says that her 'perception completely changed about very many things.' She felt exhilarated about just having celebrated her sixtieth birthday and having started a new research project for another PhD.

11. Bridget: Impression during the Interviews

Bridget had picked up one of my leaflets at a Women in Management function and phoned me to talk more in detail about the research approach. She felt she was at a cross roads about which direction to take in her business (as computer analyst) and in her life (as a single woman without a child who wished to share her life with a caring partner). She welcomed the opportunity to explore her values and become clearer in herself in the process. I was pleased to have a woman who was actively involved and up-to-date with the new information technology participating in my research. I was also curious to learn how a techno-logic-ally oriented 'career woman' would respond to the 'soft' approaches of human values research. She responded very well.

As it turned out, Bridget had seen a therapist in the past and had also participated in group therapy. That was at the age of twenty-seven when she had been close to a nervous breakdown and felt that something was wrong with her because she could not find a man to marry and have a family and believed herself to be a total failure.

Since then she learnt to perceive herself more favorably, has developed a network of very good friendships but still regrets to not having had the chance 'to continue the family line'. Bridget is at a loss about men, relating, sexuality and marriage. She wonders how to find a man who values like her, a companionable partnership that includes emotional intimacy and commitment to a faithful sexual relationship. She longed to share her life with someone without having to compromise herself and her goals in life. Bridget was very open to exploring herself, her values and her life and the AVI confirmed that her highest value is autonomy, followed by empathy/generosity, personal authority and intimacy.
11.1. Bridget's Life Story in Summary

Born in Sydney in 1944, Bridget spent the first five years of her life in the tropics in Queensland, where her father managed a pastoral Company and her socially active mother felt very isolated and unhappy. She can't remember much of that time but knows that her mother was so distressed that the doctor talked to the husband and recommended moving back to Sydney. Both parents came from the North Shore where they met socially at age eighteen. They met again during the war in Egypt, she a nurse and he a captain, and got married back in Sydney. Bridget's mother had been raised by her grandmother and two maiden aunts 'with probably fairly old fashioned and elitist views'. Her message was, 'the ultimate satisfaction for a woman is to be a wife and mother', and yet 'she was very frustrated and angry' with chronic back pain. Because she had not been able to do what she wanted academically she was very keen that her daughters could do what they wanted academically. Bridget's father's family had been all tertiary educated and included even a few women doctors. 'My mother was the dominant one, so I think my father closed down a bit'. He was a quiet person and did a lot of traveling into the country, buying and selling sheep and cattle.

Bridget felt all through her teens and young adulthood personally and sexually inadequate, awkward and inhibited around men she felt attracted to, until she started to unravel the threads in therapy in her late twenties, after she had been close to a nervous breakdown. Towards the end of her school years she decided to go for a Commonwealth Scholarship because she got A's in mathematics and honors in biology and was doing chemistry. So she picked biochemistry as her subject at university, having been discouraged to study medicine. At eighteen Bridget wanted desperately to leave home because she was so unhappy. At the end of 1967, aged twenty-three, she went finally overseas to live for two years in London sharing a flat with others. She felt she was 'time traveling ten years into the future'. After her return she moved out of home to the annoyance of her father who had kept tight control over her all the years at university.

At the beginning of the seventies Bridget started to become aware of the WLM and read some books, which clarified a few limiting beliefs she had been carrying around through her teenage years:
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I often felt that what was wrong with me was that I wasn't feminine enough because I didn't like makeup and didn't see what was good about housework and as a girl I found dolls quite boring. I liked building and doing things and being creative. But I remember reading Betty Friedan's book and suddenly thinking, 'I'm normal!' I also read Germaine Greer and I was beginning to become aware that, whatever happened, I wanted to have my own destiny and independence regardless of being with a man; to have something interesting in my life, whatever happened, and be able to be self sufficient and look after myself. And if I had kids, I never would be in that awful situation that if the man left me, I would have nothing. But I wasn't active at university; you are too busy in science. We had twenty hours lab work wearing dresses and pointed shoes and standing for hours with cold wet feet.

Later Bridget worked at Sydney Hospital and had the opportunity to teach herself the basics of the newest computer technology. When she was sent to a three-day course by IBM to learn computing, she enjoyed the mental challenge of learning new concepts so much that she took a two-year part-time course at Sydney University to become a computer analyst.

In 1975 Bridget moved in with another woman, who was a marathon runner and who opened up a whole new world for her and 'from that group I made probably my life long friends'. Age thirty-one was the big watershed for Bridget:

They would do things as a group, a lot of them were English, and you didn't have to be a couple. They also had a lot of energy and vitality; they were fit.

Bridget started running, gave up smoking and participated in City to Surf, achieving something she thought was unachievable and met women that were doing their own thing and 'some were couples and some weren't; and yet they were getting on with what I call really living and enjoying it.' Bridget found that model of independence was very good for her at that time, and remembered sitting up half the night with different people discussing the world until two or three in the morning.

At this stage in her life Bridget is carrying some resentments and regrets about not having married and not having children. 'I never really wanted to be a career woman. I would have liked a relationship but it hasn't happened and the energy you put into that.' Bridget feels that she has been going through a sort of transition in the last few years. She had started her own computer business because she had experienced a lot of big organisations as 'quite horrible and soulless', but felt a huge sense of isolation working alone. Liking to be with people, she started to be a trainer in computer technology at Tafe as well as in companies and she very much enjoys it.
12. Kate: Impression during the Interviews

Kate too had picked up one of my leaflets and when we talked more in detail about the aim of the research, she was not quite sure if she was the right person because ‘I did not experience the women’s movement like other women did’. Kate described her relationship to the WLM as being ‘out-of-it and not even aware of the music at that time’ because she was at the time locked into a violent marriage:

> It was a matter of survival. It was just a matter ... no ... For those five years from let's say from age twenty-one, which is when I met my husband at work, from twenty-one through to twenty-six, I didn't exist in the world. I didn't even know what music was happening. I was completely shut off and I would have to say controlled by the man I married. He decided what music we should listen to. He just about decided everything and it became for me ... I lived out of fear ...

My reassurance that I wanted to hear how she had experienced that time, even if the WLM passed her by, convinced her to participate. I am glad it did because what she told me sheds so much light on and contrast with the other interviews.

My interviews with Kate were very intense and while only a few strong emotions came up for Kate, I had the sense that I had to be careful and tread lightly, to not bring up more and possibly unresolved emotional issues. Kate was amazingly tuned into her body during the interview and could voice what was going on inside her:

> He was terribly fearful of losing that control. It's a little hard for me to talk now, my head's aching, there's a few things happening in my body, which aren't all that comfortable for me at the moment.

In her feedback Kate wrote:

> On reflection I see much, much sadness, a frightened, anxious and lonely child, a child struggling to 'exist' each day. Around the age of forty she sees light and hope. I feel great joy and pride in my journey and I feel grateful to have the opportunity with you to put down my story and to see not the 'happy ending' but the 'happy beginning'. I mean, had I done this exercise a lot earlier, there would not have been the positive, hopeful and confident outcome there is today. Even though painful at times, I have enjoyed the experience of reflection.

Kate did feel ‘a sense of being pulled back’ into the memories, and some rawness, sadness and pain, when she listened to her tapes, but also some warmth for this child still inside her and some pride about how far she has come and the journey she has taken. In her feedback to me she wrote, 'I felt comfortable as though whatever I said was what you wanted to hear', and I wondered how tuned in she had to be as a child to please, especially her father and later her controlling and violent husband.
IV. Participants Introduction

12.1. Kate's Life Story in Summary

Kate was the first born in 1946 in Sydney to parents who both had a very deprived and difficult childhood. Her mother had become a comptometrist, a fancy name for ‘a sophisticated adding machine’ as Kate explained, and her father was a very outgoing sales representative. Kate said, ‘it was always a very happy and peaceful home life. I was very loved, very supported and got a lot of attention.’ That changed when her twin sisters were born when Kate was three years and nine months old. Although Kate was excited about a new baby, the arrival of her twin sisters was a shock for her. ‘I remember when they arrived, I still have a vision of me looking up to both parents and they were holding my sisters and there was no one to hold me.’

Kate describes her mother as ‘quite an insecure woman’, who had ‘three unwanted pregnancies’ and relied heavily on her husband. She took her own life when Kate was only eighteen and her husband was devastated because he:

… seemed to fix everything for everybody in the family. It's not a good thing if he fixes everything until you are around eighteen and then you are on your own, you don't know how to fix anything yourself. Yet it was done with the best intention. However, it's possibly not the most practical way.

Kate liked learning and was thrilled to go to school. ‘I was a tomboy, probably quite a bossy child, I wanted to be the leader.’ It was instilled in her to 'get it right and do it well' and she wanted to please. Around the age of thirteen to fourteen Kate developed this attraction to ‘bad elements’ at school and a strong interest in boys. ‘I had a depth and passion, it was quite overpowering, but it sort of all happened in your head.’ When Kate had her first date with a boy who was Catholic, her father interrogates him to the ‘excruciatingly painful embarrassment’ of Kate who then became ‘quite deviant to not have to bring boys home’. He would be critical of her girl friends too ‘so I had punishment, we had a very, very tight rein’.

Kate left school at fifteen with the Intermediate Certificate and disappointed her father by failing maths, his favourite subject. When she started working in an office doing basic duties, he drove her to work and picked her up afterwards. Her mother’s wellbeing had been going downhill since the birth of the twins, possibly through undetected and untreated postnatal depression, but Kate does not go into detail about that and says about her mother, ‘she just had a little bit of trouble communicating’:

My mother suicided when I was eighteen, so that was probably, when a lot of my stuff … I don't know, possibly … I did a lot of looking after my sisters,
leading up to all that, when my Mum was sick. I'd become pretty much my Dad's sort of partner after that.

Ultimately at twenty-two, when her father remarried, Kate moved out of home to marry a Catholic man, her father did not approve of, and who turned out to be very controlling and violent. It was a desperately unhappy marriage and from 1968 to 1973 Kate felt that she did not exist in the world. 'I was completely shut off and controlled by the man I married. He just decided everything and I lived out of fear.' He isolated her from her friends and Kate developed agoraphobia, extreme anxiety and panic attacks and became totally isolated and dependent on her husband, who believed that 'there was nothing wrong that a good kick in the backside wouldn't fix'. She fell pregnant, spent quite a bit of time in hospital because she haemorrhaged severely, and gave birth to a daughter at twenty-five. A few months before she left her husband she told her father about her problems and he helped her to leave with her baby to move back into his house. 'It took a long time before I started to think for myself and to find out who I am and to believe in who I am and to make steps on my own.'

It was twelve years later that Kate decided to get off tranquillisers and to discover her personal power over her own life. From 1974 to 1981 Kate was in psychotherapy and in 1979 she attempted another marriage with a poet, five years younger, who 'hadn't really grown up and wanted attention and was resentful of my daughter.' It was only at the end of the seventies, when the music of Dorie Prevan started Kate thinking of women as an entity:

She was saying a lot of things that I wanted to say. Until then I totally accepted everything that happened as that was the way it was. I didn't have a mind. But what started for me was some sort of personal growth within myself. I was starting to mend, I was starting to think, where am I going? I started to stop going to church and believing in God as part of the church. I started to not like the structure of the church and the gossipping.

When her second husband moved out in 1983 Kate bought a house with another friend who looked after her. He gave her a gift voucher for a course at the Sydney Self-Transformation Centre, which had a big impact on Kate. After twelve years of taking tranquillisers, Kate was strongly addicted and hated that existence. The self-transformation course brought up old suppressed feelings about her mother's suicide and made Kate aware that she could change how she looked at things and break old
IV. Participants Introduction

habits. Over the next two years she put herself into the care of a homoeopathic doctor, read self-healing books and worked through her drug dependency. A crisis at work threw her back 'on the road of desperation' into anxiety and panic attacks, but the healing process continued over the next years, slowly strengthening her fragile sense of self. In 1987 Kate decided to live on her own with her daughter for the first time in her life to overcome her co-dependency. Her daughter moved out in 1990 and Kate managed to live without a 'partner of importance'. Since 1994 Kate is in a new personal/business partnership, which gives her growing self-empowering support.

13. Closing Comments

This research is based on memories - dreamlike experiences of life - retold in a stream of stories that recapture facets of a journey through life. Memories are creative reconstructions of what we have perceived of life through our senses, interpreted for meaning, evaluated for usefulness and come to believe to be true. Our memories enable us to recognise ourselves going through time, diverse places and relationships with conscious self-awareness about who we have been in the past, who we are at present and who we want to be in the future. Future memories are visions we make up to give us hope, dreams and ideas about possibilities to come. Wade (1996, p.5) in Changes of Mind describes it like this:

A subjective sense of self, therefore, depends upon having a historically bound stream of consciousness and recognise a stream of consciousness as uniquely one's own. Memory also creates the backdrop for the ongoing stream of perceptual awareness.

It is this thread of perceptual awareness underneath the conscious memories that I have been searching for and listening to in this research. Through the memories recalled by the women I interviewed, I learned more about their own perception of values, the resulting views of themselves in relations to the world, and their perceived and actual choices.

The ongoing stream of perceptual awareness is like the cord on which our conscious memories are threaded upon like pearls, all the way into the past and some into the future. For some people these pearls of memory are easily traceable, all the way back to quite an early age, while for others childhood memories are few and far apart, leaving gaps or even stretches of time not to be remembered. They are usually astounded that anyone can remember incidents of their early childhood vividly, even
pre-verbal baby age, thinking that their own 'forgetting' is common to all. No matter how much or little we remember, the stream of perceptual awareness continuously connects - mostly out of our conscious awareness - all that we have ever experienced.

Like perceptual awareness, so do values weave a continuous thread of mostly preconscious connections that appear in shiny manifestations of expressed values in behaviour and language, in conscious choices and voiced beliefs, hopes and concerns. Many years of working as a wholistic psychotherapist trained my own awareness to carefully listen to the underlying stream of what is not voiced, what has not quite reached the conscious mind yet, and is held back. The dim light of awareness that penetrates into the dark preconscious mind to reveal its treasures is what I am most interested in, to detect some of the mysteries of what is guiding us in our journey through life. How do we remember a 'historically bound stream of consciousness' that we identify as uniquely our own? How do we know who we are authentically and what we value in essence? It was a privilege listening to the life stories of these women.

Memories of times, places and relationships are all we have, to create a subjective sense of self and to identify ourselves and what in our life was, is and might be of value and meaningful to us. Bound - as we are - in the limited human context of birth, life and death, we experience ourselves through the conditional dimensions of time, space, relations and human consciousness. Preconscious and conscious values are filtering our sensual perception to create meaning of our moment-by-moment of being, believing and acting in life. Learning more about these value filters might be useful to keep them clean and open, to expand and deepen a more inclusive view of life. Ultimate Reality, Creation, beyond all limited distorted human perceptions, is at the centre that is 'everywhere' and 'nowhere' simultaneously - as the soul-spirit energies of the heart of paradox - where opposites emerge out of each other's embrace. Life, pulsating between expansion and contraction, as inhale and exhale of Creation, has given us filters of perception, interpretation and evaluation, the coloured veils of values, to protect us from the overwhelming brightness of Reality.
V. Consciousness of Values

What are the present values and worldviews of professional women who lived through the second wave of the Women's Liberation Movement (WLM) and how are these values expressed in their hopes and concerns for the future? The twelve women, I have introduced in the last chapter, will be presented here with their current value constellation, worldviews and leadership styles, as defined through the Australian Values Inventory (AVI). The AVI analysis of current Focus, Vision and Foundation values as lifestyle priorities of different worldviews will serve here as a conceptual base, which I will then compare with what one woman, Anna, actually expressed in her second interview particularly about her present values, worldview, ways of leading her life and her hopes and concerns for the future. From the Soul Purpose Ecology (SPE) perspective I will apply the WDAnalysis to all women's present time values as expressed in their conscious hopes and concerns for the future.

1. Consciousness of Values as seen from the SPE Perspective

At the beginning of our life all *dimensions of space, time, relating and consciousness* are in union and overlap, as do our senses and the domains of experience of *being* (awareness), *behaving* (movement), *believing* (conceptualisation), which are not yet differentiated. As we develop, our brain - as coordinator of body~mind~soul processes - makes more and more discernments possible through the use of neural connections. *Human consciousness* emerges organically and in its own timing and rhythm through *embodied awareness* (ecological movements) from *preconscious processes* of our ecological intelligent body~mind~soul. Preconscious processes have the function to preserve life, even in deep sleep, and our awareness can penetrate our dreams, daydreams and trance states and so slide through the veils between preconscious and conscious processes, as recalled memories of times past.

*From a wholarchical perspective* life is perceived in its interrelations, so that the measurable consecutive linearity of Western thought, analysis and argument need to be translated into its original dynamic dimensions of *pulsating processes* from inside out and outside in. This makes it possible to include and emphasise the often ignored/denied/missing middle of the *dimensions of human experience* (Figure 10), usually conceptualised as more or less static (measurable) *time, space, relating and consciousness*. This dynamic middle, the heart of paradox (Figure 6), gives attention to the *experiential quality of being present to the moment* in the time dimension and
V. Consciousness of Values

to the experiential quality of the pulsation (expansion–contraction) of breadth/depth as inhaling–exhaling life in the wholarchical space dimension. The qualitative experienced middle in the dimension of relating to the essential forces in Creation, which I call the birth–death dynamics in life (soul–spirit or in Wilber's terms Agape and Eros), are mirrored in the dimension of consciousness as embodied awareness. These experiential qualities are, to different degrees, expressed by the participants in this study in their animated memories and their rich emotional stories of their evolving value preferences and choices in their journey through life.

My approach to understanding the evolution of values was through this wholarchical dynamic perspective of life (SPE) as described in Chapter II.5. and III.5.), which is not easily translatable into academic language and structures. Therefore I invite the reader to keep in mind, while reading the extracts from the interviews: in the domains of personal experience (being, believing, behaving) humans perceive, interpret and evaluate what is important for them in each moment and in a specific context along these dimensions of personal experience of space, time, relating, and consciousness. Their choices are made in the context of wholarchical cycles of interdependence between bio-logy (body–mind), psycho-logy (soul–spirit), socio-logy (personal–communal) and techno-logy (artefacts and artificial systems), through all wholarchical layers (i, we, [it/s], wei) on all cultural hierarchical levels from individual in family, in communal services, in national institutions and international corporations. My WDAnalysis will focus on Anna, to give a taste of the qualitative experience of the interview, as well as to show the interconnectedness of her values, worldview and choices in life. Afterwards I will include the other women and what they told me about their hopes and concerns for the future as expressions of their present time values and consciousness.

2. AVI Overview of Current Worldviews of all Participants

As a reminder, the AVI discerns three broad categories: Foundation values, Focus values and Vision values, which are then further differentiated into eight clusters of fifty Key values, the essence of altogether one-hundred-and-twenty-five values. Foundation values represent what is important in a person's life from the moment of birth. They filter the life energy of the embodied soul from Self-preservation to Security to Belonging through to Organisation, Service, New Order and finally to
Wisdom and Transcendence. These are the AVI categories of the eight value clusters that combine into seven worldviews, which will be described in detail below. Values associated with the current interpretation of the past are called Foundation values, while values associated with the current preferences for the future are called Vision values. The Balancing Point of all value clusters (representing psychic energy) between past and future determines the current worldview, which is supported by the largest amount of attention, energy and usually time and money, represented as Focus values. The AVI charts of all twelve women, containing their value cluster priorities, worldviews and leadership styles, can be compared in the Appendices.

According to the AVI the seven worldviews identify seven ways of perceiving social realities, reaching from an Alien/Threatened worldview to Global Transformation in a stage like manner based on conventional developmental theories. Each worldview has its own definition, leadership style, ethical choices and conditions for growth, which describe how a person develops from birth to death in a movement from Self-Preservation towards Transcendence in the tension between 'self versus others'.

Human growth in this context is defined in the AVI as:

being able to 'see a more holistic social reality'. In this respect, a general principle for growth emerges out of the discussion of the different logics in the last section. That is, in order for us to grow as individuals, we should discipline ourselves (my italics) to make more use of synthetic and trialectic logics in our thinking processes and in our language. (Colins and Chippendale 1991, p.4-32)

The use of language in this quote of 'we should', point towards what is an admired and envisioned (but not yet realised) aim in the logic/consciousness/worldview of the authors, which will become increasingly obvious throughout this chapter. How are the seven worldviews described and which ones are the participants categorised into? The following summary is based on Colins and Chippendale's (1991) New Wisdom: The Nature of Social Reality from page 4-32 onwards; leadership styles are described from page 7-76 onwards in the same book.

**Worldview 1: (Social Reality of Alienation)** is defined as perceiving the world, one is born into, as an alien and threatening, sometimes mysterious place 'controlled by a 'distant' God or authority. Major needs are for security and 'material ownership' as one struggles for physical survival (p.4-32). The individual's 'self-interest' is at the
centre of this world. Hall et al. (1986) related this worldview to Erikson (1950) who called this first stage of development in a child's life 'Trust versus Mistrust' and his second stage of 'Autonomy versus Shame and Doubt' also relates to this worldview (p.7-76). The leadership style connected with this worldview is labelled 'Autocratic Tyrant' who teaches the followers skills needed for survival. The Ethical Choices are based on self-interest as the most basic and practical way to survive in a world that is perceived as threatening. Conditions for Growth depends on developing instrumental skills to cope with the alien world.

In Worldview 2: (Social Reality of Family/Belonging) a child becomes aware that the family is her/his world. Depending on one's childhood experiences and personality traits of parents as well as one's own and the amount of stress one experiences, either values of care/nurture or control/duty will be important means of satisfying security and belonging needs (p.4-33). Leadership style is being a 'Caring Authority' like a benevolent paternal 'godfather' who expects obedience and loyalty (p.7-83). Ethical Choices are based on fairness and mutual respect by following the 'good' rules set by authority. Growth is promoted through education and an objective study of alternate social realities, as well as instrumental and interpersonal skills.

Worldview 3: (Social Reality is the Primacy of the Institution) and one's chief struggle is to be successful and to please those who control one's future as well as to have enough time to spend with family or friends (p.4-33). The style of leadership connected with this worldview is called 'Efficient Manager' and stresses efficiency over everything else, especially in the work environment (p.7-77). Ethical Choices are based on what the law and respected (religious) institutions or government authorities say is right. Growth is dependent on effective interpersonal and administrative skills and it is important to look critically at the values and beliefs of one's family, role models and respected institutions. Self-actualisation, service and independence become more prominent in one's life.

Only one of the twelve women (Kate) has been categorised into this worldview, although her chart looks actually more like the next worldview with most of her energy in the columns of Organisation, Service and New Order. However, it is the balance point between Foundation and Vision values that determines the worldview.
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(Figure 8) and as long as there is too much energy attached to the Foundation values, the worldview does not shift to the next worldview. Kate's chart (A-12) is an example of Worldview 3: *(Social Reality is the Primacy of the Institution).*

![Kate's Current Value Cluster priorities](image)

**Worldview 4: *(Social Reality is Actualisation)* is the middle one of the so-called bridging worldviews, bordered by worldview 2 and worldview 6, through which people move from one major worldview (1, 3, 5 and 7) through a paradigm shift to another major one. The world has become uncertain; infallible truths and authorities are at 'war' and there is growing tension between institutional demands and what one believes is 'right' (p.4-34). The leadership style connected with this worldview is called 'Enabler' and is regarded as an interim style because there is a certain reluctance to take precise action due to a desire not to interfere with the freedom and right of others to do things their way (p.7-84). Ethical Choices are based on an informed awareness of social justice issues and an active critique of unjust actions by organisations or social institutions. Growth is dependent upon learning to see oneself as part of an interdependent social system and to know one's role within this system.

According to Colins and Chippendale (1995), commitment to life sustaining values and the study of social justice issues are important components of developing a global view of life on earth. So are the development of intimacy support, peer support and work support. This describes the worldview the Women's Liberation Movement is known for, which we will explore further in chapter VII. Five of the participants have been categorised into this worldview (Maggie, Liz, Susana, Bridget and Victoria), while the last six are placed in the next worldview.
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Below is Victoria's chart (A-11) as an example of *Worldview 4: Self-Actualisation*.

![Victoria's Current Value Cluster Priorities](chart1.png)

**Worldview: Self-Actualisation**  **Leadership Style: Enabler**

*Worldview 5: (Social Reality is Institutional Transformation)* called *Collaborative Project*, was the worldview identified for half of the women (Dee, Julie, Kim, Anna, Jean, and Karen). People with this worldview have a strongly felt need to cooperate with others to transform institutions into systems that put people first (p.4-34). People with this worldview seem to fit, in Hall's view (1986, p.77), into what Kohlberg's describes as the Post-Conventional Stage of Moral Development. For Kohlberg the post-conventional stage is the first time a person has had the consciousness and skills to make self-initiated decisions to what he or she thinks is right or wrong, with less reliance on outside authority (p.7-79). An example of this worldview, and the most focussed one in the 'here and now' of all twelve, is Dee's chart (A-1), who has the highest percentage of her energy in Focus values (64%).

![Dee's Current Value Cluster Priorities](chart2.png)

**Worldview: Collaborative**  **Leadership Style: Charismatic**
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The leadership style is defined as Charismatic Leadership. Her AVI document states that this is a democratic but often very independent style of leadership at a point of life when 'your value focus is clearer as creatively imaginative skills (system skills) are releasing new energy. The central difficulty for you may be time management resulting in the possibility of stress.' When a person lacks the skills or support congruent with this set of values, the leadership style will be more like the one in the previous major worldview as 'Leadership as Efficient Manager' (p.7-81). In this worldview ethical Choices are based on a personally meaningful and clear core set of values the person has decided on and actions are guided by conscience. Rules and laws are viewed as important to social order but not 'set in concrete' and not followed if they conflict with the chosen value system (p.4-36). Conditions of growth are enhanced by good time management, intimacy support, peer-support and work-support, as well as highly developed interpersonal, system and imaginal skills.

Worldview 6: (Social Reality is Social Transformation), called Symbiotic System, sees the world as a sacred gift in which people must be responsibly involved and able to express and influence the humane experience of life (p.4-36). The leadership style embodies, what Robert Greenleaf has called a 'Servant-leader’, a style of relating beyond autocratic tendency. 'It recognizes that peer professional interaction at high levels of trust and appropriate intimacy causes synergistic creativity in the group that cannot be obtained by one individual alone.' (Hall et al. 1986, p.128). Such leadership style is called 'The Creator Person', has a global view and is concerned with quality of relationships and the good of society as a whole (p.7-85). The Ethical Choices are based on dedication to global human rights and dignity issues. Growth depends on having different life projects that facilitate the development of a global worldview. To find balance between the time devoted to work, intimacy and solitude is essential (p.4-36).

Worldview 7: (Social Reality is Global Transformation) are shared by a very small although growing percentage of people who view life as a mystery for which we must care through the collaboration of all concerned global citizens, NGOs and global institutions. This worldview relies on a global perspective and the ability to see how one institution relates to another one in the global society (p.4-37). The leadership style is called in the AVI 'Prophetic Leadership', a wise and prophetic
enabler who cooperates with like-minded people to support and actualise life's potential (p.7-81). The most dangerous possibility is the misuse of power in all leadership styles and especially on this global level of influence. Ethical Choices are based on profound awareness of global needs and on the practicalities for addressing them. Conditions for Growth need intimate local and international peer support.

It is important to remember that these categories, their interpretation, the language in general and particularly the logic applied in the AVI instrument aspires to the definition of Synthetic Logic (A Logic of Transformation):

Although synthetic logic is a form of dialectic logic, it is useful to distinguish one from the other. The theory of synthetic logic maintains that human thought develops in a way characterised by what is called the dialectic triad: thesis, antithesis, moving to a synthesis. We call this Transformative Dialogue. (Colins and Chippendale 1995, p.53)

According to this logic, it is perceived that an ongoing dialogue is taking place in the mind between past (Foundation) and future (Vision) view of the world and that the current worldview is synthesised from this inner dialogue. This dialectic-synthetic pattern reappear throughout the AVI's values model, for example also between the highest Goal value that defines the essence of the cluster it belongs to, and the highest Means value that indicates the particular strategy a person is using to realise this Goal value; the occurring interrelating between these two values influences the quality of the second highest Goal value and so on. How does this relate to Anna?

3. AVI of Anna's Values and Worldview

I have chosen Anna for this full and detailed analysis because she is one of the six women who are categorised in the AVI as representing Worldview 5 (Social Reality is Institutional Transformation) called the Collaborative Project and who embodies in her life's journey a remarkable global consciousness and citizenship. Anna's chart (A-4) below shows what is most important for her in her life right now and that most of her attention, energy and time goes into New Order, Wisdom and Transcendence. The total of her Focus values 40% (Service and New Order) are nearly equalled by her Vision values 36% (Wisdom and Transcendence), while her Foundation values are 24%. This chart is the most advanced towards Transcendence from all twelve charts and it shows her strong energy flow, attention and vision towards the future and global change.
3.1. Focus Values

Focus values describe what qualities are important to us in our day-to-day living, the activities that absorb most of our energy, attention and time when the Foundation

Anna's Focus Goal Values are:

38% ACTUALISATION/WHOLENESS = realising one's full potential as an emotionally & physically integrated person.
38% DIGNITY/JUSTICE = commitment to providing every person with honour, respect and worth.
38% ART/BEAUTY = as enjoyed for its own sake.
33% CONTEMPLATION = meditative reflection that leads to intimacy and harmony.
25% EQUALITY = liberated for action through seeing oneself as having the same worth as others.

Anna's Focus Means Values are:

58% INTIMACY = deep mutual sharing with another on a regular basis.
42% AUTONOMY = to be independent and personally in control of your life.
40% CORPORATE MISSION = to design and develop organisations for the benefit of the people in them and society.
38% COMMUNITY/SUPPORT = to seek out cooperative approaches to work or other activities.
38% DETACHMENT = detachment from worldly issues to enrich the quality of your life.
38% RESEARCH/KNOWLEDGE = gaining knowledge for the sake of increased understanding.
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values are taken care of. It is through living our Focus values that we move towards our Vision for the future (often unconsciously driven by our beliefs, hopes and fears) and so co-create the future and invite who and what we want to be part of our life. Anna's Focus values above show 58% Intimacy as her highest value in her whole chart, which is, as we will see further down in her Foundation Values, balanced by 50% Family/Belonging as a Foundation Goal Value, and 50% Wisdom as a Vision Goal Value. According to this chart Anna uses Intimacy to reach her goal of Actualisation/Wholeness and the means of Autonomy to fight for Dignity/Justice. The chart shows that the other Focus Goal values of Art/Beauty, Contemplation and Equality are expressed by means of Community/Support, Detachment and Research/Knowledge. All together 40% of Anna's energy goes into her Focus values.

3.2. Vision Values

Vision values are the qualities that motivate and inspire us and therefore show what kind of valuable qualities we are attracted to, and move toward, in our life. Anna's Vision values seen in the textbox below are all together 36%, meaning that quite a high proportion of her energy is future oriented and is moving towards Wisdom and Transcendence. She is approaching these qualities by the means of Community/Simplicity and Word/Prophet. She did not choose Rights/World Order, defined as a commitment to improving the lot of people throughout the globe, although human rights and wellbeing of people in the world is a prominent theme in her interviews.

Anna's Vision Goal Values are:

50% WISDOM = knowledge of what is true and right combined with just judgement as to appropriate action.
38% TRANSCENDENCE/ECORITY = to have sufficient influence at a global level to maintain & enhance the beauty and harmony of the natural order of things.

Anna's Vision Means Values are:

42% COMMUNITY/SIMPLICITY = to seek the enriching and empowering (synergistic) relationships that exist within a group who are intensely committed to one another or a cause.
25% WORD/PROPHET = writing or lecturing for the purpose of increasing people's awareness of and interest in, matters of social/ecological importance.
V. Consciousness of Values

In her Personal Development Workbook, Anna noted as possible actions that she needed to re-story or reframe her relationship to the ICA (Institute of Cultural Affairs), to her family (especially her son and daughter) and her work (to more fully express its significance and possible relevance for others). To support herself in that, she identified her need to spend more time in nature, and to do a few more courses or trainings. She also became aware that she needed to focus more on rebuilding a foundation of trusting friends, to find the balance between doing and being, including more artistic expression like playing the flute, and to better balance her professional and voluntary work in community with her consulting in mainstream organisations.

3.3. Foundation Values

These are the preferences we must take care of first without much conscious thought and effort, in order to free up energy to spend on our focus and vision values. In times of stress we tend to revert back to them as the foundation of our being. As Anna’s chart shows, none of her energy is used for Self-Preservation, which means she feels nurtured and/or it is not important to her. Family/Belonging on the other hand is a prominent priority for her and it is the relative high percentage of total Foundation values (24%) that puts her balance point into Worldview 5 instead of the following Worldview 6: Symbiotic System, which has only 10% energy in Foundation values. Anna's chart has a high degree of balance between Foundation and Vision values, although her passion for global change, human rights and her high degree of wisdom directs her energy towards an expanding view of the world and beyond.

### Anna's Foundation Goal Values are:

- **50% FAMILY/BELONGING** = physical and emotional connectedness with parents and children or their substitutes.
- **25% WORK/CONFIDENCE** = to have self-assurance about your ability to perform your work or profession effectively.
- **12% SECURITY** = to seek comfort and certainty.

### Anna's Foundation Means Values are:

- **33% SENSORY PLEASURE** = experiencing physical pleasure through the senses.
- **19% ADMINISTRATION/MANAGEMENT** = to extol the virtues of well ordered institutions. The desire to belong to, or to be given responsibility for, an efficient well organised group of people.
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How Anna is maintaining her current foundational needs as a human being for Security, Belonging and Organisation, is by aiming for Family/Belonging through the means of Sensory/Pleasure, followed by aiming for Work/Confidence through the means of Administration/Management to seek comfort and certainty. Notice that Anna did not choose Property/Economics, Self-Worth, Care/Nurture, Control/Duty, Tradition and Social Prestige from all the available key values in the Foundation Columns (Figure 7). The question for me is, whether Anna did not choose these qualities because they are so much part of her that they are off her radar screen of consciousness (e.g. Self-Worth and Care/Nurture) or because they are not part of her personal sense of self and therefore alien to her? On the other hand, consciously chosen and pre-formulated statements in a standardised values elicitation instrument are suspect to egocentric distortions according to the conditioned self-image, so that these qualities might not fit with the image she has constructed of herself.

4. Anna’s Current Values as Expressed in Her Interviews

How do Anna’s AVI Focus, Vision and Foundation values compare with what she expressed in her interviews? Questions for me were, what was congruent, what was different and what was missing? Values as inner qualities of experience are always contextual like life. The second interview about current values took place in Sydney in 1995, some months after Anna and I had gone through the AVI Personal Development Profile together. At the time she and her husband were incorporated business consultants. I started the second interview by summarising what we have been talking about so far and then asked her to further clarify for me the dynamic in her family of origin. Afterwards I asked her, what was important for her in the main areas of her life: like money and financial security, health and physical security, emotional and sexual security, death and spiritual security, her hopes and concerns for the future. This is what she told me.

4.1. Money and Financial Security

I had noticed that Anna did not choose Property/Economics, Control/Duty, Tradition and Social Prestige in the AVI and wondered about it. So I asked her about her relationship to money and if she had any concerns about financial security?

The fact that the ICA developed in the way it did [setting its consultants free to set up their own businesses], it's just the greatest thing that could happen for us, that it still was at a time, when we could make some money, and put
some money away. We are so used to the simplicity lifestyle, so that's no big issue for us at all. Now we're putting money away so we have our own superannuation. In fact, in two, three years, we want to be at the point where our basic survival needs are cared for, so John doesn't have to worry about working because right now he's still supporting with his regular consulting income with information systems and some of the work that we are doing together. … It's just that we are very conscious of what we're doing I guess. John is good with finances, so he thinks it through and he checks it out with me and I ask questions, and so we think of more together.

Anna and her husband are actively promoting and teaching people how to simplify Western lifestyles of consumerism by becoming aware that money represents the life energy we exchange by earning and spending it. The AVI's Foundational values of Self-Preservation like Safety/Survival or values of Security like Property/Economics, are clearly not values Anna worries about. She is an active participant in contributing and managing their financial situation and both envision and work towards financial independence. They are both involved in managing their money with awareness so that they can have quality time to do the things they enjoy. Remember that Anna fulfils her foundational needs by aiming for Family/Belonging (50%) through the means of Sensory/Pleasure (33%), followed by aiming for Work/Confidence (25%) through the means of Administration/Management (19%).

4.1.2. Time Use and Creativity

I like to create, but I'm not so good at drawing. I would love to take drawing classes. I would love to play more piano, and flute and all those things again, but ... it's not the time yet. So then, my office and all the materials, I have all these ideas of thousands of books I want to write. Poetry and ... that's one and the other one is, 'I'm still not really clear how much I want to work in the private sector.' Or whether or not I really want to work there, and that is an ongoing struggle still. … So, anyway, so those two questions I want to work on a little bit more. And, like I mentioned on the [feedback] sheet there, a little bit maybe more awareness that others are so different. But also, I definitely don't want to be arrogant that I'm sort of further developed than they are, and yet ... I feel they are missing so much about happiness (laughing). They don't understand! Just thought of me writing a book about life and respect or love of life and love of respect for life, but managing your whole life. I remember how much [Albert] Schweizer's 'Erfurche vor dem Leben' [Reverence for Life], how much that influenced me for years. At times I had these ideas about going maybe as a missionary to Africa, but we later joint the ICA. But ... it's the little things ... it's like how you treat everything, how you watch, how you open your eyes, how you ... I love your hair or face and ... and it's so stupid how we're spending most of our life running away from life somehow. And all these seminars - and that's why I'm angry with some of the people who are delivering all these seminars - and even in the
name of spirituality. And it's ... it's all so much about get, get, get, and bigger, bigger, bigger, and then you give a little bit away here and there. It's so ... 

Anna skips over the many issues of her life like a surfer over the waves of the ocean. The embracing arc of her thoughts reflects her inspired energy and joy in being alive and creative. She skips from organisational change to personal awareness to reverence for life to the present moment we share together to seminars and the bigger-better drive to spend our money and fill up our time to not face our selves in the birth~death dynamic of creation. Anna is very aware of the interconnectedness of money (outer manifestation), time (movement) and energy (psychic as heart of paradox) expressed in what we value and the influence of place (space), time and Zeitgeist (spirit of the time), and the importance of relating and consciousness. If we were in a therapy session I would have held her to one issue and taken the time to explore it in depth. In this research context I asked Anna instead about her possible choices in regards to her working life?

4.1.3. Possible Personal Choices

Now I mean on the one hand, I could easily, probably say, I don't want to work in organisations any more. I work on my plot. We do all these things with other people anyway, and I write books and write poetry, and have a lovely time with John and the kids and our neighbours. I do some community festival [laughing]. Or I have another scenario, I could get really active in the environment movement, and ... hmm, but I'm not quite sure if that's my calling either. Or I could try to get some religious organisations to be more open and take a more pioneering leadership role in society, which I feel they have totally given up. Probably the Buddhists ... there's a bit of new life here and there, but they are not really activists, so they really don't work on changing society that much either. And maybe that's not the time any more anyway, that the religions sort of take a lead. Maybe it all has to fall apart a bit more and then dissolve and recreate itself. But the other question is - in organisations where so many people spend so much of their life right now, much more time than in community or in families - in organisations there is such an addiction to half-truths or pretence that people are unnecessarily suffering. I'm wondering if I can contribute something in calling awareness and enabling people to let go of certain patterns and be more sharing and trusting. But the way we have set up organisations, it is very hard to be trusting because you can get rid of tomorrow. I mean even the stories our son tells us from every day pretty interesting company life. It is shocking, how they are used and abused work-wise and action-wise sometimes and exploited. There is no doubt about it in my mind and I can't identify with that and I don't want to contribute to just making more profits or having them live in their illusion of beating the next competition and buying the next company. I don't want to do that. I will not. I want them to be more truthful. They can maybe also make more money, sure, but there needs to be something shifting
at a much more fundamental level about how we deal with each other. And how much we share or don't share, information sharing, skill sharing, wage sharing, or financial sharing, even knowing what the funds are.

Anna’s inner knowing of what is true and right, combined with her desire for just and fair appropriate action is expressed here as her highest Vision Goal value (50% Wisdom). Her integrity stops her from joining pretentious set ups. In the past she achieved that through Community/Simplicity (42%) in the context of her work in the ICA; now she is searching for other ways to expand her influence without compromising herself and her values. She feels passionate about organisational change but her integrity and sense of decency make it hard for her to decide where best to place herself: in business, religious, environmental or other grassroots organisations or whether she just should continue to work with all of them:

That's why I'm still wondering about business, the power is in the economy, which means not government organisations or religious organisations or environment organisations or health even, the power is where money-making happens. ... New structures can be formed, but it seems to me they are still so stuck in the old patterns of thinking. And therefore, even though they talk maybe new language or might even have the pretence of a new structure, they are still recapitulating the old stuff and therefore, getting the same patterns of dissociation or alienation or separation. Separation from self, separation from each other, separation from the organisation, its purpose or its meaning or separation from what they're doing. They don't love what they're doing, and they don't care really, in the long run, often. If they do that's wonderful. [MGG: 'You're talking about top management?'] All the different levels, it seems like it's the different levels when you hear people talk, there's still so much where they feel, 'this is just what I have to do.' But they don't really feel 'this is wonderful, and I'm really proud about what I'm creating here, and I want to tell others or my kids or show my kids or tell future generations.' Most people don't feel really that good about what they are doing. How sad! Why should we? Who's creating this? Are we all participating in it?

Many women and men ask themselves similar questions. How do we expose and change violence, domination and power misuse that have been reproduced forcefully for millennia? Degradation, mistrust and exclusion of women from public positions have resulted in egocentric masculine structures, systems and techno-logic-al organisation, which are exploitative, disabling and destructive for people, and life as a whole. The system has become more important than the people who work in them because it cleverly disguises its function of keeping the status quo of patriarchal power relations. The privileged few, who construct and use the 'systems' to keep their own power-over others, while avoiding responsibility, play a chess game with human affairs. People are conditioned to become part of the virtual time and space machine,
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which are busying people into routines out of necessity to make a living. People learn
to fit in and to diligently touch the keyboards instead of each other's hearts and souls.

'But the way we have set up organisations, it is very hard to be trusting, because you can get rid of tomorrow,' says Anna, and she generously includes herself in the
power misuse by patriarchs (like her father) who make sure that his-story as we
know it continues. What Anna calls 'tomorrow' can stand-in here for an actual human
being, a family's livelihood, a personal future and/or our future as a human species,
who is response-able for the wellbeing of our planet. Anna is dissatisfied with what
she sees:

New structures can be formed, but it seems to me they are still so stuck in the
old patterns of thinking. And therefore, even though they talk maybe new
language or might even have the pretence of a new structure, they are still recapitulating the old stuff and therefore, getting the same patterns of
dissociation or alienation or separation. Separation from self, separation
from each other, separation from the organisation, its purpose or its meaning
or separation from what they're doing.

What is the 'old stuff' Anna is talking about here? In essence they are value systems,
ways of thinking, relating and problem solving that are based on distorted exclusive
power relations that destroy the quality of life for all. These relationships in man-
constructed work settings, experienced by co-workers as separating, competing and
adversary, filter down into other relations in communal, family and gender relations:

I mean we are treated like little kids and I don't understand that people allow
that to happen! I do understand because our system is set up to live with little
peons. People are made to be peons in the political system, economic system
and church systems too; they treat them like little underlings. I don't want to
buy into that, and I don't want to be just standing in judgment either, I don't
want to blame anybody. This is the situation we have on our hands. These
organisations grew and some of them are wonderful, and some of them are
starting in very innovative ways. But I want them to become aware of certain
possibilities as well as certain dangers and enable them to see things
through, weigh it up and be real with each other. Not play Monopoly all the
time or some other funny game. It is getting pretty boring and damned
dangerous!

These are childhood relations learnt early in life in the value dynamics of the family
and Anna identifies clearly that the organisational hierarchical systems are mirroring
and enforcing these power structures. She herself is continuing her childhood destiny
of bridging the opposing value systems of her parents to enable them to understand
the other side, so that they do not need to play these power games and be real with
each other. She is also very aware of humanity's evolutionary task to respond
constructively to what is needed in view of people’s needs and humane potential and in regards to the local, global and planetary crisis that is both a great opportunity and a serious danger for us all and generations to come. Anna clearly expresses her passionate desire for organisations that benefit people (40% Corporate Mission) when she continues to say:

So ... well, in terms of changing the way we organise structures, we are at such a significant turning point from hierarchical, military and church-based priestly functions - of keeping our underlings in the right place, at the right time and telling them what to do - to totally, constantly changing interrelated, complex, complex system where every little piece, every little part, every little person matters tremendously. And we do not know how to handle that and we try to manage chaos this way or that way, and have some new ideas about creativity. But we're not really honest about what’s all going on, in that none of us knows where to steer the ship and that the next company that was huge yesterday - even Microsoft, the biggest of them all right now - could collapse. Well then, a bank could collapse, and there are so many interrelated factors and we're not facing up to all that. We still think we're playing a game that somehow is clear. It is not clear; we lost the directions to the game.

'I take it that the values shift needs to be from prioritising material, technological and economic progress to truly valuing human beings,' I suggested, 'which means valuing the being-ness of the human or the humaneness of being alive, looking at the quality and the potential of human beings.' Anna continues:

And yet it's also the human being who is capable of caring for his own livelihood and doesn't need to be a social recipient. You see, and you run into trouble on all sides even with the values I have. I mean, with social workers, they have sometimes the smallest perspective. In one of the workshops I did - I was really investing more time than I should have [laughing] - about truth, about what was the vision element and so on, for these drinking youths. What caused them to get into drinking as an alternative to other things? And what would be some vision elements sort of beyond it? And about the ability to take care of your own economic needs or the ability to have some housing and find meaning in what you're doing. And I thought that could be sort of a backdrop for talking about those many issues. And they [social workers] said, 'Oh, some of those kids have totally different values. They don't want any ongoing job.' Or they don't want this or they don't want that, which I hadn't assumed any way, but it sounded very much like a defence of the poor people against the big animal society, which is so stupid! Who's the society unless it's us? And do they want to support people lifelong that just resent being responsible human beings? I don't! I love humanity, but I do not necessarily want to be a sponsor all the time for people who don't want to contribute, not even to their own (wellbeing), not even talking about what they contribute to the rest of society. But they [social workers] sort of justify constantly that some people should lie on the pocket of others. I'm very willing to give to the sick or poor or disabled. But I feel it's part of humanness to enable each
other to be growing up and not stay children and then people will be happier.
But our mentality … our thinking has been so pervaded, it seems to me.

'Well that's the whole rescue mindset, you know,' I suggested, 'and it's also a response to exploitation and capitalism. That's why historically Kindergartens and schools and social work were developed, as a response to poverty, dislocation, alcoholism, poorhouses, prostitution and prisons because people were deprived of their traditional means of making a living through industrialisation and capitalism.'

Yeah! And it's great. But now we need to develop the next phase, don't we? And that's what I'm excited about, developing these next phases. And I don't see so many people ready for developing these next phases. They want to improve - the Germans are so great in improving things, I mean - but this mentality is here now too. With all the competency checks and so on, it's always improving the system as it is, but maybe the whole system is inappropriate? And hardly anybody raises the question [laughing].

Now that is a radical thought, a thought that goes to the root causes of phenomena, while embracing the whole. I wanted Anna to say more about uncovering these false assumptions at the roots of these inappropriate man-made systems, so I asked her about her vision for herself in regards to her work life.

4.1.4. Penile Values and Worldviews

I would love, I think ... [pause] ... I would love ... [pause] ... to recreate organisational forms. Or not recreate, create organisational forms that are sustaining for the individuals and for the needs that declare the organisations purpose. Not to have any purpose - like to make money for the shareholders - that's just not good enough and it's not ethical and it's not sustainable [laughing]. But in the given-ness of that - that is still the case in economic organisations - I would work with it but push for including other elements in that purpose. Like IBM, for example, their former CEO who had to leave because IBM got a touch of struggle, he said, 'Oh, too bad that people didn't allow him to make enough money for the shareholders.' Sort of excusing, blaming the others, excusing himself and blaming others for not allowing him ... so that thinking is still so much there. But since money-making organisations, companies are the most powerful - even though they are not that powerful - pretending to be the most powerful, showing how big they are - and there's a lot of penile [laughing] 'showing off your penis' so to speak. I mean, all these buildings that remind you sometimes, those skyscrapers like big penises sticking in the air! Since the power is there - pretence or real - I think I would like to work there because that's where the environment or the minorities or the churches get their challenge from, in terms of trying to be like them. I find in religious organisations sometimes, they buy into the management theory that comes out of the business sector and killing their own values, their own people, including in religious schools. Some of them are terrible because they all buy into that, 'we need to get higher and higher points to make higher and higher products out of our students. Get higher
products in our students so they get the higher paying jobs, so that ...So what, that they are happier human beings that they are more loving? And it goes into everything, religious order, hospitals, they buy into the ideology that comes from the economic sector. And the economic [sector] to my mind limits or destroys the environment so much because if we produce more and more, have higher and higher jobs and need more and more cars to get somewhere far away from where we live and all that stuff, we destroy our neighbourhoods, we destroy ... pollution and all that stuff. That's why I want to work where the power is, but I don't want to play the game so much. And I'm afraid that that atmosphere of 'this is how it's done, and this is how you act, and this is how you dress, and this is how you work, and this is how you speak, this is how you do it' is not my field. So that's why I'm so torn.

What Anna expresses here in this quote is what is called Transcendence/Ecority (38%) in the AVI, the second one of her Vision Goal values, which she attempts through the vision Means value of writing books (25% Word/Prophet). Anna clearly has a strong desire to have sufficient influence at a global level, to 'create organisational forms that are sustaining for the individuals and for the needs that declare the organisations purpose', to maintain and enhance the beauty and harmony of the natural order of things. But she knows that she has to join the game to be a player and she does not like the game. I asked her if it is about defining a new game?

Hmm, working on the new game and being real, having permission to be real! And then, I think, I would be willing to sort of think everything through with people and talk everything through with people. I'm not there to run my game or deliver my goods. And I don't want to be dependent on them, and probably don't have to be dependent on them. And that's partly why we want to have all the money so we don't have to wait and wait and wait until one proposal maybe gets a yes and there's no uncertainty. Anyway ...

Being real and having the permission to be real is the most important condition for Anna from which to develop a new way of relating and organising new ways of being, believing and behaving, new systems of cultural response-able and sustainable organisation. Here she expresses her second highest Focus Goal value of 38% Dignity/Justice, her commitment to providing every person with honour, respect and worth and her second focus Means value of 42% Autonomy, to be independent and personally in control of her money, her time and her life.

4.2. Health and Physical Security

'So when you think about getting older,' I asked Anna, 'and you think of health issues, do you have any concerns around that?'

No! None at all! [MGG: "You always felt very healthy?"] Yes! And I always want to stay healthy and it just seems like one life flow. John had some
difficulties when we were in Germany. … Australia certainly helped climate wise and also less pressure especially. We are more in charge of what we’re doing. And, of course, now too, we’re still working hard, but we’re much more in charge of what we’re doing, and we decide, and so [chuckling] tomorrow is John’s birthday and we’re even taking a day off, which we haven’t done in … I don’t know how many months.

The feeling of being in charge of one’s life (Anna 42% Autonomy) is one of the highest indicators of personal satisfaction in one’s work and life; it reduces perceived stress and increases wellbeing. I wondered aloud if Anna is giving herself in her extremely active and challenging life enough time to just be, to enjoy just being aware of each inhale and each exhale, of each moment and of listening to the birds?

Yes! Yes, and bringing all these values together, bringing them to fruition. So my … my only … hmm … [taking a deep breath] I don’t know … only … hmm … hmm … probably more than that, but I have sort of a few questions. I am not managing all the materials well and I want to clear my offices better and decide, ‘I don’t need to integrate everything that’s there’, so to throw things out, and I think, ‘This is … I should really integrate this wonderful idea or this little story, or this little process, or this little diagram, or this little graphic.’

Here Anna’s Foundation value (19% Administration/Management) comes through as the means to seek Work/Confidence and physical Security. I was aware that she needed to take a deep breath to get in touch with her concerns and so I asked her, if she has difficulties letting go (of clutter? Breath? Emotions? Life?)?

Hmm, I do lots of things, like when my son had a birthday. I spent probably several days creating a little booklet for him and that is important, those values of mine. Family is very important to me. Or my daughter in the Philippines who needed to sort of … and I had promised originally to give her a little booklet on the way, sort of with comments and little quotes and little pictures, so I did that recently too. And it does take quite a bit of time and if I would work nine-to-five in a job, I probably wouldn’t do it, absolutely not! Because other things would come, or if I was chasing after power, or so, I wouldn’t. But it’s very important to journey them, and by journeying them, I feel as if I’m journeying the next generation. So I’m not just looking after my kids because they are so perfect, special, or whatever, but just because of the challenge of living healthy and aware and with all the caring needed in our times and working on your decisions. I want to support that process.

Anna enjoys collecting and recycling in creative ways for her adult children because Family/Belonging (50%, Foundation Goal value) is as important to her as Wisdom (50%, Vision Goal value), the second highest values in her AVI chart after Intimacy (58%, Focus Means value). She makes the point that it is part of ‘journeying the next generation’, the future of humanity, and not for her own emotional security, which is an important differentiation the AVI does not allow for. Whenever one ticks any
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question in regards to Family/Belonging, it will appear in the Foundation column, no matter if the family is tribal, nuclear, homosexual, a sect or the family of humanity. For Anna health does not mean just physical health but also 'living healthy and aware and with all the caring needed in our times and working on your decisions.'

4.3. Emotional and Sexual Security

I asked how long they have been married and Anna told me that they met twenty-eight years ago. It seemed to me a very alive and growing relationship, so I put the question to Anna, if there were also difficult times?

Oh! At the beginning, I mean in terms of roughness or having conflicts or fighting with each other. But we’re not so afraid to fight with each other [chuckling]. We might still fight with each other but it's easier and easier. I mean, we know each other more now. But it doesn't mean that … you still might feel upset or that the other one is pushing their point or dominating or not appreciating you enough, or whatever. Hmm, … I mean. … But we’re so inclusive! John is interested in so much, all the parts that I might have left out, in terms of science, I wasn't really that interested in science at school - a little bit - but my teachers weren't that intriguing, so … but also I had always this desire of integrating science and spirituality or heaven and earth and dance and sexuality and spirituality and ... sort of everything, economics, management and practices and maintenance, handicraft things and so on. And John is that way too, so that's very good and ... We're different, and yet we have so much in common and we want the whole world to flow and come in. We do lots of bodywork, we do Feldenkrais to each other; we love sex, we love music, we love theatre, we love almost anything, poetry ... I can't stop.

Anna, like her mother, values her own self enough to stand up for her beliefs and to speak her truth (38% Dignity/Justice) in her relationships. She is not fearful of disagreements, tensions and conflicts and speaks her mind even if it means a fight. 'But we’re so inclusive!' she exclaims. It is this intimate relating with her partner and the many connections and interests they share and their love of and engagement with people, of 'letting the whole world flow in', which are captured in Anna’s highest value (58% Intimacy). This is her means of realising her full potential as an emotionally and physically integrated person (38% Actualisation/Wholeness). Her obvious joy in her body-self, her intimate sharing with her partner sexually and emotionally, and her joy in the beauty of life (33% Sensory Pleasure) are expressions of her élan vital, the beauty of her soul and her immense curiosity and guts for continuous learning and teaching. I asked Anna if she shares any of the concerns many women in our age group have, e.g. that the partner might die of a sudden heart attack or might be leaving her for a younger woman, does she share these fears?
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Not ... not so much. I ... I mean, we dealt with a lot of stuff already, in terms of the fear of death or so. I mean, we would be very, very sad if one of us would die too soon, but we always faced up to that already, many times. And we wrote our will already many times and thinking it through, when we went with the ICA to different countries and had to leave the kids behind. What would we do, if the kids were supposed to go somewhere? Whom would we present them to? And we talked that over with our kids too. Yeah ... so we dealt with death; and I'm not afraid of death as such. We would love to be around a bit longer, we feel we're not finished yet, learning and giving. Yeah, but we also feel, if we had to die tomorrow, we die and we wouldn't want to sort of put every little penny into saving our lives. We would ... if we had a diagnosis of cancer and really had ... we would try some alternative therapies as well as trying to get the best ... but we wouldn't want, neither one of us would want to sort of make ourselves the goal of life.

'Not an artificial kidney or an artificial heart?' I asked Anna.

No! No! If we're ... I mean if it makes so much sense, then you would do it. And it's easily in our means or so, that's a different story. But otherwise, we would rather contribute to the good of the world and other generations, then just holding onto our life. We had a full life already. Hmm ... [pause] ... so in that sense, we're not worried. But we also love to have an even more flexible body and both of us probably should lose a little weight and sometimes talk about that and ... but it's also not ... not something we have to push now and set our goals of ... [pause]. That's one thing I question so much, around so many attitudes today. Even though goal setting and all that stuff is so good, there's always the sense that we create somehow what isn't really good or isn't the real thing. Or you always have to get somewhere, you always have to grow, you always should be richer than you are now, you always should have happier relationships than you have! You feel almost guilty having a fulfilled life or even talking about one, nobody takes you serious! And I think we are creating so many diseases from that, it's just shocking! And it's every place where you go. And our world, I mean the planet Gaia can't sustain that and doesn't want it. We can be happy now [chuckling]!

Fears are few, but Anna expresses her frustration about common attitudes that are part of values of comparison, competition and conquest and the resulting acceleration of bigger, better and bolder 'progress' as part of a dominant materialistic worldview. She is aware that the compulsive striving in Western society, based on false beliefs and set patterns of thinking, does not allow for just being present and being aware, contented and grateful for the mysterious creation of life through the birth–death dynamics of continuous change. I wanted to know more about her beliefs.

4.4. Death and Spiritual Security

'If you go beyond human power into the spiritual realm of being, like for example the question, what happens after death, what are your beliefs about beyond death?'
When the Berlin Wall opened, we went to Berlin, and my mother had ... may be, afterwards you think, maybe she had some precognition of her death during that week. Anyway, we called and we opened the door and they said our mother is dead and, it came as a total shock. Anyway, we called her sort of presence to us, my kids and my husband and we prayed. We called her attention and we formed a little circle and then called for her gifts, and then we sort of sent her positive energies to let go, for her to make a transition. ... And we also felt we didn't want her to be taken away the next morning, but wait till Sunday and that was Christmas Eve. It was symbolically quite significant even though we are not sort of institutional Christians at all, but it happened that she died on Friday morning. ... And we had wake the whole time through, we all felt she was dead and yet there was still something there and we ... we sang some, we read some from The Tibetan Book Of The Dead and a bit of The Bible, The Brahms Requiem, Mozart's Requiem and it was wonderful! The completion of her life then on Sunday, so that was the closest experience I really had to going through the stages of death. And she was very real and beautiful and we had the celebration around my mother's deathbed, and so that's ... that's what I would love too. But if we die, it would be nice to die probably on the street. But don't make a big fuss about it. Life will continue. But I don't need to speculate how it will continue and, eh, it's all one life! It's all one life and I'm not so interested, how many pre-lives I've had. I probably did, it's not that important. What's important is being in the now and learning and receiving and giving and ... [chuckling].

Anna described movingly the details of her mother's death, the intense involvement of all people present to support her soul's journey out of the body towards the beyond. They took the time for a loving wake and rituals to celebrate her life. She adds, 'that's what I would love too,' but then takes it right back by saying, 'it would be nice to die probably on the street. But don't make a big fuss about it. Life will continue.' Her belief is enough for Anna to have faith in the rightness of each moment and that everything else will reveal itself. Being actively engaged in the now through learning, giving and receiving is much more important for her. Anyway the AVI has no obvious transpersonal values in the last column of Transcendence, due to the small percentage of people who have actually experienced and written about these experiences that go beyond what commonly is called in our culture 'reality'.

4.5. Hopes and Concerns for the Future

'Are you looking forward to the rest of your life, how do you feel about it?' I asked.

Oh! It's great! Every time, every day is good [laughing]. Oh! Hmm, I mean, we also might have some disasters ... some people seem to be talking about that. And I mean, not just the stock market crashes, which is quite possible, but also nature catastrophes. But, I'm not so worried about it. I mean, we went through so much already, we are well prepared to handle any disaster. So, we would love to be around with our kids some more, and do a lot of good
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... still [chuckling]. There's a lot more to be done, to be aware of and call attention to. Really, I mean, all we want to do is spread love and awareness, that's all that's needed, being awake, being fully who you are. I mean I feel so strongly that we are divine, all of us, every single human being, and to elicit that divinity in everyone, and not in a sort of small packaged way, but in their greatness as well. And the challenge that our time is facing, I mean, we need to learn how to live as one planet. And we have no idea how to live in that (way), how to overcome the 'Bosnias' in our own hearts, in our own minds, in our own lives, in our own neighbourhoods, that's essential. [MGG: "How to love your enemies."] Yes! And how to make peace with even the ones that you don't understand and why they're acting the way they do and make peace with them. Let them go their way and [give them] their space. There is space for all of us, and there is food for all of us! There is! And so, it's just so sad that we can't see that. And we can share! The resources are there and we can even produce more resources.

I interjected: 'It is not a matter of resources, is it? Not of material resources anyhow, it is more a matter of spiritual resources and insight, isn't it?'

I find still that there are not enough people [taking a deep breath] who practice in everything they do their values or their spiritual insights. There is still so much separation of this world and the other world. It's just unbelievable! Either you get too stuck in the economic and chase all the money. Or you almost chase the spiritual goods in an economic manner and don't really let the spiritual values translate life as it is here. I guess that's all pretty typical! Maybe that's just normal, we have been educated that there are two worlds. And either it was the Hell and Heaven or Kingdom of God and Kingdom of Satan or Kingdom of the World. And then people, even though they have a new language now, they're still practising the old stuff, aren't they? I mean, it's sort of like how you ... how you set up your room and how you care for beauty and fun and globality and femininity, but also the masculine energy has its right and its necessity and it's lovable and that you care for it all. And I don't find that many people are able to handle this.

'So what is your vision for the future?' I asked again.

I mean in some way it probably never changed. In some way it's for an equal, humane, free society and understanding, human understanding in whatever conditions you are in and allowing people to participate, to create the future they want. We used a slogan [clearing her throat] that I still like, "Putting the Future into Peoples Hands".

Anna's highest value, 58% Intimacy, the desire for deep mutual sharing not only with another person but also between people all over the world is clearly expressed here, as well as her frustration about the 'unbelievable' separation that exists still on all levels of society and even in all layers of being. Anna identified the split of bipolar thinking, bipolar ideology that refers back to 'penile values' that are expressed in an antagonistic destructive practice of one-upmanship. She sensed that in such thinking
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and behaviour other people and things are treated as objects and means to be used and misused rather than experienced as entities in their own right that you are related to already and need to inter-relate with, affirming mutuality and inter-dependence.

What Anna told me in the interviews very much correlates with the values identified in the AVI. However, what came out in the following consultation and the second interview is that a standardised approach cannot discern the personal and gender specific experience, meaning and evaluation contained in a category like Intimacy or Family/Belonging or Wisdom. For example Family/Belonging can mean the current patriarchal nuclear family and/or the family of all human beings worldwide and/or the family of all living beings on earth and/or the family of the Womb of Creation. Each of them is more inclusive in a wholarchical range of worldviews and each has quite a different quality of experience, interpretation and evaluation to the AVI value Family/Belonging. To show the spectrum of consciousness, I will include in the next WDAnalysis what the other women have said about their current conscious value preferences in regards to their hopes and concerns for the future, their future visions.

5. WDAnalysis of Current Consciousness of Values

Central to my WDAnalysis is the intuitive comprehension and contemplation of all layers of Creation in their experiential inner qualities in relation to soulfulness, as well as the discernment of core/depth or what I call the heart of paradox. The logic of wholeness is applied in perceiving this core interrelating in a dynamic movement as the e-motion-al middle with the visible, measurable 'reality' of manifestation as appearance. The danger of feeling overwhelmed or confused about the resulting complexity of possibilities in the dance of life, can be avoided by focussing on the centre of the soul~spirit essence of soul-full-ness. By soulfulness I mean the embodied élan vital or the soulful aliveness of any living manifestation. When our heart is touched by Beauty (wholeness), Truth (openness) and/or Goodness (human kindness or humaneness), it opens and we experience a k-know-ing that we are in the presence of something valuable, essential and authentic, of soul~spirit, the womb of values, which cannot be artificially constructed.

The more our embodied awareness is able to penetrate to the usual preconscious core of human experience, to the heart of paradox of soul~spirit energy, the more we are
able to embody and express our authentic valuable soulful self, as Anna's life story demonstrates with simplicity and dignity. She conducts her life as an inclusive and response-able global citizen, a compassionate 'witness' to unjust and dehumanising conditions, which she very actively tries to influence for the benefit of all of life.

5.1. Dimensions of Personal Experience
Anna, like each one of us, is born into a hierarchically organised patriarchal culture, ruled by bipolar logic and exclusive masculine values, 'penile' values as she calls it, resulting in antagonistic destructive practices; in short, what the UN defines as a Culture of War (UN 2000a) or what feminists call patriarchal power relations. In a hierarchically levelled society, the (masculine) individual is defined as autonomous, independent and separate, free to possess and control life, including 'his' wife and children, irrespective of how well he actually provides in form of money, time, protection and caring presence. For Anna 'autonomy' has quite a different quality from the common understanding of 'a separate individual'. For her autonomy and individuality are not opposed to communion and intimacy, but essential qualities to dignity and inclusive integrity. In contrast, hierarchically structured societies teach that it is not the husband/father's integrity, truth-fullness and caring that counts, but his fiercely, often ruthlessly defended 'position' in public life, which defines his status, privileges and prestige in communal, national and global affairs. A man is more defined by his 'property' than by his inner properties and humane qualities.

Anna's current conscious values and perception of choices in life are inclusive towards people, openhearted and global in intention, in contrast to the exclusive values that dominate Western culture. How much of this qualitative difference between inclusive and exclusive values, consciousness and choices that Anna described so well, are influenced by bio-, psycho-, socio- or techno-logy? Anna expressed the interrelating spheres of body/brain, soul/psyche, community/culture, techno/systems, as well as her desire for wholeness when she told me:

*I had always this desire of integrating science and spirituality or heaven and earth, dance and sexuality and spirituality and sort of everything, economics, management and practices and maintenance, handicraft things and so on.*

All twelve women in my research perceived the wholeness of life not as an abstract concept, but as actual k-now-ing in the social context of experienced separation and
alienation. Like Anna, Maggie expressed the union of what is usually seen as separate: *'My sense of my own sexual connection is often completely and utterly spiritual as well.'* Dee, when asked about her hopes and concerns for the future, talked about the interrelating spheres of her research interest *'in nuclear war, well war, you know, the ultimate conflicts and destructive behaviour. So I am interested in that at a personal, interpersonal and at the societal level.'* What I noticed was that only two of the women had chosen the value 'Convivial Technology' in the AVI - defined as technology that improves society and that is ecologically sound - and to a very small percentage. Technology, even ecologically sound, seems not to be perceived as a promising part for a future of wellbeing for most of the women, while the desire for a more wholistic approach in health and education was a common theme.

5.1.1. Values and Space Dimension

Anna's lifework is an example of bridging cultural spaces and worldviews. She uses herself as a witness in the 'Culture of War' and uses her energy to help people understand opposing stances. She facilitates a 'Culture of Peace' (Eisler 2003) by giving space and attention to perceived enemies, by listening with an open heart and by questioning and expanding their 'truth' and their way of thinking and relating to life. Anna's worldview expanded in her twenties to the global level and she followed it up in many ways since then by working with communities in different countries, as well as deepening her psychological awareness through personal development work:

> We had to do what we had to do to be a witness to what was happening in the world, and that was very strong. OK and also if the blacks had suffered for so many ages and the Jews had suffered for so many ages so where were we? We needed to be part, part of making a witness in some degree, but we didn't have sort of a saviour complex I don't think, it was just something, sort of very clear and not very sort of party bound or anything like that.

Grassroots movements are for her *'strongly needed positive trains into the future'* that connect with each other across boundaries in time and place; the WLM is one of them. Dee, in contrast, works with people's inner personal space of body, mind and soul and emphasises the interaction between inner and outer, personal and political:

> That is hugely important for me and it also links in with Buddhism and back into the analytical thing about consciousness and awareness and the interconnectedness of people. So I've got a pretty clear picture. What feels so good about New York is that everything I have done to date is necessary for me there. I don't leave anything out. If a job requires part of oneself not being used, then that's not the ultimate job; vocation is what it is about. Yeah.
In Jean’s example, her inner and outer space expanded from a very small radius of a fundamentalist upbringing to embracing the world space through her life in the ICA:

... we were very much separate from the world, which is how the Amish have maintained their very strong separation from the world by maintaining their own language and the way they operate their farms and so on.

She expresses her future vision for herself as a whole, within a bigger whole, by saying:

Because one of the things I want is shifting my individual practice into much more of a sacred oriented practice. By that I mean, as I more and more begin to change my relationship to myself and my body as being sacred and holy, I need to figure out how I work with people from that context and find a process and a system, which can change your whole relationship to the world.

Karen, whose AVI chart is very balanced between Foundation and Vision values found nature as her place, where she can reconnect with her whole self and be ‘in the flow’. She said about herself ‘I'm not a very spiritually attuned person’ and ‘I don't have a vision for the future, just hope’ and ‘I like to live each day’:

But I just loved nature; I suppose that’s where I find it. I just can't get enough of beautiful bush and the beach and I just feel complete wonder; I just wonder how wonderful it all is. People too are so dear and so complicated, I just enjoy thinking about them and the way they are. But mostly I feel a sense of transcendence in the morning when I go for a swim; that's probably when I feel most happy and just part of the wonder of it all. I am often in my head and it is hard for me to stop thinking, but I find that I get a lot of creative ideas when I am swimming. It's a very serene way. But I haven't felt an urge to get into Buddhism or any particular structure of thinking.

Kim describes the inner dynamic space of her family of origin that she experienced:

The atmosphere in the house, I mean, there was no physical violence and no abuse of us, but just the sheer misery of my parents, you know, acted out.

The word ‘atmosphere’ brings up a qualitative experience of heightened awareness of the energy, mood and movement/dynamic in family life. Each family member responded differently to the felt tension and acted out their differing (value) preferences in regard to the conventional outer space of the family. Another example of how inner and outer space can shrink and expand is Kate’s story:

... from twenty-one through to twenty-six, I didn't exist in the world. I didn't even know what music was happening. I was completely shut-off and I would have to say controlled by the man I married. He decided what music we should listen to; he just about decided everything. It became ... I lived out of fear ...

The quality of relationship to inner and outer space in women’s lives influences not only perception of options and choices, but also the sense of identity and the degree of possibility for living our full potential and expand our view of the world.
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5.1.2. Values and Time Dimension

Time in Western techno-culture has become a continuous struggle, since industrial relations made time into a measurable, exchangeable commodity of production. The conventional linear conceptualisation of time as commodity through the cultural hierarchical levels has the tendency to split and dissociate people from their organic sense of time, space, body–mind interrelations and soul-fullness. Karen describes her experience of being in what I call the organic flow of time like this:

*I am often in my head and it is hard for me to stop thinking, but I find that I get a lot of creative ideas when I am swimming. It's very, a very serene way. ...I just love nature. That's where I find it. I just can't get enough of beautiful bush and the beach and I just feel complete wonder, how wonderful it all is. People, I think too, are just so dear and so complicated, I just enjoy thinking about them and the way they are. But mostly I feel a sense of transcendence, I'd feel that in the morning when I go for a swim, that's probably when I feel most happy and just part of the wonder of it all.*

The experience of space–time in the unfolding now of each moment reconnects a person with soul-fullness, the energy in motion of the inner birth–death dynamics of the soul–spirit energies in the heart of paradox. Very early in her life, Anna understood that 'unless you also integrated death as part of life, you weren't really dealing with real life. You are always avoiding part of life or a part of people.' Our culture runs through time as if running away from death in all possible mindless ways and by doing so, paradoxically runs into death and destruction. Being in the presence of each moment seems to slow time down, so that the value filters of perception, interpretation and evaluation can pulsate, become permeable and expand. The more centred and grounded in the moment of space–time we are, the further out our mind can open up and expand its soul-centred perception, without the need to calcify values as experiential qualities into static frames of abstract concepts.

Anna *k-now-s* through Feldenkrais bodywork, that being aware of life in the present moment is the secret to being in the flow and filling up with life energy. When we dissociate from our body, our head is busying itself by recalling and thinking about and projecting past experiences (fears and hopes) onto the future or jumping into fantasies and ideas about the future. By believing that past time and space will repeat itself (tradition) or is irrelevant (progression), our attention and energy is absorbed into past or future events without awareness of actual human well being in the now. 'You feel almost guilty having a fulfilled life or even talking about one, nobody takes...
you serious!’ she exclaims with regret. Alternatively being associated into our body~mind now, we experience and become aware of our body sensations, emotions, needs and (value) preferences as experienced reality. For instance, when Anna takes a deep breath, her speech slows down and she gets in touch with what moves and/or concerns her, what motivates and/or attracts her or what she wants to get away from.

Such pauses in our speech enable us to search inside to find our authentic perception of what is important for us right now for a truthful response. If in these pauses strong emotions well up, we might feel overwhelmed, frighteningly real and exposed to conventional value judgements. But we might also feel unconventionally alive by our own powerful energy in motion that squeezes through the conventional value filters. An example of this is Kate, who was aware and could express her bodily responses, while talking about her fearful marriage to a violent man for five long years:

He was terribly fearful of losing that control. It's a little hard for me to talk now, my head's aching, there's a few things happening in my body, which aren't all that comfortable for me at the moment.

Or in Victoria's interview, where the long pauses helped her to hold her emotions down, at least for a while, pointing to some deeper dynamics of traumatic memory:

And Mum used to go off to these Wednesday meetings. Dad used to come up and beat me, every time. And it was a classic scenario, 'If you tell your mother, I'll hit you some more.' … [long pause] … So, hmm … [swallowing tears down] …

Being associated into our body in-time brings us in touch with our senses' perception.

When Kim recalls a painful memory, she associates into the moment of the event and her whole body~mind re-experiences the sensations and e-motions connected with it. Kim talks here about how space and time affect women valuing themselves:

Also the need of women ... the needs of women ... how women within the capitalist framework had their self-esteem structurally destroyed by bourgeois life. Do you know what I mean, what I mean by middle-class life? Now that was sort of a very big factor with all of us that lived up there and we had, you know ... [burst out crying] ... Oh dear! ... [pain and tears in the voice] ... But you know we had ... we had lots of fun and I mean, the support was terrific!

When Kim talks about a memory without strong embedded e-motions, she can reports the event through-time from a dissociated meta-view of her judgement:
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Mind you, I believe that Mum was not suited to have her own children and she didn’t marry till she was in her mid thirties, which is unusual for a woman in her generation.

The time dimension is influential in shaping values from the authentic core of experiential qualities, in the immediacy of the moment when we feel and our energy moves us towards what we need, to the periphery of manifestations and constructed concepts, when values become abstractions as words embedded in language.

5.2. Domains of Personal Experience

The domains of personal experience (being, believing, behaving) are interrelated dynamic cycles of human perception (sensing), interpretation (meaning-making) and evaluation (prioritising), which expand through all wholarchical layers of existence. Values are the internal filters of perception, interpretation and evaluation, through which the life energy flows from inside out and outside in. Values touch everything we are, think and do. How much a person is aware of her/his values and how much s/he is living them consciously, influences her/his quality of life. Values motivate and give the life energy direction towards what is important for a person; they can be experiences of vivid qualities, reflecting the clear-eyed soul, or distorted, blinded and life destroying, like a polluted atmosphere that segregates sunlight.

Anna expresses the interrelating spheres of her being, believing and behaving of her mature authentic-whole-self very clearly when she said, 'My truth is my person, what I believe in and what I am staying for, and that gives me power.' She is embodying her values and has taken full response-ability in her life. She experiences 'her truth' at the centre of it, while making space for and embracing other people's truths. Kim too has a clear sense of who she is and when and where she can express her whole self successfully. She gave a 'hysterically funny speech' at her friends fiftieth birthday party that was original, creative and absolutely encapsulated her friend and her family. Celebrating a friend's life is what Kim loves and where her 'mordant sense of humour' can shine. She glows when she tells me about it:

Now, that is when I feel totally myself; that is my natural place in the order of the world. I adore making people laugh. I think the inside of me is a comic ... [laughing]... I really am! I really am a comic! There are early stories about me of making people laugh.
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She feels somehow constrained from being her essential self at work in the business culture because the relationships do not allow for authenticity:

But I continue to feel that I am not myself ... [pause] ... in ... in one essential way, that or I am myself ... [pause] ... at ...[exhaling] ... that my whole self is not ... [pause] ... doesn't live in most of my work. That there's a constraint on who I am and I don't feel that, in what I would call my private life.

Many women in this study experience this difference between private and work life. They leave some important qualities in themselves out to fit into the public image. She nevertheless started to entertain the possibility to envision a more wholesome future for herself in a less restricted role, in a different work setting:

Yeah. I might give myself the freedom to dream about being ... I'd actually love to be a comic. I mean, a real, a genuine one, do you know what I mean? Hmm, and I have thought about ... well see, at my age it would be quite good as a woman with a lot of life experience. Also one of the blissful things about being an older woman is you have enormous freedom. Because in a funny cultural sense - and I don't mean this negatively - you're already on the garbage heap ... [laughing]. Hmm, no one sees you as a serious threat. I reckon between fifty and eighty should be the best time for women. Yes! [Laughing] ... Now that's what ... that's kind of my secret wish. Imagine being employed for saying mad things ... [laughing]. Well, seriously, hmm, it would be great. That's my idea of heaven, you know, for just making mad comments on what is actually happening.

Relating to oneself as a valuable being, with unknown human potential that moves towards being fully experienced and expressed, is the base from which values can grow and transform into ever more inclusive membranes of reference, expanding worldviews. When soul-centred awareness is denied in childhood through jarring parenting, as in Kim's case, then the child learns to take on artificial conventional frames of reference that will distort her sense of an authentic self. Contrary to the AVI's generalised definition of leadership styles for everyone who shares the same worldview, my definition of authentic inner leadership is the ability to tune into one's core of soul-centred vital value preferences at any age and maturity. By being aware of one's bodily sensations, emotions, needs and motivations, a person's consciousness can deepen into the preconscious body~mind and expand perception. It is the pulsation from the periphery of visible behaviour, external phenomena and events, to the core of one's being and back again, that keeps believing flexible. For Anna it is important how we treat everything, with what attitude we relate to people and life in its interior ecological intelligence that creates wholeness, wisdom and wonder. Her attitude of reverence for life (a value that does not appear in the AVI) is
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an essential vital value that she fully embodies in her being, believing and behaving and models in her leadership in her inner and outer life. She expressed it:

   My vision probably never changed: it's for an equal, humane, free society and human understanding in what ever conditions you are in. Allowing people to participate, to create the future they want.

Remarkable to Anna's story is, how early in life she had a sense of her destiny and took on the task of bridging opposing stances and helping people understand the other side (see VI.1.). Since 1967 her life has been intimately entwined with her husband's and despite the bleak outlook of humanity's future, she affirms:

   All we want to do is spread love and awareness, that's all that's needed, being awake, being fully who you are. I feel so strongly that we are divine, all of us, every single human being. To elicit that divinity in everyone we need to learn how to live as one planet, to overcome the Bosnian in our own hearts, in our own minds, in our own lives, in our own neighbourhoods. That's essential.

Anna expresses here not only her authentic self, but also the span of her conscious awareness from the intimately humane over sharing one planet, to divine oneness.

5.2.1. Values and Relating to Self and Others

Relating as an authentic self from one's core to the surrounding life as it appears and taking life back into oneself to make sense, meaning and search for more fulfilling ways of relating, is what Anna understood early in life and what guided her choices. For her all of life is to be embraced, cared for, included, learnt from, discerned and understood. This is a very different set of values and worldview compared to dissecting life into parts and scaling it into fixed value hierarchies of mostly abstract terms and concepts. For Anna meaning is found in the conscious relating to life. For her it is unbelievable that the leaders in organisations are still holding onto their narrow hierarchical goal-fixated way of thinking, doing and relating. She says:

   I want them to be more truthful. They can maybe also make more money, sure, but there needs to be something shifting at a much more fundamental level about how we deal with each other

To be able to be truthful to others, one needs to be truthful to oneself first and have the inner strength and courage (to take heart) to speak up, which is not easy, while being trapped in artificial systems on which one depends. One needs to feel beautiful, to appreciate the inner beauty of one's own as well as the other gender; one needs to be in touch with soul to appreciate divinity in others:
I mean I feel so strongly that we are divine, all of us, every single human being, and to elicit that divinity in everyone, and not in a sort of small packaged way, but in their greatness as well.

Julie talked about her awakening out of being 'the good girl, the achiever, the one that was so very successful out there in the world. But the effort, it was such a great effort to maintain that'. A health crisis forced her to stop and 'that moment of saying no and walking away was so empowering' because inside she was not feeling that strong:

Although the feminist message was about being assertive, being out there and being successful, I didn't take in the part about it being embedded in nurture and the creation and nurturing of the self and spreading to others from that.

Julie's hopes, concerns and vision for her future are also inclusive and wholarchical.

My hopes and what I am beginning to trust is, that as we heal ourselves we affect the energy. With enough people being empowered and free from these kinds of rigid and unloving structures, the world heals. There will be a kind of transformation, if enough people are working with the Goddess energy, you know, sort of tapped into this power that allows the great and the good and the powerful to emerge. I'm certainly moving more and more into that way of being and I guess, that the old fears of the catastrophes and the end of the world and you know, those things come across. I vision that sort of sense of empowerment and I am beginning to believe very much in this sort of cyclical possibility of rebirth, re-life, which a few years ago, even two years ago, I would have been very hostile about. So with that kind of new way of thinking, I see possibilities for continual kind of growth and change and a sense of the dimension beyond.

Our culture needs more than integration of the separated, alienated, distorted parts, as Wilber (2000) suggests; it needs healing in the original meaning of the word of 'making whole again', it needs authentic relating through all layers of society. Julie knows that, from having gone through a personal crisis, and Anna expresses it clearly when she says: 'Really, I mean, all we want to do is spread love and awareness. That's all that's needed, being awake, being fully who you are'. Relating to others seems to be essential for women and as Gilligan (1992) pointed out through her research, it is the base of women's moral development and an ethics of care.

5.2.2. Values and Relating to Humanity

That Anna values Family/Belonging (50%) highly as she said 'journeying the next generation', has in my view not so much to do with holding onto 'dependency needs', as explained in the AVI, but more with valuing the next generation as divine human potential for creating the future. She understands family as family of humanity and is aware that in this time of his-story we wakeup or destroy ourselves. Anna's relating
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is clearly global when she says: ‘And the challenge that our time is facing, I mean, we need to learn how to live as one planet.’ She continues by adding:

\[\text{There is space for all of us, and there is food for all of us! There is! And so, it's just so sad that we can't see that. And we can share! The resources are there and we can even produce more resources.}\]

She wants to relate to the whole, a wholarchical worldview, instead of allowing greed and ruthlessness to drive economic goals to keep the power systems ‘healthy’.

People’s wellbeing is actually the foundation and final aim of any economic activity:

\[\text{And I think we are creating so many diseases from that, it's just shocking! And it's every place where you go. And our world, I mean the planet Gaia can't sustain that and doesn't want it. We can be happy now!}\]

Liz, too, had for many years much stress at her work place in a hospital setting. She was diagnosed a few years ago with breast cancer and had an operation since then:

\[\text{There was so much competition going on with the restructuring and the new director who was the same age as my kids and talked a lot of wank. He was touching up one of my friends who worked there as a young secretary. They are ripping off the place, you know, they're sort of all big on computers and there was just no place for me in the new scene. They've brought in expensive PhD psychologists, but they are really not doing anything more for people, in spite of all this. Just empire building, that's what I think it is, and cutting services. Apparently it is appalling there since I have left and the service closed for the women. The people that have the power now aren't humane sort of people. They are very much punitive which happens in a lot of drug and alcohol places, punitive personalities get in.}\]

Liz is not very positive about her own and Australia’s future as part of humanity:

\[\text{Some of the big companies will have to crash, casinos too, things can't keep going on without the boom and bust thing. I feel the whole American culture is just so destructive and Australia is always duplicated from somewhere else. It's almost as if we are an appendage of this country or that country, and this force or that force. We're not! We've almost given away our soul actually and the whole idea that we can find ways to solve things has been lost, I think.}\]

Susana, coming originally from a third world country, is much more positive about her future in her new homeland, Australia, and she is very clear about what she wants and what she does not want to be part of her life anymore; she feels she suffered enough and worked hard to get where she is now, but her marriage is a problem:

\[\text{My future vision for humanity, well, I want happiness, I want peace, I want harmony. For myself I want to live in a house where I can come and go and be as happy as Larry [laughing heartily]. I don't want to be questioned; I don't want to be told off, I don't want to! I think I want my house to be full of … I want my daughter to be … oh well if she wants to be with me, but I want her to be free as well. I want her to develop and grow as much as she can, but}\]
I want her to be … I want her to have that place as a sanctuary where she can come and feel happy. So either my husband pulls up his socks and let us to be happy or else … [pause] … [laughing]. And I do want to have a wonderful job or to get into my own business. That's what I want for myself! I don't want to ever be money less, penniless! I'd like to have money, to be able to make money, so that I can have the things that I want, you know. Yeah! I think forty odd years struggling is enough. I want the rest of my days to be as peaceful as it can be. Yes, I want to, yes, and that's what I want for my friends and everybody I know, the world, the universe etc. etc.

Anna’s awareness of social justice issues extended from the debates and conflicts in her family to the larger social-historical situation of post-war Germany, which at the time came to terms with its abhorrent past in a split country with divisive ideologies. It led her to question and go beyond the artificial borders of divided minds, hearts and guts to see 'the other side of the border'. Her active interest in social concerns was combined with a spiritual perspective she shared with her husband by working with communities and organisations all over the globe. In her own words, Anna as part of a husband/wife team - has spread 'understanding and translating racism from America, which was so close to our heart, how to work with blacks and whites and how to work across the boundaries.' People are at the centre not only of Anna's value priorities, but also of the other women in my study. Unique, is not so much that she accepts disagreements and conflicts as part of human relating, learning and growing, but that she has learnt to facilitate and bridge these conflicts. Anna has trust in people: 'We used a slogan I still like, 'Putting the Future into People's Hands'. '

5.3. Values and Consciousness: Hopes, Concerns, Future Visions

In the dimension of consciousness, value preferences appear in the domain of being as filters of perception, in the domain of believing as filters of interpretation, and in the domain of behaving as filters of evaluation. The value filters of perception, interpretation, and evaluation of all twelve women, according to what they told me in their interviews and despite spanning over three AVI worldviews, are remarkably inclusive, people centred, life affirming and wholistic (including body, mind, soul, spirit in social-ecological context). Anna can stand as a unique example of the other women, although she is the one who grew in my view furthest into embodying active global citizenship, who is consciously aware of her values, of her choices and of her global inclusive response-ability to the whole. She shows a high congruency between her gut, her head and her heart, in other words between her being, believing and
behaving expressed in her work and her inspiring life journey. What is remarkable about Anna's childhood is that differences were expressed, questioned and discussed in the family, so that she was able very early in life to become aware, learn and find creative ways to deal with these value differences. Anna stayed in touch with the little voice inside and she is definitely in touch, aware and listening to her own inner truth now and is expressing her authentic self through inner leadership that guides her life and gives her faith. She expresses it like this:

*Life will continue. But I don't need to speculate how it will continue and, eh, it's all one life. It's all one life and I'm not so interested, how many pre-lives I've had. I probably did, it's not that important. What's important is being in the now and learning and receiving and giving.*

In contrast, Kate still feels quite a lot of fear about life, sickness and death, based on her earlier life experience of her mother's suicide and her own long struggle back to health and wholeness, although she has learnt to cope with it much better:

*I mean I always felt there were questions moving around in my head for years - since I was probably about fourteen - of what is life all about. But I seem to be bent on this sort of road of desperation for so many years after things happened with my mother, anxiety, and all I was caught up in then was survival. I mean all I had to hope for each day was survival, somehow to struggle through with what was happening. And now, that I have found such peace and stability in my life, I am finding some time to think about. When you are fifty, you obviously give some consideration to what I can give back. I think you are here to enjoy what is offered in the world, the beauty of it, to come from a place of love …[pause] … to do what you can to make a difference, and to learn, obviously to learn for your next life. I don't think that death is the end. Death is just a continuation. I think with the whole death issue, I used to have a terrible fear. I'd push it away; there is a great sense of loss, of not being on this earth.*

When Kate talked about what is important in her life right now, she expressed the energy in her Vision values, identified in her AVI with 46% as the highest of all:

*It's so important to enjoy the beauty of the world around you, to take time to honestly look and to enjoy each day; to put aside petty upsets and desires and wants for yourself and to really come from a place of love. To do what you can to make a difference and be that on a small scale that you don't drop something on the ground, or you turn an extra tap off. I guess that comes a lot from the education of environmentalists, but I have taken that on board and listened to that. I definitely want to set some goals around time, more time for the spiritual side of life.*

What impressed me most by listening to Kate was the deep compassion in her tone of voice and a remarkable amount of insight based on personal experience, not dissimilar to Anna's, although AVI categorised her into Worldview 3 (Social Reality
is the Primacy of the Institution). Her appreciation of authenticity is clearly expressed:

Understanding why people may say things, why they act, and just let it go, just to understand that they had a journey and a story and that's why. Maybe we need to be a little bit more in touch with honesty ... you know, you've got to come from a place of truth, you know, that's the answer to everything. You know, truth is your God; truth is what rules the universe; truth is what brings things to you. So you have to just listen more and more inside.

Victoria's consciousness is expressed in Worldview 4 (Social Reality is Actualisation) and her concerns, hopes and vision for humanity are very broad and very positive:

I feel very encouraged about the future and it is interesting, if you sort of take a global perspective, and think what we've gone through. Coming down in the car, we were talking about death and life with Rachael [her daughter, MGG], and life and marriage and all those things, and her concepts and her thinking that she's got now at twelve ... [sighing] ... I didn't have it when I was thirty.

I asked her about her feelings about getting older and moving towards death:

I don't have any problem with it, I really don't! I always have thought that death is a very important part of life. So if you know your life is limited and you are going to go on to something else, well you've got something to work towards. You know, we are all going to die; it's not a big deal. I mean I would hate to die now because I would love to see the children looked after. I have a need to be alive to make sure those children get to university or get on with their life. They still need me. But beyond that I have no fear.

It is astounding how many of the women related to death as an integral part of life, something to be expected, grieved about and accepted. What women feared was a lingering, maybe a painful illness, a holding onto life beyond sensible meaning:

To me the greatest tragedy is not to have lived, not to die, but to die with your boots on. So if we all die jumping out of that aeroplane [parachuting, MGG], at least we've lived [laughing]. I see people all around me - particularly in Killara - that are dead! They've lived these little lives, contracting, not taking a risk, not doing anything, life's boring, never experiencing anything, never laughing ... you know, what does it matter!

Kim, too, fears the lingering of people, like her mother who is in a nursing home:

I mean, I have a fear; I do have a fear of lingering. Hey, come on, the spirit can just leave, surely! ... [Laughing] ... This is absurd! I don't want that, it won't happen to me. I think there's a real ... it's intentional ... at some level because otherwise, you just die ... [laughing] ... you just die, like lots of my relatives have ... just died ... including my father.

Her vision for herself is modest: to be with young people like her children and grandchildren and to attend to a beautiful garden and be in touch with nature. Bridget has lost the vision she had for herself a few years ago. She had been working towards
material security, to own a house and be financially independent, then find a partner to settle down with, like her sister has who is married, although not very happily:

*I would have liked a relationship but it hasn't happened and the energy you put into that and nothing happens! Or you meet someone and it doesn't work out and blah, blah, blah! I kind of got to the stage where I think, 'Here I am, I'm a career woman that never wanted to be it, not as the ultimate.' I think big organisations are horrible and soulless a lot of them. At the end of the day they couldn't ... I mean, you know, they don't care about you. And it is worse now. That's part of the nature of organisations. What is my life all about or what is it going to be all about in the future? I have a lot of skills, I am in a leading edge career that has lots of opportunities, if you want to take them and what do I do with it? And I have sort of felt very much isolated in a lot of ways, working on my own over the past few years, I feel I've lost vision.*

Maggie on the other hand is very positive and passionate about what she wants:

*A dream that ... [long exhale] ... I'm successful, powerful, happy, contented, fulfilled, on my own, enjoying my solitude and that I lived my life with ease and comfort. That means that I could do anything that I really wanted to do. I don't want to be a millionaire or anything like that, but that I had everything that I wanted around me that was really lovely and beautiful. And that I could travel once a year, that I could ride a Harley Davidson motorbike, if I wanted to. That I could enjoy and be enjoyed by many others and that I was someone to be respected and admired for my work and my contribution and the difference that I made both in my work and the people that I meet; that I attracted such a diverse and variety of people around me, who make me more than who I am. And I love, I'd really, really love to enjoy totally what I do, that there is no limit, I can just keep enjoying it. Yep, that would be a dream.*

Maggie wants it all, from soulful intimacy with herself and friends, over fulfilling successful work, to limitless growing, learning and enjoyment in life. She likes to be powerful, respected and appreciated and is not motivated by the accumulation of money, privileges, status and control. The importance of the process of becoming consciously aware of one's values is that they deepen and widen perception, meaning-making and evaluation. In the dimension of consciousness, values cluster firmly around soul-spirit energy, the élan vital, while simultaneously giving this life energy direction towards unfolding human potential from life preservation to transcendence. We will explore this dynamic movement and context in the next chapter.
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The research question explored in this chapter is, what influence might a family's value dynamics have in a patriarchal context on a girl's evolution of values and female identity formation? The atmosphere, tone, rhythm and value priorities in the family is created by the parenting adults' behaviours, based on their preconscious and conscious beliefs and ways of being in the world. Here we will listen to what these twelve women remembered about the values they grew up with, I will listen carefully for perceived dynamics, tensions and conflicts between (i) the parenting adults and other members of the family system, (ii) the daughter and same sex relations, and (iii) the daughter and different sex relations, as possible mirrors in which value differences and power relations in the family are reflected.

It is important to remember that the following WDAnalysis is not a step-by-step linear analysis, but an instant comprehension of a whole pulsating gestalt. Organic growth in this way of analysing is perceived as overlapping domains of being, believing and behaving, embedded in space, time, relating and consciousness. In contrast a linear analysis moves vertically and horizontally: on the vertical line from the actual down into the depth of increasingly more particular distinctions and/or up into abstractions/principles; on the horizontal line the argument moves between two opposing positions, often one against the other, presuming one as right and the other as wrong. From the wholarchical SPE perspective, the movement of growth and development is perceived as an expansion of human potential from inside out that is conditioned from outside in through cultural boundaries, taboos and punishments.

1. Development as seen from the SPE Perspective

The very first space, where we become aware of our senses is the womb, the space that grows us and later delivers us into the world. The organic space of the womb is flexible, round, full of rhythm, pulsation and wholarchical ecological intelligence (wei), which is creating new life and fulfilling more or less our every need. Womb-space is a multidimensional ecological intelligent space, a soft boundary that is able to expand and include the foetus, while being in constant relations with its wider environment, the body–mind of the mother. Ecological space, like the womb, is multidimensional and alive with wholarchical ecological intelligence, as Borysenko (1996, p.16) points out, women's bodies have the capability of repairing damaged male genetic material to nurture the beginnings of a healthy new life. The moment
we are born into the space dimension of the world, all three domains of human experience of being (aware of needs, e-motions, mother's face, smell, sound of voice, light, noise e.g.), of behaving (moving, sucking, exploring e.g.), and of believing (making sense, discerning patterns, colours, emotions, movements e.g.) get activated. They are the foundation from which we learn to view ourselves in the world.

Conventional space, in contrast, is perceived and conceptualised as three-dimensional (length, height and depth) a human convenience to measure the world and the cosmos. Man-constructed spaces in Western techno-culture are predominantly square constructions, with static straight dividing walls to protect private space and privatised property and exclude all kinds of 'intruders'. Being in man-constructed and conceptualised spaces, we learn to believe that we can understand something by dismembering it, lining it up, measuring and then re-constructing it; we learned to believe that what we can measure and know is 'real' and can be controlled, owned and sold, while anything else like inherent organic ecological qualities are not as important, messy and chaotic. By busying ourselves with attending mostly to what is measurable in conventional space - thus 'real' - we lose contact with our being in ecological organic space. Conventional space through the cultural levels is hierarchically organised to control and manage, and is believed to be the 'natural order' not only of 'things' but of living intelligent networks.

From a wholarchical dynamic view of space, the organic inner and cultural outer personal space becomes part of the inner dynamic space of the family, while the cultural outer space of the family becomes the inner dynamic space of the community and so on all the way out through the layers. The hierarchical bipolar myopic view of space can only develop, when the dynamic multidimensional quality of wholarchical ecological space is blocked out of view by narrowly constrained frames of reference. Inner space is about the quality of organic dynamic processes, about well being, while conventional space is about 'appearance, images, concepts' that are more or less fixed, measurable quantities that can be owned and controlled.

In the continuum of past, present and future of the time dimension, the domains of human experience of being, believing and behaving are expanding from the present moment of the here and now towards past and future. Being born into life, we are
aware in the present moment; from there we unfold and expand our awareness towards re-calling past memories and imagining future events. As children - being fully in-time - we are aware of the organic unfolding of each moment and perceive time as inherent biorhythms in our body and in nature, in multidimensional ecological space. So time too is perceived as organic, expanding in all directions with multiple choices available at any moment, leading to different experiences that create different future possibilities. Traditional tribal cultural life was finetuned to this kind of wholistic perception of organic ecological time that flows through the body from birth to death and through the wholarchical layers of regenerating abilities of nature.

In contrast to that, the continuum of the time dimension in industrial societies is usually conceptualised as linear from past, to present, to future. Through social conditioning, we learn to relate to time as dissociated from ourselves, busying ourselves through-time by planning, managing and 'saving' time, believing that 'time is money', a commodity that is owned, sold or wasted. While being in-time associates awareness into the quality of each moment, busying oneself through-time dissociates time as external asset that can be lost, stolen, won or caught up with, producing personal anxiety and suffering (James and Woodsmall 1988). Western thinking is conditioned to avoid being present to the 'now' of the moment, to avoid being present to organic space, and to avoid being present to body sensations and feelings; instead thoughts jumps around from past to future in a habit of projecting and worrying about frightening and/or exciting adrenalin stimulating possibilities.

2. Value Dynamics in Family Systems

Being physically, emotionally and mentally nurtured and cared for by a network of family and friends throughout our lives, teaches us to value and respect ourselves and other people, so that we become able in return to care for other living beings and to support communal life on earth. Development of self-worth can flower in the knowledge that those we esteem and respect truly see our beauty and affirm that we are worthy of their love, kind-ness and truth-full-ness. Reciprocally, we experience belonging and personal worth by expressing our self through unrestrained imagination and play in the company of others. Expressing one's being in fantasy and play, to laugh and have fun in interactions with others, is the playground for creativity, cooperative learning and working together and determines healthy patterns.
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of being alive in the world. Happiness and lightness is no luxury but essential like the nurturing energy of the sunlight for a plant to grow into its full potential.

What may happen, when the environment is so thick with unexpressed emotions and conflict that there is not enough lightness of heart and no permission to be curious for the young life to unfold its full potential? In early childhood, parents have the power of all giving and all denying godlike creatures. We are dependent on their support and approval to preserve our life, to feel secure in our belonging and trust, to build self-esteem and a healthy sense of self. An overprotective and fearful parent and/or an overcritical and perfectionist parent can instil in a young mind that something is essentially wrong with the child and/or with people, with the world and/or with being alive. Following on from the last chapter, we will start with Anna's family dynamics and how she remembers the open value conflicts and her identity formation.

2.1. ANNA: Bridging the gap - two value systems in conflict

From the very beginning, Anna's life seems to have a theme that she is guided by preconsciously and purposefully all through her life: to bridge the gap between opposites. It was the (in)tensions and open conflicts between her parents and their opposing value systems that made her sensitive, aware and deeply motivated to do her best and help them and later other people and cultures to understand each other:

*I was born to very different parents, representing very different social systems. My father is very much part of the patriarchy, very strongly duty bound, achievement and 'you do your best' and 'everything is expected of you' and 'you serve your nation' or 'you serve the higher cause'. And my mother was much more exploratory, open to spiritual matters, not very bureaucratic or structurally interested institutional; artistic, open to nature, always seeing across the boundary for kind of connections, very open to people, letting everybody in and all that. And so there was a lot of tension between them and it was from the beginning my desire, in some way, to relate these two worlds together and bridge my parents. And later I heard that I was meant to be the 'last chance' to them. My father at least told me, I was created sort of as the last chance to bridge the gap between them. And even though I didn't know about it, I felt it; it was a part of my destiny [amused].*

Anna seemed to have sensed her parent's intension in a deep layer of her being as an e-motion-ally 'felt destiny'. The conditions during her prenatal time affected her growing body~mind~soul~spirit. It seems to me, based on my own prenatal experience and what is known so far (Borysenko 1996), that the growing
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wholarchical ecological intelligence (wei) of her being knew how to perceive, to interpret and to assess in rudimentary ways, to move towards comfort/pleasure/life-preservation and away from discomfort/pain/life-destruction. Anna says that her father was 'pro American' after the end of the war, but 'to be very much part of the patriarchy' in fascist Germany as a GP, might have meant to be one of the Nazis, the shadow side of our cultural inheritance. That might also explain why his first born and only son was a disappointment to him. Anna believes that her father was:

... pushing him probably, towards a lot of masculinity, and what masculinity meant in my father's eyes, but not necessarily for the understanding of my brother's make up. There were some conflicts there, and he was more ... bit of a ... dreamer ... that sort of person ... searcher...soul searcher. Anyway, he followed the steps of my father's profession ... but he was always a bit sort of ...like pushed into shoes that weren't quite his, and developed some diseases.

To get your basic needs met as a child as far as possible, it was necessary to please above all the father, the patriarch and 'owner' of the household, as it is to various degrees in many families still today. Anna's oldest sister became the projection screen of her father's expectations and played the role of his supporter and admirer:

He sort of claimed her a bit as ... as his supporter. He'd draw her on his side because they ... For one thing, I mean that often happens, I guess, in relationships and families, that the first girl - even though he thought boys were much better and so the first value system was on that line - he sort of took her over a bit. .... And I think my sister was often over-used, in terms of needing to be grown ... grown up too early. With my brother not quite fulfilling the expected role, she tried to protect him.

Especially little girls learn very young that their well-being as well as everyone else's in the family is dependent on pleasing and appeasing the father, the person who holds the power of material support, survival and special privileges:

We became quite aware of all these games that were played and doing something special for my father and looking good in his eyes that that was a necessary thing. And yet in some way you could never ever be sure that you got the acceptance that you needed. It became clear to us and we talked those things over. That there was sort of conditional love, and yet, we tried to love my father and we helped each other to help our parents, to accept them as they are. Even though we had fights or screaming battles, or noisy doors closing or whatever, we still tried to accept our parents, and also enable them probably to stay together. Otherwise, it would have been more difficult if we as kids wouldn't have grouped together and sort of clarified some things.

Her family life with its turbulent dynamic was an excellent practice ground for her later vocational choices. Her mother was an educated strong woman, an outspoken defender of her values. 'Even though my father tried to undercut my mother lots, she
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*always popped up again* voicing her disagreement and standing her ground, although in Anna's eyes not very effectively because she became too emotional by starting to cry, while her husband got away with his unsocial behaviour. However, she modelled to her children that *'your dignity played a big role, that you weren't under anybody's thumb.'* Anna says that her father *'liked strong women'*:

> He also had some women, that were sort of servant women, and they were very irritating to all of us, and sort of trying to compete with my mother and push her out, and so on. And so, we became aware of all these games, people play. … My father had a sister, who was sort of serving him extra things on the side that we didn't get or my mother didn't get, like meat or like special honey or whatever, in the early days after the war when we didn't have that much. Or my father didn't give my mother much money for food.

The children grouped together and talked things through to make sense of what was going on. All of them met in *'The Silent Hour'* once a week on Sunday night, where they reviewed the week, made meaning and evaluated what had occurred:

> As brothers and sisters we met together and sort of talked-over the week, what had happened and how we were feeling. I remember that strongly, but it wasn't so much about … [pause] … getting somewhere, it was more about understanding what was going on in the realm of human and maybe even divine affairs and how to be of service. We all were clear that we wanted to go to Uni, I mean if we could - our parents were ready to support us that way, but it wasn't much of pushing your way to go somewhere. It was more for all of us to sort of following our calling and finding our calling.

Anna realised, how much of sharing and open communication she had as a child in her family and how unusual that was and still is in many families. She remembers, *'So power, as such, didn't play a role. Your dignity played a big role, that you weren't under anybody's thumb.'* Anna does not identify the conflicts in her family as power struggles based on systemic exclusive paternal values, beliefs and hierarchical structures, but as personal 'games' people played. Hierarchical power relations played out by her parents were seen as personal differences and weaknesses only and not as gendered systemic ways of controlling women for men's benefit.

Although Anna appreciated her mother's values more than her father's she did not want to be like her nor like him, but *'always wanted to see the best of both sides'.* She learnt through the open discussions about the conflicts in the family to ask herself, *'whom can I trust and what do they mean'?* She identified with the best interpretation of both sets of values and deeply identified with Albert Schweizer's *Reverence for...*
Life. The process of ever changing life means continuous growing and learning, and cannot be without challenges, tensions and conflicts. Her childhood taught her that how we respond to these challenges and conflicts decides the process, outcome and degree of satisfaction attained in a life well lived.

2.2. JEAN: Belonging to chosen people - denial of self-expression

Jean grew up in a family and community who believed themselves to be 'chosen people', close to God, expected to live high standards above common people. Their Mennonite beliefs elevated and separated them from the rest of society and constructed an insulated culture, a rigid closed system. There was not much feedback and new insights emerging through the next generation, who were expected to leave school early and stay on the land as farmers. Jean's father belonged to the more conservative church, while her mother grew up in the less traditional branch of the community who were more open to learning and change:

*I always had a lot of conflict and probably still do around religion within myself and certainly did then. In growing up there was for me a lot of conflict between trying to get the approval of my father and pleasing my mother, though I didn't understand that as much at that point.*

Note that differences in her parents' interpretation of the communal values - father's closed and traditional, mother's more open and inclusive - were not openly discussed as in Anna's family and so created deep-seated inner conflicts in Jean, which she is still struggling with.

How much has this unacknowledged deep conflict affected her in developing a clear and strong sense of self as a female in her family/community? Belonging and tradition were prescribed in Jean's family, asking questions and self-expression was frowned upon. It is difficult for a child to learn who she is in a community of silence where questions are perceived as a challenge and disobedience to authority and traditions. Being muted early in life hinders a sense of selfhood:

*A lot of it was given non-verbally, more than verbally I would say, and then through the church. The church was the major point of education around religion and so forth. There was a very definite difference between where my mother was and where my father was.*

Home, church and school were all part of the same tradition, a culture that confined Jean in an artificially unified world where paradox, contradiction and differences in needs and values are shut out of awareness to fester like boils under the surface.
When I asked Jean about her earliest memories, she replied:

> I suppose this is part of the painful past, it is easier not to remember. But as far as I can tell it was around the time I was about the age of two. It is not clear, when my Dad had a nervous breakdown and I am not sure how long he actually was unable to work but it was at least a year and maybe a couple of years. So a lot of the interactions were quite subdued.

Nobody talked openly in the family and 'the atmosphere was quite tense at times and yes, it is really hard to know what went on during that time.' Her father's nervous breakdown had a strong influence on Jean's earliest years and she recalls messages like 'don't do this; don't upset Pop!' It is noticeable that it still hurts Jean to even think about the past, it hurts to remember, and it hurts to talk about it. Her speech is slow with many pauses in between.

In such an environment, sexual abuse and other violations of the budding sense of self are easily covered up. At the age of six Jean became a victim of sexual abuse by her brother who was eight years older than her and it continued over the next six years. This unspeakable humiliation locked her into a prison of confusion, silence and isolation. Trust was broken and secrecy became complicity:

> And I would have to say - and I have never said this in this kind of situation before; but I think I will go ahead and say it because it had a major impact on my life - that I think a lot of my attitudes and my sense and ... I'm not sure what the word is I want to use, but around men, was highly influenced both by my father's illness and by the incest relationship with my brother.

How did this ongoing abusive sexual behaviour of her teenage brother influence Jean in her early formation of values and identity? Obviously she retreated and was shaken in her trust towards males. But she also did not trust her mother enough, to tell her what was going on and get her support in stopping it and protecting her. It might have been shame, guilt and/or fear that made her decide to keep it a secret. Keeping secrets, silent and separate were modeled to her as valued family norms.

Jean's integrity of being, her trust of believing the adults in her life, and her self-expression of behaving as a child were tightly restricted by her mother's protective cover up of her husband's breakdown, and later deeply violated, humiliated and shamed by her brother's sexual abuse. There seemed to have been no trustworthy person to tell, despite two older sisters, no hope for actions to be taken to protect the vulnerable girl and no consequences for abusive behaviour, no response-ability.
This dark family secret was growing under the cover of religious ideology, which to 
question was a sacrilege, and non-communication in the family made it easy for 
incest to occur. Incest wounded her soul and it took Jean over twenty years before 
she confronted her brother in a letter. He denied it and declared her sick for 
imAGIning such a thing. sexual abuse is not confessable in a cultural tradition where 
dancing is seen as a sin. In Jean's teenage years, the tension between the demand for 
self-denial on the family altar of belonging and her need for self-expression mounted. 
She remembers an incident as a twelve-year-old, where her teacher told her that the 
school's Christmas party would be without dancing. She got parental permission to 
go only to find out that there was dancing. Conscientiously she called her parents to 
pick her up, but felt deeply embarrassed, guilty and humiliated by the teacher: 

I no longer have a formal membership to the Mennonites but I'm quite aware 
that I still identify myself sometimes. At a very internal level it is very much 
still part of me. I always had a lot of conflict and probably still do around 
religion within myself.

With the support of her very capable mother, she finally let go of wanting to please 
her father and stopped obeying his plans for her to stay on the farm. She decided to 
go to college and later on to join the Institute of Cultural Affairs (ICA), to belong to 
a bigger circle of other like-minded people with new ideas and inclusive values. She 
limited her visits to her family and kept her personal life private even from her 
mother. Jean grew up in a culture of pretended uniformity held in place by silence 
and she left to give herself a chance, a choice and a voice. It took her all her life to 
find her authentic self, to open up to the wider world and it is still not easy for her to 
put into words how her childhood experiences affected her in all layers of being.

2.3. susANa: Family feud - from submission to self-assertion

Susana was born in Chile and her family life is very much about ownership, power 
and possession in the old traditional meaning of the word 'family'. Although Susana's 
grandmother inherited the land from her father, it was her husband who ruled the 
estate and with it the fate of the people involved. Susana is born into a world where 
husbands are in power through ownership of the land, wife, children, and to a high 
degree even the dependent workers on his land:

When I look back that's the way my grandfather, my father, my brothers all 
the males talked about women, that women are for pleasure, distraction, and
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to be used and discarded, you know. That women’s purpose in life is only to produce kids and after that be discarded and that’s it.

Susana's early life conditions are ruled by the traditional values-of-masculinity like power-over others through dominance, patriarchal control and management by 'divide and rule', male centred authority and competition, and disregard and even hatred for women. The unlimited power of the ‘master’ to privilege or punish, depends on and demands obedience of women to the 'laws of the father', based on fear and dependency. Susana recounted the effect on her:

I think I wanted on the one hand to experience everything but I was held back by whatever I must have heard and learnt as I child. I think the most damaging years would have been when I was with my grandparents. I remember, once my grandfather said, "females are the same as dogs, they should be drowned at birth". I must have just believed it. When one of the dogs had puppies, I put them in a bucket of water. So I went and told grandfather and stood in front of him to be praised for the brave thing that I had done. But he just smiled and walked away.

Susana trusted her grandfather's judgment about females and dogs, as children do, and acted out of her foundational needs of being seen, accepted, supported and valued by him, the most powerful person in her family. She did not yet identify herself as a 'female' and wanted to please her grandfather into valuing her for fulfilling his wishes by drowning the puppies as worthless 'others'. Animal cruelty is now seen as a sign to watch out for domestic violence towards women and children; it is a state of mind that has dissociated from the heart and soulfulness of life.

Later Susana realised that she herself was a 'weak skinny female', as her grandfather called her, who could not compare with her brothers, no matter what she did. She learned early in life that she cannot expect any support for her authentic self and that she needed to rely on her own resources. The male power positions over women and children, house and land, machines and products, work and the livelihood of others are only possible under hierarchical enforcement by ideologies, laws and institutions that 'divide and rule'. How can a girl like Susana develop values of self-esteem, self-determination, and self-authority in an oppressive, restrictive environment that devalues women? For Susana it was the family crisis after her father abandoned them that provided her with the space to experience closeness, co-operation and sharing with her mother. At the age of five she got a taste of female power, when she was left in charge of her two siblings, while her mother became the provider for the family:
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I felt really strong and great because I had been left in charge of the kids so I told them what to do in my grandmother's tone of voice [laughing]. We had lots of fun and I really enjoyed my mother's company, her love, and she was always so nice to us. I really loved that time but we were very poor, very, very poor. There were times when we didn't have much food and she told us stories until we fell asleep [crying]. Other times many times she had to get up as early as 3.00 am to bake the bread (crying) she couldn't take the horse every time, so she went on foot and carrying so much weight or rather so much volume and she would come back at around 4.30 or 5.00 pm. In winter it gets dark very quickly. Often she would be so pleased because on many occasions she had been able to swap bread for something else and as soon as we ate she would fall asleep because she was so tired. But we were so happy.

Note how perceptive, empathetic and compassionate Susana is at this early age compared with the carelessness of the other adults of the family (Gopnik et al. 1999). The experience of being trusted, being valued as a participant in the communal responsibilities by her struggling mother, might have been the fertiliser for Susana's growing self-esteem, self-determination and self-worth. Despite the hardship, she felt never so happy and developed a healthy sense of self.

Later on in her teenage years Susana continues to take care of herself in the absence of her family. She learned to make decisions for herself. Her mother’s sad life taught her to be on guard in relationships with boys, to avoid pregnancy:

I hated the way my grandfather and my father put down my mother. I put down a lot of boys before they put me down. I really wanted to go out with them but as soon as they got close to me I would reject them. I felt like I was taking revenge for what my grandfather and my father did to Mum. Then I fell in love, but even then I didn't allowed myself, I guess, to really get close, to fall in love fully, or to explore my sexuality, for fear of pregnancy. I wanted to feel in control. I knew some of my friends became pregnant and had to get married. I never felt I was in love to get married and certainly marriage was on my agenda [crying]. Maybe that's why I never thought of marriage as a happy event or maybe that's why I ended up with someone like Dad. Whenever he has an opportunity he'll put me down, except I don't let him.

Susana expresses here (like Kim and Victoria further down) that she knew that marriage was not a happy event but that she chose it anyway. However she was holding back an essential part of herself in her relating with a man (like Maggie) and that she wanted control over her life. She did not want control over others, but self-authority over her own body-mind-soul as well as over her own resources to support herself and her children. Self-authority is not encouraged in women who are born into a patriarchal system, nor are authenticity, self-respect, self-determination and
self-response-ability. This puts women into a double bind of having to appear weak, childlike and dependent, while knowing deep down in their being that they not only need to take care of themselves and their children, but also more often than not of their men, to survive. Susana's fear of ending up like her mother was a fear shared by many women in this study and led to her longing to better her position through education. Her sense for equality and fair treatment were at the heart of her decision to leave her country. At age twenty-five she seized an opportunity and risked this life changing adventure to follow her own values of self-definition and self-actualisation.

2.4. KAREN: Going along - subservience to the Holy Church

Karen was the firstborn into a Catholic family, followed closely by two brothers each about eighteen months apart. Shortly after the third child Karen's father had a prostate operation and the doctor did not tell the couple that he might become impotent. He was a very affectionate man and Karen remembers her father coming home from work:

... and the first thing he did was walk into the kitchen where my mother would be preparing the meal and he'd put his arms around her and start kissing her and hold her for quite a long time. And again, I didn't think about this until recently, but she never put her arms around him. I found out when my father died and she was talking to my husband, very upset, that after he had his operation, I think he must have become impotent and I don't think they ever had sex again. My father was a very emotional person and he used to put a lot of his emotions into his singing. But it was ... terrible, terribly sad.

The church played a dominant part in Karen's family and school life. Karen's father had a lovely voice and was in the church choir, who visited orphanages and nursing homes. We'd always go along with that, so that was something we did on Sundays. So the church was a very big part of our lives. And I suppose it was just sort of taken without question, and good manners were very important. Mealtime was a constant barrage, 'elbows off the table', 'sit up straight', that sort of thing. Mother and father's expectations melted into one parental value system of 'service to God' and 'good manners' to fit into Catholic morality and socially acceptable norms. Her father's father had been a railway guard, but his wife 'had aspirations to gentility' and valued education, so that he, as the only son and youngest of four, was doted upon:

My father was a very gentle sort of unambitious man, I think, all his thinking had been done for him by his dominating elder sisters. He was the baby that was doted on and everyone did things for him and he was just very pleasant and amiable. But he never progressed beyond the lowest ranks of the bank and he stayed in the bank until he retired. So we didn't have a high-powered family life.
Karen’s father had traditional family values, ‘he worked hard, he brought home the housekeeping money, he didn’t do anything at home’ and he would not allow his wife to continue working for money, so instead she did a lot of work for various charities.

Karen’s mother had worked in the statistical office of the railways. She was popular, played sports and had a lot of girlfriends. ‘People liked her she was a likeable person,’ Karen admires. She was pretty and ‘made all the decisions’ and he went along with it:

I can never remember her talking very much to me, you know; she certainly chatted a lot with her sisters. We saw a lot of my aunts; we had a very rich extended family life. She liked - we loved going out to Bondi because she had a brother there and two sisters with their families. So we’d usually get together with them and another sister somewhere else and we’d play as cousins. But I don’t know - I found out, again fairly late, that she was deaf in one ear and I don’t know whether that made her less responsive, less communicative. I think her own mother had been quite a depressed sort of a woman. She managed a Hotel out in Bondi, which was one of the first hotels before she was married. So she must have been a very capable person. But she had six children and she spent her whole life … she fought with her own sisters. She must have been a very isolated person. The memory of the family is that she was not a person that ever showed affection to any of the children. My mother was fourth in the family and so I think she was - whether it was because she had missed out herself or because of her own hearing - I think she was a very competent mother in terms of caring for us physically, but I can just remember enjoying it when I was sick because she looked after me then.

Here we can sense how the unaffectation relationship from grandmother, to mother, to daughter perpetuates the distance that inhibits mother-daughter trust, communication and open questioning. This distance not only perpetuates the myths about womanhood (Phillips 1991), but also fails to pass on a sense of woman-centred self-regard and female authority (Young-Eisendrath and Wiedemann 1987) that is independent of male approval. Although Karen’s female forbears are very capable and highly intelligent beings, they learned to value and support males in their families more than females. In Karen’s family, in contrast to Anna’s, there was not much conversation, inquiries and support around the dinner table or elsewhere. Both parents subscribed to the conventional wisdom of that time that ‘children should be seen and not heard’ and ‘being a good girl was very important; there was no question of not doing what you were told’. Karen was very good at school and was promoted by the nuns, but the messages at home were:

‘Don’t give yourself airs’ because you are good. But it was more often ‘don’t get a big head’ or ‘too big for her boots’. There were lots of … when you think about it, lots of sayings like that.
Sex was not talked about in Karen's family either, like in most families at that time, and she ‘just knew that you shouldn't ask about things like that. I picked up that sort of message because my mother and father, I think, were pretty prudish’. Karen said about her father, ‘if anyone seemed to him to be attacking the church, he'd defend the church, but otherwise he was very compliant. He would just go along with things’. Karen very much inherited his temperament and attitude and combined with her mother's quick intelligence became an obedient daughter and very successful pupil, despite 'terribly strict, awful' nuns who gave her the strap for learning to write as a left hander.

The voices of the women above described how the inner dynamic space of the family was remembered and although each family had a unique atmosphere, unique tensions and conflicts, they mostly were covered up by silence, secrecy and denial with the exception of Anna's family. The parental worldviews were coloured by the belief in a 'natural' order of man-privileging affairs (Anna's father) elevated as 'chosen people' (Jean's father), held in place by artificial gender divisions (Susana's grandfather) and declared as God-given (Karen's parents). Anna decided to become a bridge between the polarised views of her parents because she had support and open discussions with her siblings. Jean is still struggling to come to terms with the repercussions of her childhood but had the strength to go beyond her family's limits. Susan too fled the influence of her culture to find her own identity, while Karen went along with what was expected of her until the WLM encouraged her to speak more up.

The value dynamics between family members in the family system provide the context in which a girl learns about her soul-self and her body-self, about gender relations and her place in the world early on in life. Most of the parents in this study modelled and enforced Christian gender-biased values as well as industrial protestant work ethics through internalised fear, shame, guilt and hostility; through double messages expressed as drivers/expectations, 'Be good and do what I say' and stoppers/limitations, 'Don't get too big for your boots' and through a carrot/praise and stick/penalty approach.

3. Value Dynamics in Same Sex Relations and Identity Formation

Our first relationship is with our mother and begins in the womb. That memory can be sometimes recovered in regressive therapy and goes, unfortunately, beyond this study. We can only imagine in Victoria's case for instance, how she might have been
affected, being taken away from the mother who just gave birth to her. Was she aware that the smell, the taste, the heartbeat, the living warmth, the energy and the rhythm of her original world had disappeared? She has no conscious memories of that time, but her body–mind may carry the memory of the sensations and emotions in the depth of her being, close to her soul, as a loss of love. She might carry a sense of abandonment that hurt too much to be remembered, the loss of the ecological intelligence that created her, her authentic paradise. How much of the lifelong yearning of people deep in the folds of their gut - a deep hunger that cannot be satisfied, a deep thirst that cannot be quenched - is the result of man-made conditions of inadequate care and support for mother and child in the very first years of life? How easily can it be prevented with common sense translated into action?

A secure foundation of being for each newly embodied soul is based on the quality of the parenting environment, the quality of her parents' being, the quality of their holding, mirroring, relating and their ability to fill the space with loving energy and attention. Receiving 'good-enough' mothering, as Winnicott (1980) called it, is essential; we know that babies withdraw or even die without the loving attention of being held, talked to and smiled at. Although the newborn cannot comprehend yet what is going on, her brain is rapidly learning to make new connections and she has a heightened sensitivity, ecological antennae and reflexes, to preserve her vulnerable life (Gopnik et al., 1999). These antennae of unfolding perception have vulnerable filters of preference attached that can be easily shocked, distorted or even shut down. Feeling welcomed into life, being seen, responded to and celebrated, is the base to confirm trust in life and in the relationship with self, others and the world.

In the following memories we will listen to four women's relating with their mother's and other parenting females and how their experiences with adults of the same sex influenced their values and identity formation. The inner space of the child has been unfolding in the inner space of the mother and it is her life condition that directly impacts on the quality of being of both. Mother as the very first dwelling place, is the embodied woman-power-to-create-and-take-life through her body. Values are always contextual and are shaped and changed through the experiences on the journey through a lifetime from conception to death (Borysenko, 1996).
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3.1. JULIE: Caught between patriarchal God and Celtic Goddess

Julie was the first born of two daughters to her Scottish mother who she describes as a very practical creative person, a Celtic storyteller who 'in another time may have been a mystic'. But there was also a frightening persecuting side to her mother:

*I think there was both, this wonderful sense of magic - we used to have stories about the wee folk and the small folk - stories were very much part of our lives, but there was this other very rigid, judgmental, 'you work, you have to be good, you have to be on-line!' Yet in some ways, she was a radically different person. She seemed to me quite a rigid person, and yet would also create these wonderful, fantastic games for us.*

Magic, creativity and rigid protestant work ethics were married in Julie's mother and created a person 'split' in 'two minds' about how to relate to her daughters. Looking back at that time, Julie believes that her mother must have felt very lonely without her own family nearby and her high status husband who was absent a lot due to his position in the church. In Julie's family her mother was the one who enforced the rigid patriarchal 'God-given' rules of good and bad, right and wrong on her daughters and she did use the strap:

*She used to whip us. I had suppressed that for a long time. I remember being whipped with a very thin bootlace around the legs and this sense that we had to be punished if we did something very wrong, so even bent over the bed and bottoms bared and whipped.*

I asked Julie, what her mother judged as 'doing something very wrong'?

*Well telling a lie. I think occasionally it was just everything got too much. But I think there were these things that if you were just really dishonest and a terrible girl you had to be ... One time, I think maybe my sister had taken a little thing from school - so I mean that was another, stealing - and my Mum had bought tickets for a puppet show and there wasn't a lot of money, you know. We were living in God's houses. But she had saved up and bought these tickets for a puppet show, and then whatever naughty thing had been done, or unforgivable, we had to be punished for this. So she offered us a choice between not going to the puppet show and having the strap. Being very sensible children we said we wouldn't go to the puppet show. She was caught in a dilemma and talked us into the strap. It is just fascinating, this sticks in my mind as a betrayal, you know, that she offered us a choice and then she didn't give us this choice.*

The feeling of betrayal, of feeling not save to trust, and/or feeling not being able to talk to your mother, were reoccurring themes in many interviews (Baker-Miller 1988). When present, Julie’s father on the other hand ‘would try and make it alright or intervene’, so the girls learnt to ‘play one off against the other’. He became the rescuer in the family dynamics, who called his daughters 'my little angels' and protected them.
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from his wife. 'She became the kind of powerful punishing figure and my father became this rather remote but loving, more spiritual figure and so it was quite a little split really.' What impact did that have on the little girls' values development and identity formation, to be in the middle of these punishing and rescuing parental forces? Julie identified with the 'nice girl' image of being 'gentle, loving, meek and mild', while her sister rebelled and acted out the terribly 'bad girl' identity. Julie remembers:

My sister took on the rebelling part. But we've unearthed an incident in England when she was twelve, where an uncle sexually - I don't think it was a very prolonged or very difficult thing - but he kind of sexually abused her and my mother found out - it was a cousin of hers - and she whipped my sister for that. I know it's horrendous, isn't it? I think it was the same thing, 'you have to control this child or something terrible will happen'.

Both identities, the 'nice girl' and the 'terrible' rebellious one, came at a cost and were founded on deep-seated anxieties and frozen anger (resentment) about having to disown 'unacceptable' parts of the growing authentic sense of self. Instead, a lot of energy was spent to please and defend against parental expectations, conventional religious norms, and the double standard of incongruent unfair parental behaviours (Dinnerstein 1977). When her mother lost a baby boy, the grief and anxiety was not expressed by either of her parents and left Julie with strong emotions embedded in these old memories. A lot of grief, a lot of grief and ... [crying] ... I think I probably took her grief as well as mine. I think now, it was partly for my father: 'Here is the womanpower again, giving life, taking the boy child away!' He had two girl children and his boy child died. For my mother it was the boys who were important. This boy child died and even though we were terribly loved, I sensed that I wasn't essential. I was the first child but I was not the boy child.

In this context, being 'terribly loved' means knowing in her heart that she is second best, not essential, not quite whole and satisfactory. It is the game of conditional love where a soul embodied in the wrong gender is devalued as Daly (1995) pointed out in her work. While Julie felt deep empathy and compassion for her parents, they are not able to share their grief with each other and comfort their girls and themselves. What made the death so memorable for Julie, were two incidents that melted into each other in her vivid memories and the overwhelmingly frightening aftermath of her mother's serious illness and hospitalisation following the death of her baby boy:

There's two things, one was we were playing with little bears and dolls and setting up a little house just inside the gate and I had gone away and two girls came past and picked up my favorite little bear and went off down the street with it. I can still feel that, see that and feel that, that sense of this loved thing being taken away. The other moment is, these two girls and they may have been
the same ones or different, coming up one day when we were playing in the front yard. She said 'We've heard the good news, your baby's dead'. The baby had gone to hospital, we knew that, so the hearing of that news, we hadn't sort of associated how ill, we just knew he was sick and he was being looked after in hospital. It was kind of like this terrible, brutal... I remember screaming and rushing inside. I think my father couldn't express his grief. It was so devastating. My mother took the pain of it in her body and just became very ill. She got a duodenal ulcer. In those days, the operation was horrendous and she had half her stomach removed. My memories of that time are of her bleeding, of her fainting, going to hospital, visiting this pale... just a whole sense of confusion about what... and so I think you know life and death and birth and probably sex, which we didn't talk about too much, was all caught up together.

Like in so many families, the important meaningful things in life like birth~life~death, women~sexuality~power, God~man~domination were not talked about and therefore became confusing, shameful and very frightening events in life. Grief, illness and the fear of loss became the constant atmosphere in Julie's family and she absorbed the anxiety of her parents, which affected her trust, attitude and relating to her own body.

Emotional illiteracy surfaces in a family when the mother is not able to function:

Neither of them could somehow explain it. The baby wasn't christened so I can remember always having a sort of... I must have picked up their anxiety. It must have hung very deep inside me because when my own daughter was born and it was a very, very long hard labor; I passed out when I heard I was pregnant and when she was born, I can remember it was a forceps delivery, and I kept saying, "I can't hear her; I can't hear her crying, is she alright, is she OK?" And it went on and on and finally the doctor said, "She's fine", and I went into this sort of dazed explanation about this little brother I had had who had died. He sort of patted me and said, "You know that was twenty-one years ago". And it was like this, it wasn't... it was right there. So I think that was something I grew up with.

Memories of past time and space are transported through strong e-motions into the present 'now' as described by therapists (Andreas and Andreas 1994). The anxiety and pain still deeply affect and inform Julie's whole body~mind, 'it was right there'. It is a good example of how early childhood filters of perceptions, interpretations, and evaluations can turn into deep anxieties and limiting often-preconscious beliefs that deeply influence the adult in body, mind and soul. Sex, female identity, birth giving and the acceptance of death as part of life became confused with the power relations between God and the female body. Julie's sense of self-worth became dislocated to outside achievements and strength of her will to deny her body's needs. What became important and valuable for Julie was to please her parents' expectations, their protestant values of 'work hard', 'be good', 'be on-line', and go along with their preferences for her life, for her career, and for her marriage. 'I was driven by this need to be successful in
the world,’ said Julie, and her sensitive body~mind rebelled with serious health crises as her mother's did before her.

3.2. DEE: Life-preservation in a domestic war zone

Dee was born into a domestic war zone without stability, security or even protection for her young Being. She was conceived in the hope of mending the difficulties between her immature quarrelling teenaged parents. Dee says about her mother that she remained a child till she died, although she had eight children all up:

She had two of us from the first marriage. My father left when I was six months old. My sister tells me that he had actually left before that, that they had marital problems and that my conception was to do with reconciliation between them, which didn't work. So he left again, finally, when I was six months old. He had another lady, whom he subsequently married and had a child with. So my mother was left with two of us.

After running away from home at the age of seventeen, as the youngest of a Catholic family of nine, and the social stigma of a 'shot-gun marriage', the deserted wife and young mother had to carry the responsibility for two little girls under the age of three. Dee's life was troubled and disadvantaged from the very beginning and her only support was her widowed grandmother who parented the toddlers, while her daughter went out to earn a living as a waitress at the end of the depression in 1939.

Dee's earliest memory at eighteen months of age is of a spirit stove tipping over and setting her grandmother on fire. She nevertheless managed to rush the screaming children out to safety and put the fire out, but died shortly after of extensive burns:

I remember being in that chair and screaming and I couldn't get out, cause I could walk and I couldn't because I was strapped in this thing. And I seem to remember someone clouting me on the side of the head. I have a body memory of that.

It was a deeply traumatic event and her body~mind still holds the sensations and feelings of this memory. It might have been then that she decided that the world was not a safe place and that she is trapped in circumstances beyond her reach. Being victimised early in life through traumatic loss, death and abandonment, entrenched fear into the very foundation of her Being. To be able to cope with the deep feelings of terror and abandonment, Dee's mind 'split' from her body (Chesler 1972). It was during the many years of her psychosomatic therapy that Dee was able to access and heal these deep body memories and reconnect to her wholeness. This experience was
formative for Dee, who carried a sense of trauma and loss well into her adulthood. This early experience has deeply influenced her attitudes, sense of self and choices later in life regarding her own sense of security and relatedness.

The tragedy in Dee's family life was mirrored by the outside world, when Japanese submarines invaded Sydney harbour. Dee's fragile world totally collapsed, when the childcare centre, they attended since the grandmother's death, evacuated all children into a home in the countryside, where she lost contact with her mother:

> It was pretty scary. Because I was one of the littlest ones, you know. I was three years old. And in fact, in those days, even in England, evacuation of children under five always happened with mothers. Only children over five went without mothers, but we went without mother. There were older ones there, boys and girls mixed. I don't know how many, it seemed a lot.

Dee's memories of that time are still veiled, so that she cannot remember timeframe or space or even if she had visits from her mother, who had moved on to Brisbane to find work. She only remembers that her only security was her two years older sister to whom she attached herself like a shadow and merged into one identity:

> We were kind of like Siamese twins. She looked after me, she had the job to look after me, but she wasn't very capable of that, but that was the way she saw it. Her name is Toni, which is short for Antoinette and when people spoke about us, it was Toni-&-Dee as if it was one word. Toni-&-Dee, I was never ... like I was never a single person I was always with Toni, we were a pair. We were always together; we slept in one bed together like spoons.

All she can recall about the frightening next few years was that she regressed from a very articulate little girl, who 'could tell all the nursery rhymes and prayers and dance', into a terrified kid, 'invisible, compliant and as innocuous as possible'. Dee went into a shell to protect her fragile sense of self - her soul-self, body-self and emerging social-self - inside her sister's identity. Her foundational human needs and feelings were alienated through another trauma that developed into years of crises. With the loss of all parenting and no hope of getting her foundational needs, feelings and values of life-preservation, security and belonging met, she regressed to a previous state of being in the world. As Alice Miller (1997) pointed out, *The Drama of Being a Child* and its traumas have different consequences. While Dee became 'mute', her sister grew into becoming Dee's tormentor:

> She started torturing me and she used to give me electric shocks and tried to drown me; so this was the way she coped with what had happened with us. I
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was the little sniffily one; I became the victim in a way. She was a bit more than a bit sadistic and a bit wild, running around with boys mostly, older than her. She was at that stage quite a tomboy, stealing from shops and so on.

Belonging becomes a double-edged sword for Dee, but being separate is even more terrifying in a dangerous unreliable world where survival is not guaranteed. This is the world she is thrown into for better or for worse and she becomes a victim who psychologically splits from her body to not feel the pain, merges her identity and dissociates from her own personal power of authentic choice.

Dee was seventeen when she made her first courageous choice to leave home and become a nurse. She kept enough distance from her family to realise that her life had not been the norm and began to see that her mother 'was probably mad'. It took her many more years to recover her sense of body-self and unexpressed social-self, to develop a healthy identity and to learn to identify the boundary between her own and other people's needs, emotions, assumptions, beliefs and expectations towards her.

3.3. KIM: Cultural secrecy and evasive resistance

Kim also believed that her mother was 'mad', although in quite a different way and for different reasons. She felt that her mother did not understand her and she did not understand her mother because her mother had kept her Chinese cultural background a secret from all family members. She had compromised the expression of her own cultural values in order to fit into the dominant cultural reality of her husband’s world. Everyone in the family could feel that something was jarring, but nobody was emotionally literate enough to take heart, ask questions and uncover her secret:

Once I fell off my horse, she was saying, "You mustn't ride the horse again!"
Now I've since learned that's very Cantonese-Chinese, "I love you, I am terrified for you", translates into, "You must not do that again". Now I think it might have been better in a sense, if I'd openly rebelled. But I always had this sneaky rebellion, getting back on my horse without saying anything. And this lack, there is a certain lack of clarity in my action, which I am just beginning to deal with now actually.

What does it mean for a girl not being understood and not understanding the parent of your own sex? Kim's mother expressed her Cantonese background in an autocratic communication style that was experienced by Kim as judgmental, condemning, extremely limiting and seemingly insane; because Kim had no reference points to her
mother's cultural background, their mother-daughter-relating was like 'passing ships in the night'. What Kim felt at the time and held back in her communication was:

\[ I \text{ would never have said, 'you are a total arse hole!' That's what I felt...}\]
\[ [laughing] ... "You are a ridiculous idiotic woman and I'm taking no notice! And I am getting back up on my horse and you try and stop me!" \]

These are passionate emotions moving to motivate Kim to assert her authentic self, but she squashes her open rebellion and compromises into a 'sneaky' manipulation of the situation. Her mother was not able to understand or crush Kim's 'fierceness of soul', as Kim calls it, her own sense of soulfulness, fairness, empathy, compassion and capability. 'I had no reference points to understand her and so quite honestly, I put her as insane and to be avoided at all costs'. Later in life she learned that her mother's authoritarian demands were her way of expressing her love and that a good-humoured loveable core was hiding behind the stern woman. Nevertheless, mother and daughter missed out sharing with each other intimacy, love and wisdom.

Listening to and analysing Kim's interviews, I got a sense of her deep longing to be understood and to understand, which is expressed in her linguistic habit to more often than usually end a sentence with 'do you know what I mean?' What arises in me is a sense of her long journey to find her way in a fog of overwhelming confusion and pain that surrounded her during her childhood years. By trying to hide her own personal and cultural background, her mother gave Kim no keys to understand, identify or differ with her values, beliefs or consciousness. That way Chinese culture became a terrified foreign culture to Kim, which she knows only through literature:

\[ \text{As a child I wouldn't even know how to explore, "Why are you saying this?" Also, I mean, what it was, was her terror. You know, I believe Chinese people - if you look at their history - they are very guided by terror. I didn't have really Chinese clients, but they are a very terrified society. Their lives have largely been lived in terror. So terror combined with our love and care about you is 'don't! Don't! Don't! Don't!' and this did not benefit my soul.} \]

Kim missed out on learning from her mother about Chinese people, but on the other hand, she is allowed to be 'gutsy' like her mother who showed a lot of guts herself by transcending her own limited circumstances to become a very valued, loved and successful teacher who radiated authentic qualities and authority to her pupils and their parents. Kim acknowledges that her mother's certainty was one of her strengths as a schoolteacher and 'it was very lovingly dealt out' in her role as a teacher, but unfortunately not so towards her children who felt harshly judged.

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Over the past years Kim has explored herself and her childhood in psychoanalysis and has been 'mulling over the causes of the misery of two fundamentally very decent human beings with some very fine values', her parents:

... both utterly unable to deal with this dreadful marriage, just unable to deal with it, just completely unable to deal with their feelings about themselves and their feelings about each other, wanting the best for their kids. ... But it's like the day-to-day misery, I wouldn't have called it that till recently, but I think that's an accurate term. They were in permanent misery and when things blew up, I seemed to be the cause. So that made me, you know it's, it's nothing big ... but I suppose, like many children, I didn't get the understanding that someone was ... [pause] ... my sort of fierceness of soul.

Kim is aware of her soul-self, her passion for fairness, her own way of being, believing and behaving that were not easily distracted by judgments. Everyone in the family responded differently to the latent conflicts. While her father 'had his land and his animals', her brother withdrew into himself and his shed to invent things, while Kim took on the evasiveness modelled by her mother:

I'm beginning to see this had some quite important ramifications in my life. I mean people I know ... that even dear friends see me as very evasive, do you know what I mean? Often, I discovered, people often think I'm telling lies but I'm not. This is a way of life; I'm only beginning to see, that's how I lived. You just don't say anything, you just get on the horse the next day and off you go!

Kim's 'sneaky rebelliousness' allows her to preserve and follow what she herself perceives as important. How many women have learnt this trick, to survive in an atmosphere and culture where values differ from their own and have no space and time to be voiced and negotiated? We do not know anything about her mother's spiritual beliefs, but Kim has identified with her own soul and the soulfulness in nature and shares her parents' deep reverence for life beyond conventional values:

My parents were good people that way - the resources are finite - I mean they wouldn't have used the modern language but that's how I was brought up. My father would never have uttered such words, I don't think he'd even thought of it that way, but my parents had an inherent reverence for life.

Kim seems to have had 'good enough' mothering, to be able to stay in touch with her intuitive soul-self throughout her life as she expressed it in her second interview:

I always was intuitive with my children, I knew when something was right, do you know what I mean? For them, I would be 'Yes, do that!' and I would go always with my intuition, with that, you know, that knowledge.

She protected her own children fiercely and used her inner guidance from what she had experienced as harsh adult judgements and debilitating suppressed emotions.
3.4. MAGGIE: Strong relationships between remarkable women

Maggie too is and always has been very much in touch with her inner knowing, her intuition, her sense of self as a soul-body-mind unity and talks about it freely as a matter of fact in both interviews. Her early childhood memories are very vivid and she seemed to relive them as she tells them with a magnetising effect. Her amusing stories, about her working mother, Miss Smith and her adored and unconventional grandmother are colourfully painted, a solid continuity of strong and striking women:

Miss Smith was a nudist and it was the first time I had ever seen a completely, all the same colour, female body. And also she had a hot pool out the back, which was just beautiful, all the most beautiful natural water. She taught me how to swim by holding my head and dipping me underneath the water, but it was lovely, it was beautiful! And she also had polished floors in her house and we weren’t allowed to wear our shoes. So she used to knit those socks and have them in a little box by the door, so that whenever anyone came, they had to take their shoes off and put on the most appropriate size socks. As children we loved it because we could skid around on the floor. So I have very vivid memories of this really tall, naked but very brown woman and the polished floors and my mother leaving us there, on a very regular basis.

Later the three of them moved into her grandmother’s ‘beautiful big house’ and she became the second most important person in Maggie's life, right after her mother:

My mother is a superb woman as well; very bright, very clever, wonderful zest for living and my grandmother was very much like that as well.

Maggie describes her grandmother and her environment enthusiastically and vividly. She had tremendous fun with her grandmother, accompanied by a deep sense of being valued as a unique small person with special talents and tastes that deserve to be developed, like taking her to films, to ballet and opera at an early age. Maggie sensed in the company of her grandmother that life is an ongoing adventure that can be cherished and experienced to the fullest with curiosity and zest:

She was wonderful and she had a fabulous sense of humour. … And she used to take me with her, if she was going to get manure for the garden because we would go out to a farm. She wouldn't ask permission. She’d park the car - she used to drive an Austin A forty, bright green little round bubble thing - and she would rush round the back, open up the boot, get out a shovel and big sack. And then she would say, ‘Come on!’ [laughing] and as if we were doing something we shouldn’t be doing. We'd leap over the fence and I’d be holding the sack open while she’d be shovelling in all this cow manure. Then all of a sudden we would see this farmer come over the hill and he’d be shaking his head. And she’d say, ‘Quick!’ and we’d have to grab the sack and the shovel and throw it in the back and off she roared! She just thought it was the funniest thing. She used to do things like that with me and also she used to take her teeth out every now and again and put them on the wheel, as she was
driving along so that she knew that I'd be amused by this. [We both are laughing]. As a child I thought it was wonderful! I never knew anybody else that would be doing that. But she loved it and she was always very energetic.

This sense of aliveness is palpable in Maggie as well, who is beaming energy and wellbeing even when she talks about the traumatic events in her early life. She interprets these events as difficulties that she learned to master, like the following one, which remarkably did not stop her performing on stage with enthusiasm:

My mother also sent me to elocution because she wanted me to speak properly. So along I went to Mrs Crisp, she was the elocution teacher. … I was entered in the competitions and I had to learn a poem called "The Scarecrow". And I learnt that poem for days, I knew it inside out, back to front, my mother was sick and tired of hearing it in the end, "Oh not that scarecrow again!" … I was on the stage in front of what looked to me like thousands of people, although there were probably only hundreds. Anyway, they called my name, and out I went onto the stage and I started off by saying, 'The Scarecrow' and nothing else came out. It was a complete blank [laughing]. So I said the title again, "The Scarecrow", hoping that from somewhere in my mind the words would come, but no words came. I just could not remember a single word about that poem. And I ran off the stage crying because I couldn't say it. And my mother said, "But she knew it, she knew it, she practised it, she knew it really well!" I was just stage struck. … I was probably about seven, six or seven. I have no idea to this day what the lines are. [MGG: "You forgot the whole poem?"] Well I don't have a memory of remembering what they were but I must have in fact. But I don't know actually. I don't even have a sense of what the Scarecrow was about.

What Maggie describes here is a perfect example of the functioning of memory in the dimension of personal experience of consciousness, a demonstration of the making of repressed memory and the working of our minds. Although Maggie was a very confident youngster with well developed self-esteem, her body~mind froze into a 'blank' in the presence of an overwhelming crowd. It was so traumatic that she still cannot remember the poem. Maggie experienced another trauma to her self-esteem, when her uncle sexually exposed himself to her and her mother did not believe her:

I always wondered why I had such a fascination for sex at a very early age. It was because I was introduced to it at the age between three and four by my mother's brother-in-law. It opened me up and I wanted to explore because it looked like fun and excitement. When I first told my mother about it, I don't think she really believed me.

It was only years later that her shocked mother heard from a male colleague of her brother-in-law in the Air Force that Maggie's uncle had a reputation as a paedophile and 'was known to be an absolute prick with young girls.' Maggie's relationship with her mother changed dramatically when her mother remarried a man with four
children and gave birth to three more over the following years. She disliked all of them and resented having to share her grandmother's home. Her mother's pregnancies became 'a gross thing' to Maggie and a challenge to her developing sexuality. She felt encroached upon in her relationships to the people she loved and her unfolding strong sense of self found the way boys related to her as rather wanting:

*A lot of boys wanted to take me out because they thought I was a really easy lay. I wasn't, I used to struggle and fight with them all the time. I often think, they should have just rung up and said, "Oh hello, is Maggie's vagina in?" because they weren't interested in any other part of my body.*

Her relationships with boys are tainted by their limited sexual focus on genitals with disregard to the whole of her being. *There was much more to me than that, but they were only seeing me like that, so I got really sad about that and I was terrified of getting pregnant.* I can only speculate about how much her mother's pregnancies during Maggie's teenage years were turning her off heterosexuality and boys, and how much of her developing homosexual preferences were biologically based. However with her girlfriend Maggie explored the sensual dimensions of her body, as well as a heartfelt intimacy and all the other soulful and mental dimensions of her being. At the age of seventeen, her mother found a girl friend in Maggie's bed:

*And my mother was horrified! I will never forget the look on her face. She must have known but she didn't want to see it. I felt sick, I felt awful as if I'd really, really done something absolutely dreadful.*

The shock on her mother's face when she discovered the two, stopped Maggie from talking to her about her feelings, but did not discourage her from searching for meaningful, intimate relationships with her own gender. In her early twenties she experienced her first important love and partnership with a woman. Although she was not yet able to openly acknowledge her sexual preference and identify as a lesbian, she introduced her 'best girlfriend' to her mother, who was very accepting by then.

For Maggie, it was a continuity of strong and striking women, who related with deep joy and pleasure to their bodies, loved ones and life itself that anchored her firmly in her soul-self. She grows up with a grandmother who relates to her granddaughter as a young capable person, who she values and enjoys being with and who is not afraid to act unconventionally. Her mother stands up for herself and Maggie, so that she develops a confident body-self and a self-esteemed female identity that cannot be
shaken despite some negative sexual experiences with males. She is the only one in the study, who explores her sexuality freely with both boys and girls in her teenage years. However, the limit of her mother's tolerance was reached when she discovered her daughter's homosexual explorations. The horror in her mother's face was all she needed to feel guilty and stop being open with her mother, until years later after Maggie came-out of the closet and identified as a lesbian.

In the voices of the women above, we have heard how important 'soulful' sensitivity towards a child's evolution of values is, to grow a whole/healthy sense of self that is valued and included in adult communication and interrelations (Axline 1990). Julie experienced her mother as a split creative/punishing person, 'Yet in some ways, she was a radically different person,' torn between her Celtic mystic heritage and her obedience to a punishing God, while Dee actually experienced her life being threatened, 'Being in that chair and screaming and I couldn't get out'. Values seem to emerge organically out of soulful awareness (Kim: 'This did not benefit my soul'), basic human needs and e-motions (Maggie: 'It was lovely, it was beautiful!') and budding potential.

For Victoria and Kate the death of their mothers triggered an emotional crisis and loss of support, while for others relating between mothers and daughters was strained (Julie, Bridget), ambivalent (Anna, Susana, Julie) or even estranged (Dee, Kim). Listening to the stories, I had the impression that communication between mothers and daughters lacked openness and honesty and taboo themes like sex, men, money, religion and politics were often left out of teenage conversations. For a mother, to not socialise her children into heterosexuality, means to not conform to the dominant norms and patriarchal structures. Being perceived as 'other' and 'deviant' can be dangerous, sometimes life threatening, a fate Kim's mother tried to avoid by keeping her Chinese identity a secret from her own family. For example Julie's mother (as was Jean's, Karen's, Bridget's mother) became a guardians of patriarchal (religious) values and take on willingly the role of enforcer of these norms, in the knowledge of the dangers awaiting a young woman in a world organised around the needs of men. In Julie this left a feeling of betrayal between mother and daughter, 'this sticks in my mind as a betrayal', a feeling of not being trusted (Kim: 'We were like passing ships in the night.' ) and not able to trust your mother (Victoria: 'She attempted to strangle
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me.’), your own gender and your own body-self (Dee: ‘My mother was pretty immature; she would laugh if I told her what was going on, she would laugh.’).

Values as filters of perception, meaning-making and discernment seem to originally gently veil and protect the open soulfulness of being. They at first focus emotionally charged life energy (élan vital) towards what is attractive; attractive is what fulfils physical, emotional and mental needs of the pulsating being in regards to life's procreation, preservation and purposeful unfolding of its potential. The function of values seems to be originally to turn energy away from what is not wholesome and beneficial and potentially life denying, life threatening or life taking. The value dynamics in same sex relating influences a girl's identity formation by learning about her soul-self, her body-self, and over time her social-self and expected 'gender norms'. It is first her mother who models to her what it means to be a woman. The 'world' (view) of the mother, her being, believing and behaving, will resonate, jar or collide with the inner space of the infant's authentic foundational values. Resulting tension and conflicts between the expectations of the mother and the girl's basic needs and feelings will be played out, resolved or denied. The way these conflicts are addressed will influence the girl's relationship to her self, her body and her own sex.

4. Value Dynamics in Other Sex Relations and Identity Formation

The fathers in the family systems in this study have one thing in common: they stand for the wider world outside the family home, where they spent most of their time, energy and attention in exchange for money, positions and recognition. Fathers represent public life, public institutions, laws, rules and regulations, and embody power-over values of masculinity like autonomy, objects, action, competition, and status (Cornelius, 1998). That is even the case when a father does not feature that much as in Bridget's memory or is totally absent as in Dee's and Maggie's family, or is cooperative and values his wife but isn't very interested in children like Liz remembers her father. The fathers in this study are positioned somewhere on the continuum of manhood, from the violent over the benevolent to the absent father, and generally conform to the expectation of patriarchal values of masculinity and occupy more or less powerful positions in 'real public life'. Fathers are important because they are the ones that have more or less access to positional power-over resources, techno-log, people, communication and social systems and so can control life.
Hence in the formation of the daughter's values, the father plays a powerful role in the formation of her identity as becoming a social-self, in her adjustment to masculine needs, norms and expectations to fit into the dominant social systems of reproduction, production and governance. The quality of the father's interactions with his daughter, the quality of space, time, relating and consciousness he shares with her and her mother, will influence her sense of self-worth, self-confidence and success in her private and public roles as a woman. Phillips (1991, p.89) asserts that fathers influence the value that children put on their mothers and girls, through same sex identification, on the relationship with their mothers and on themselves. I would add that the degree of reverence given to females in the wider cultural and social context also plays a vital part. The loss of reverence for the soulful co-creation of life by mother, father and child in Western culture, makes it difficult for mothers and daughters to hold onto their soulful intimacy, to trust their intuition, inner spiritual guidance and wholeheartedly identify with their authentic whole self.

4.1. VICTORIA: Violence, madness and rebellion

Victoria started by describing her adoptive parents as 'duty bound and good people' with values that were 'very much seated in religion, always doing the right thing, honesty, integrity was very high and enforced with us'. The father was the eldest of eight children, son of a Church of England minister and had a very strong sense of responsibility and duty. He became a well-respected insurance representative, 'a pillar in the community', and strict enforcer of his traditional family values at home:

Another very big thing Dad was on about was politeness, manners, saying please and thank you, having respect. I can always remembering him saying, 'respect other people'. Like you didn't make a lot of noise around the house, what would have been normal as a child, such behaviour as running around the house that was very much frowned upon, you would have been in trouble.

He expected his three adopted children to be disciplined and perform to his will. Victoria's brother was the one who rebelled against the strict rules and 'of course, the more he rebelled, the stricter the father got, so it was just a stupid vicious circle'.

There were high expectations for the adopted son, 'I mean, this was all public image, you know, the boy had to be successful! I mean if Michael had shown any smarts at all, he could have had anything!' I asked Victoria, if she was beaten too? 'Oh, yes! Oh, that was the ... 'Spare the rod, spoil the child'. Beatings and thrashings were just part of the norm. Dad's answer to everything was violence.' Victoria's adoptive
mother also believed in traditional values and was 'absolutely enamoured with the Royal Family! She referred to England as home.' She was a music teacher who 'played the piano at home and the organ at church', but gave up teaching after she married. 'I have no doubt Dad would have discouraged her'. She had converted from Methodist to Christian Science just before Victoria came into the household as her third adopted child. Her husband, after initial interest, did not join. Wednesdays were the times when her mother was picked up by an admirer to go to the Christian Science Church meeting and her father let out 'his suppressed anger and sexual frustration' on Victoria:

Dad used to come up and beat me, every time. It was a classic scenario. 'If you tell your mother, I'll hit you some more.' [Long pause]... So, hmm ... [swallowing tears down]... [MGG: "So it was a very, very suppressive kind of upbringing."] Oh, terrible!

The distress in Victoria filled the room, and I did not dare to go any deeper with my questioning, so I asked instead, at what age Victoria had moved out of that situation? She told me the shocking story of her mother's emotional breakdown over the years, ending in her terrible rapid decline and sudden death after she had been admitted for assessment into a psychiatric hospital. It was just before Victoria's sixteenth birthday. Over the years her mother had self-medicated to lighten her unhappy marriage with 'A Bex, a tea and a good lie-down' as was recommended for wives in the fifties:

Mum was always having these powders. And ... hmm, it wasn't until, sort of like she ... was at home and confined, when we realised how addicted she was to these powders because she couldn't get them. And she would sneak out of the house to ... to go down to the shops to buy her APCs and she'd be craving them, you know, poor thing.... Hmm ... she had a terribly, terribly sad life.

The addictiveness of Bex powders, a pre-runner of Valium, was not publicly known and Victoria's mother turned from a strict upright person, who insisted that 'if you had said something, you did it', into an unpredictable one: sometimes vague, sometimes very angry and sometimes totally 'off the planet' and outright dangerous. As her mother became increasingly unable to manage the family, Victoria's older sister stepped into the mothering role. At the end, her father gave up work to stay at home. Victoria recalls:

He got fed up with that pretty quickly and I'm sure he only gave up work just as a big show, so everyone would think what a hero he was. Then he just put her in a hospital and it was the most horrendous experience I've ever known.

I asked her, if her father talked with her about what had happened and shared his
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grief after the sudden death of her mother?

No … [clearing her throat] … hmm … hmm … not really, he never talked about it. They had never been very happy [clearing her throat again] … hmm, never been happy at all I don't think. Oh, I think, actually he was quite glad for her to be gone. He … hmm … while Mum … she was in hospital, he started chasing … you know I mean he started chasing after these young women. …Hmm, so, he'd … Oh, okay … yeah, he'd … [long pause]… just gone off, and … So I'd … I strongly felt when … at that point in time that he didn’t really care. He was quite pleased for her to die.

The 'most honourable, upstanding, Christian, ethical man, which he was to the public', had a private side, 'the suppressed anger, suppressed sexual frustration, I mean, it was all there'. What affect had this masculine modelling on Victoria's values and identity formation and what part did her mother play in it? How does a shocking event like this affect a teenager in her view of herself as a young woman, her gender relations, and her view of the world? Victoria was determined at that time not to marry but to apply as an airhostess and see the world. She earned good money, bought a house and got herself a degree. Nevertheless, Victoria came close to repeating her mother's fate when she entered a marriage of convenience later on:

Because, I knew … I knew exactly what I was getting myself into. I knew I was probably marrying my father and I was not unhappy about that. It was such … the thing was … it was such a logical decision. I didn't mind not being happy because I had no expectations of being happy. But … the foundation broke because I realised I couldn't do that, you know what I mean? I … I … there was something, I thought, and then I just couldn't take it any more. I … I finally, I was ... I was in the office and I'm in tears. And, you know … or it's … everything was falling apart [crying].

Victoria felt lost, empty and futile without family life (Miller 1997) and needed that more than her freedom (Fromm 1942). Her sense as an authentic self (soul-self), as a female sexual (body-self) and as a valuable mature person (social-self) was injured by a violent father and a degenerating mother, so that she willingly compromised her 'success' for the hope of wellbeing in what turned out to be an unhealthy marriage.

4.2. LIZ: He wasn't interested in children

Liz was the second of five children (three brothers, one sister) in a working class family whose milieu seems to have been strongly influenced by the consciousness of not having enough money, 'surviving was their thing'. Liz's father was nearly forty and her mother was thirty-five when they married after the long depression. He was English and came out on a sailing ship when he was twelve. He had been an axeman,
a tree feller and rented land to grow bananas until he decided to join the army. When
the war was over, Liz' father became a PMG linesman and then sorted wool until he
retired. 'But my father was a great reader,' Liz approved, 'and he always washed up
every night, he always set the table for breakfast and he didn't drink at all.' He was
not a macho man, he never swore, he worked hard, left early, went to bed early and
loved reading. 'He seemed to get on very well with my mother and they talked all
night once they went to bed; it used to irritate us no end.' Religion was also a very
important part of their life and Liz's parents' set up and ran the Sunday school:

But they didn't, we didn't have it rammed down our neck in some ways, but
we couldn't go to dances on Sunday nights and we didn't play cards on
Sunday. But other than that, we went to Church and Sunday school, and we
had an organ in the house. And they'd both played the violin when they were
younger, but he said his hands were too rough to play the violin.

All her siblings played different instruments and Liz was the only one that did not
participate in the house music. Money was a problem in the family, despite the
entrepreneurial spirit of the mother. She had worked as a chef before her marriage,
owned a car and bought big blocs of land to subdivide later because they 'lived in
reasonable suburbs because we needed big houses'. Yet Liz learned to worry:

I taught myself how to play a tin whistle, but not properly. I was much more
interested in speech and drama, but I never learnt that either. I was the
accommodating one, and decided we couldn't afford it for me.

Liz learned to worry about not having enough money early in life, which stayed with
her up to now. Not having enough money to do what she desires to do comes up
again and again in the interview. On the positive side, there was plenty of talk around
the dinner table, although some things were never discussed, like sex. 'I don't think it
was [discussed] anywhere at that time'. While her mother was very encouraging:

... my father wasn't so keen to let me do some things, like he wouldn't let me
help build the shed, he wouldn't show me how to make fishing rods, but he did
bring fertiliser home for my gardens, from where he worked.

Gardening was the great passion of Liz who at age eleven wanted half the block of
land in their new home for her garden and 'had great trouble accepting that I was
only going to get six feet of it'. Scarcity thinking seems to have become a habit. Her
father played cricket with his children out the back, but other than that, he wasn't
really interested. 'My mother said years later he wasn't interested in children. But he
didn't worry us, or heavy us in some ways':

But he did call me cod's mouth ...[pause] ... and he reckoned I had a walk
like a ploughman ... [pause] ... but I was always interested in the mowing, I always did the mowing.

There were silences in Liz recalling her relationship with her father as a child and I asked her, if she felt hurt when he was saying that?

I wasn't then but later on you look back, you know and wonder. But I think he really just didn't, he really didn't want to, as long as we didn't get into trouble, you know and things ... [pause].

But it did affect Liz, as she later on confessed, when she said that her father was a 'bit square' and wanted her 'to be a lady':

I remember when I was much older and had a red nylon spotted dress, he thought it was quite gross, wearing red. And as a result I have only worn red in the last five years. You know I think a few things cut to the quick.

She remembers another incident when she told him that she wanted to join the navy at nineteen and he said, 'What about Nev?' Nev was her boyfriend and Liz replied:

'What about him?' And that was my boyfriend who I eventually married. And I thought what a cheek he's got, asking me ... And also they asked me once when I was sixteen how much money I was getting because we all paid board. And I thought that was so impertinent.

Liz had a strong sense of self and her rights and what she wants and was used to a lot of freedom to decide what is right for her. Her mother's message, to go ahead and do whatever she wanted to do, was very powerful. 'She said once when I went back to night school, you can do whatever you are determined to do. And that is still stuck in my mind.' Money became the guiding force when Liz was in her teenage years. She stopped school with fourteen, worked in a shop and later started an apprenticeship as a hairdresser for a couple of years but gave it up after some months because:

The money was terrible and nobody told me that you could work for yourself eventually, and we weren't a business family. The idea of getting nine pounds a week when I had done five years apprenticeship didn't appeal to me. I could get more money working in offices. My ambition was to smoke and go overseas when I was twenty-one. How was I going to go overseas, if I didn't get money saved up, so there was this logic ...

Liz realised her dream about going overseas by joining the navy and it was the 'most exciting time in my life actually (laughing), couple of years, just a mixture of people, all women and learning new things, technical things, lots of sport'. Despite her need for freedom, adventure and financial independence, she did not follow her mother's example of marrying late in life. Instead she married early and moved with her three children to suburban Sydney. The good relationship between her parents might have
been a stronger influence on her and the prospects of her highly intelligent husband. Liz at the time strongly identified with the conventional role of a woman as a mother.

**4.3. BRIDGET: He didn't actually feature that much**

In Bridget's family her mother was the one who dominated the atmosphere and her father was travelling around the country and blended in when he was at home. She grew up with many double messages that truly confused her. Although she received the heaviest weight of blame and restrictions from her mother, 'you're the eldest, you should know better', her father too, especially in her teenage years, gave double messages in regards to dating and how he wanted her to look and behave:

I matured quite early. I was one of the first six in my class and again being curious and I was a great reader … so I was kind of given permission to get into the adult books. I must have been asking questions because I know she sort of sat down and discussed menstruation with me and said, she would tell me the rest later. Well I had already got a mixed up view of "the rest later". But I think, when I started being interested in boys when I was about twelve, because I was quite young, it wasn't sort of encouraged. It was of course, 'you're not interested' and then being shy and things like that. So I didn't have boyfriends as a teenager like some of the girls did. And I would have liked to have I guess.

When Bridget went to university, while still living at home, her father became the restrictive force in her drive for self-determination, to be able to leave home, to make her own decisions, and live her life along her own value preferences:

My father was quite restrictive when I was at university. I can remember him telling me, you know, desert boots were in, and I wasn't allowed to wear them. And yet for science, I mean they were, I can remember standing around the old buildings. I mean it was cold.

When the Beatles came to Australia, Bridget, aged twenty, was not allowed to go; and when she finally announced moving out of home at age twenty-four after having lived in England for two years, 'My mother accepted it and funnily enough it was my father that got really annoyed, which surprised me'. It took Bridget to the end of her twenties, coming close to a nervous breakdown, and some years of therapy to review and sort out her relationships with men and let go of her sense of failure and blame.

With deep regret she came to the realisation that despite her success, she deep down never wanted to be a career woman. She also regrets not having been rebellious as a teenager and cast away her parents expectations and cautioning, to have boyfriends, explore her sexuality, and find love and a partner with whom she could create a family and have children. How did her obedience to parental concerns and
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restrictions become so disabling that she conformed despite her own desires?
Bridget's father came from a family of well-educated professionals; his own father was a GP and his mother was a university graduate, *'so she must have been quite a lady in her time'. He had a strict religious Presbyterian upbringing with parents that were *'solid pillars of the church', but nothing of that spilled over into Bridget's home life because *'my mother was the dominant one, so I think he kind of closed down a bit too'. Several females in the extended family had studied medicine and were doctors but were referred to, as *'all the women doing medicine are hard', implying that they had lost their femininity as defined by masculine needs, expectations and standards:

... my father still ... has this ... if women do certain things, they're hard. That was another message, "You can't be a hard woman". And even around some of my friends at different times ... and I can't ... and even now ...

Bridget very much wanted to study medicine, but instead enrolled in biochemistry. She felt very unhappy at home and very much wanted to move out already at the age of eighteen, but only escaped to live in London at twenty-four. On one hand there was the message, *'use your ability and go to university', and on the other *'by the time you are twenty-two, you will be married and you will give it up'. These were the cultural values for girls in the fifties and sixties, as all women in my research confirmed because they allowed women to go to university and take men's student places, but did not envisioned their daughters becoming practising professionals and what that implies. Bridget too believed she would get married. But dating was very much discouraged and as a consequence of the strong messages around *'doing the right thing' and having been blamed all through her childhood by her mother, Bridget conformed:

*Boys were dangerous ... you could get yourself into trouble ... being dirty, you know. That's where I started thinking, "Well why can two people do the same act and for the boy it's OK and the girl's called dirty?" But yes, I mean that was a very strong message in those days; and I suppose in essence, there wasn't the pill, and so that's what was dished up and virginity was the ultimate thing to give your husband.*

Bridget's curiosity about boys at the age of twelve, turned into confusion and insecurity. She had no brothers, was educated in a girl's school and grew up with a father who was more or less a non-entity at home *'... growing up he didn't actually feature that much'. When she started to be more exposed to males, she related to them as equal mates and developed very good longstanding friendships, but did not feel any romantic attachment or when she did the feeling was not reciprocal. Bridget only
learnt in her midlife, how to date successfully and what masculine expectations were towards a woman. At that stage in her life it is much harder for her to be swept away in youthful passion and romantic illusion about the 'other' sex and where this adventure will take you, especially as Bridget is looking for sexual commitment and friendly interesting and stimulating companionship of equals.

4.4. KATE: He seemed to fix everything for everybody in the family

Kate's father played the major role in her early life and she told me, 'Yeah, it was always a very happy and peaceful home life'. Kate was the only one of the twelve women who talked about having had a 'happy childhood', which turned, in my view not accidentally, into difficult teenage years and the tragic suicide of her mother, and later on into a very painful and destructive controlling marriage in young adulthood, which took her many decades to recover from:

*I have visions of my father, as I would walk past a room with him kneeling and saying his prayers. And he was very open about that, and he would often make reference to God. You know, it certainly wasn't forced down our throats by any means, but I think by example; and maybe by being sent up to Sunday School and just, I think because I was always in awe of my father, that if my father talked about these things, like God, then I think I just automatically followed along. And it wasn't until much later that I really challenged all that and changed my whole perception of what religion and God is.*

Kate's father at the age of five had found his mother, who had shot herself because her husband was quite cruel to her. After that his father left him and he was put in and out of foster homes until his aunt took him in and brought him up:

*And yet you couldn't find a more demonstrative and loving man. Thank goodness we had that balance in the family. Maybe that's why my Mum, you know, felt warm towards him because maybe she could talk to him and he was very, very demonstrative and outgoing.*

Kate's mother had difficulties expressing her own feelings and her affections for her children, and Kate explains that her mother too had not had an easy childhood:

*Her mother, who I remember quite well, was always this very efficient busy lady who was either sewing or cooking. She either had her elbows in flour or she'd have pins in her mouth, you know, she was always making a dress for one of the grandchildren or baking a cake. There was a great lack of connection and touching and all of that in their home. My grandfather would disappear into another room, which we weren't allowed to know about, but we found out later he was an SP Bookie and he used to go in there and take the bets. He always had to have his time and so ... yes I think it was a pretty ... I don't know that it was strict, but it was very devoid of communication, feelings and understanding of the children. So I think that she carried that over. I think it was the sort of*
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upbringing you know, that you got on with it and you didn't complain and you didn't talk about it, which was to her detriment later on in life, you know.

Kate was a tomboy and a leader in her early school years and very inquisitive and outgoing herself. When she was caught and pulled up to the school office one day:

I was terrified because, you know... I wasn't so much worried about the school but what my father was going to say if this got home. I don't think it did get home; they must have just wanted to put the fear of God into you. Of course boys happened round about that time too, you know, 13, 14, 15 and so there was suddenly this new dimension that appeared and that distraction was enormous.

The 'fear of God' and the 'fear of her father' became one and it was the start of Kate feeling pulled between her curiosity about sex and boys and her obedience to her adored father. When she asked about the facts of life, her mother responded with embarrassment and Kate felt 'that was a little bit too confronting for her. But my Dad very often would sit down and talk to me about anything that was supposedly difficult.'

At the age of thirteen Kate started to feel very passionately about boys and with amazement she remembers the strength of her feelings in these very early years. Her first date was with a Catholic boy. 'My father belonged to the Masons and we were a Protestant family and it was like, you just don't mix with Catholics.' It was a terrifying experience to have a boy pick her up because her father insisted on meeting and interrogating him. Kate felt 'painfully embarrassed and shy in puberty and found it excruciatingly painful to have to go through that.' Instead she became 'quite devious in ways to not have to bring boys home' and was hiding that she was going off, meeting groups of boys in situations that her father would not be happy with:

He was gregarious, a lot of fun and always holding your hand or giving you a cuddle and then telling you everything was alright; I mean my Dad seemed to fix everything for everybody in the family, which again I think is not a good thing because if he fixes everything up until you are about eighteen and then you are on your own, you don't know how to fix anything yourself and yet it was done with the best intention. However, it's possibly not the most practical way.

Kate looked after her sisters over the years of her mother's decline and after her mother's suicide 'I'd become pretty much my Dad's sort of partner' at the age of eighteen. Her identification with her father is so strong and her sense of her mother so weak, she hardly trusted her own strength as a woman. Kate still admires her father as an ideal of a 'tall imposing powerful man', despite her insight that his 'fixing everything for everyone' was not empowering for her. She does not question her 'happy childhood', despite her fears and physical punishments, and her inability as an
adult to respond appropriately to the control issue and violence of her husband. The child-woman is domesticated into values of femininity, like pleasing 'meek and mildness' (Julie), subservience and childlike seductive sexiness e.g., and is not encouraged to grow up and be part of response-able decision-making in public life. Instead she has practised low self-esteem 'I don't know what I need' and high other-esteeem 'I don't want to be seen as self-centred' and depends on others' approval to feel worthwhile in her heterosexual femininity and role as supporter of 'great men'.

Kate's story was exceptional in that she could communicate with her father about issues, which her mother felt too embarrassed to talk about with her daughter. How can girls value themselves, when not allowed to voice their needs, questions and disagreements with their parents? Parents often expressed confusing double standards in regards to values around gender relations. As Bridget put it:

*It is OK for boys to do things and it isn't for girls. When done by a girl it's dirty but by a boy it isn't, why? A lot of mixed messages and I just saw the church and religion as two-faced because it could be so utterly condemning on one hand and on the other talk about all encompassing love and looking after your fellow man.*

Two-faced ethical standards of bipolar ideologies, so-called moral behaviours and double standards in public and private life, and gendered values (of masculinity and femininity), are dividing the unity of humane soul-centred being, believing and behaving in life's wholarchical evolution and a wholesome social ecology. The value dynamics in relating to the other sex strongly influenced the girls in this study in their self-regard, identity and self-image as sexual, attractive, capable and respected. Their confidence in authentic relating to the male gender was laid down over time.

**5. WDAnalysis of Values and Identity Formation of Daughters**

How does the value dynamics in the family impact on the girl's identity formation? At the beginning in life, values evolve, form and stabilise in the family context of space, time, relating and consciousness. Most of these processes are preconscious in the domain of being and believing, as Jean puts it, *'A lot of it was given non-verbally, more than verbally I would say and then through the church.'* The words might not be there, but children perceive clearly what is important for their parents, their value preferences, their expectations, their fears and their in-congruencies between their feelings, beliefs and actions. Listening to the childhood memories of these women it became clear to me
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that events, relationships, emotional contexts, communicate values at least as much, maybe more, than verbal statements. Values are embedded in all we need, feel, do, say and believe, our day-by-day preferences, thoughts and choices.

The girls in this study had to various degrees suppress or transcend their authentic organic needs, feeling and preferences, to fit into the dominant cultural standards. As Gilligan and Brown (1992) found in their research, girls in their early teens shift from open expression of what they perceive to be more compliant responses in line with what they believe another person wants to hear. When there is enough open dialogue, as there was in Anna's family, the tension and conflict between the genders, based on qualitative different kinds of values, mindsets and behaviours in the family system, can be digested into meaning by the child without loss of authenticity. When gender conflicts are suppressed by patriarchal ideologies, moral double standards and systemic preferences for the privileged gender, it is not only confusing, maddening and life threatening for mothers but especially so for their more vulnerable daughters.

It seems to me, the more parents were caught in religiously held dogmas, fixed frames of references and negative e-motions enforced by strict rules, the stronger was the inner conflict of the daughter. It also became clear to me, how important open and honest communication about all areas of life is between children and parents, to dialogue about needs, feelings, attitudes, beliefs and behaviours and to deal openly with tensions and conflicts. The tension in the inner space of the child between being seen as behaving to parental/authorities expectations and trying to protect her soul-centred authentic integrity, can be minimized that way. With exception of Anna's family, there seem to have been very little conversations about what each family member valued. The daughter's preferences, needs, motivation, her desires, wants, beliefs, hopes or dreams, her potential and possibilities were not openly discussed.

5.1. Values and Identity Formation in Same Sex Relations

The very first identification for any child is the mother as body~mind~soul presence before the girl child develops a sense of her own boundary as a body-self. Mother represents sameness to the girl (Miller 1986) and her attitude towards her own body models to the girl what it means to be a woman. With the exception of Maggie's environment, I did not get the sense that there was much acknowledgement and support
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for the daughters' (value) preferences, as their élan vital moved towards pleasure, curiosity and self-expression. Most of the girls were related to as second best or less than whole and not mirrored, responded to and celebrated as embodied soul-selves. Mother nature often became the place to anchor, nurture and recharge their souls. All mothers, though, felt strongly about their daughters pursuing an education before marriage and some daughters found their mothers in many ways quite supportive: Jean: 'It was actually my mother that went with me to talk to some banks and to help me'; Karen: 'Cause my mother talked to my boss and asked him what he thought'; Liz: 'My mother was always very encouraging'; and Maggie: 'She has that same response like, 'What's wrong with the world? But you're my daughter!'

On the other hand, girls who experienced the harsh judgment of their mothers as mad (Kim), unfair (Bridget) and/or betrayal (Julie), combined with limp fathering, might long like Bridget all her life for male companionship. In their imagination they elevate men and blame themselves for not finding the right partner. An imagined father figure is a blank screen onto which the deprived girl can project her fantasies and adoration for a 'prince on a white horse' who will love her and carry her away into the world of adventure, freedom, power, money, status and privileges, in short, beyond the restricted reality of a household. Both parents were much more autocratic in relating to their daughter than is common today. Karen remembered, 'Being a good girl was very important; there was no question of not doing what you were told,' and so did most of the others. All twelve women in my research got the message from both parents that their purpose in life is to marry and satisfy their husbands and their children's physical and emotional needs before their own.

5.2. Values and Identity Formation in Other Sex Relations

It does not need to be the father, but nothing impacts on a girl's identity formation more than the experience of sexual abuse in early childhood by a male member of the family. Jean and Maggie acknowledged the impact early sexual abuse had on them and both identify now openly as lesbians and are strongly women-focused in their work and life purpose. They do not 'hate men', a common accusation, but men do not take the usual central place in their lives. Little girls are dependent, charmingly open and very vulnerable to sexual exploitation by male predators in a household. She is the smaller size of the eternal exploitable 'child-woman' that fills up the screens as a
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commercialised seductive Eve, as a dependable housewife and mother and/or as a helpless murder victim. It is the uncomfortable truth, that male violence and abuse especially towards girls and women are systemic, which society still tries hard to deny unfortunately, despite ample statistical and pornographic proof.

The father is seen as the center of a traditional family system around which family life rotates. He has a powerful role in his daughter's identity formation, as it is he who models male relating, communicating and valuing of the females in private and public life as Phillips (1991) found in her research. For many of the women in my research, the father was an unknown (Dee, Maggie, Susana) or little known person that was supposed to be part of the family but in actuality was often absent physically and/or emotionally (Bridget, Kim, Jean). When the father was present his word was law; he might have been feared, as in Victoria's case or put on a pedestal as in Kate's family, however, in both cases the mother was slipping further into emotional distress, dis-ease and final alienation. Astbury (1996, p.26) argued that it is the muting of women's voices that is at the core of madness. The role of the father as (dissociated) 'head' of the family 'body' represents public life (as space, time, money, privilege) that is organised according to masculine needs, values and norms. In that role he has a powerful influence on the daughter's sense of self and confidence; she is a female 'other' in a men's world, as Irigaray (1993) has theorized extensively.

Nevertheless, all women showed an admirable resilience, despite early hardships and traumas, to overcome the odds of their early years. That the women in this study could escape their mother's fate of total dependency on one man's personality was to a high degree made possible by the WLM, as we will hear in the next chapter.
VII. EXPRESSION OF VALUES:

Gender Relations, Value Shifts and New Choices during the WLM

1. Gender Dynamics as seen from the SPE Perspective

2. Impact of WLM on Gender Roles and Relations
   2.1. DEE: I'm a person! He didn't even know what ideas I had.
   2.2. LIZ: It threatens them; it is terribly threatening.
   2.3. KIM: I felt like a person liberated from a kind of madness.
   2.4. KAREN: I never liked to rock the boat.
   2.5. MAGGIE: Why don't the women takeover?

3. Shifts in Values and Expansion of Consciousness
   3.1. DEE: Once I got to university I became a person in my own right.
   3.2. LIZ: The WEL group was my lifeblood.
   3.3. KIM: I'll make sure she doesn't ever suffer this shit.
   3.4. KAREN: My perceptions completely changed.
   3.5. MAGGIE: My spirituality is a very guiding force for me.

4. Extension of Choices into Wider Social Context
   4.1. DEE: This must be what it is like to be a man
   4.2. LIZ: You think more and don't accept a traditional convention
   4.3. KIM: I saw it was about power relations between men and women.
   4.4. KAREN: I was getting more definite about things
   4.5. MAGGIE: Being a lesbian-feminist is a much fuller way of being.

5. WDAnalysis of Expression of Values from WLM to Present Time
   5.1. Values and Space and Time: Gender Roles and Relations
   5.2. Values and Relating: Extension of Choices in Social Context
   5.3. Values and Consciousness: Shifts, Expansion and Integration
   5.4. Values and Evolution: their Nature, Dynamics and Role

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VII. Expression of Values

The question asked in this chapter is, whether women experienced any shifts in values, particularly through social events like the WLM that influenced their gender relations to both sexes and opened up new choices? In the past chapter we heard about the degree of influence same sex and different sex relations had on the girls' identity formation as a social-self in a world organised by men. At the time of the WLM, these daughters became increasingly aware through feminist analysis and through feminist practice of challenging the status quo that many of their inherited assumptions about themselves as women, about other women and about men were actually distorted. For many of the women, these feminist analyses brought new insights that changed their deeply held beliefs about themselves and the world. It was like a revelation, a sudden 'liberation from a kind of madness' as Kim expressed it. Many women experienced that time as a wave of electrifying inspiring energy as an expansion of consciousness, holding unexpected opportunities and choices and they went for it wholeheartedly.

The themes I will be looking at in this chapter are (i) the impact of the WLM on gender roles and relations, (ii) shifts in values and expansion of consciousness and (iii) extension of choices in a wider social context for these women. These themes emerged in most of the interviews, as the women told me about the tensions, conflicts and resulting changes they made at that time in their lives. It triggered my curiosity not only to learn more about the influence of the WLM on women's values, choices and consciousness but also to understand the evolution of values in regards to inner and outer value tensions and conflicts between the genders. Because of the limited space of a thesis format and the necessity to perceive values in the context of lived experience, I decided here to present five women's stories in detail - women who have been involved in the WLM to different degrees - while insights of the other seven women will flow into the concluding WDAnalysis.

1. Gender Dynamics as seen from the SPE Perspective

All human experiences and changes happen in the context of a specific place, in a particular time, in unique relations, guided by a distinct kind of consciousness. The processes involved are not linear, as we are conditioned to think, but rather like a wholarchical pulsation from inner to outer domains of personal experience as being, believing, behaving, embedded in dimensions of time, place, relations, consciousness and vice versa. The WLM is an example of these pulsations of Zeitgeist (spirit of the
time) and the amazing amount of energy set free in the *Lebenswelt* (living world) through a shift in values and expanding consciousness. The women in this study became aware in various degrees of the mismatch between the conventional myths of family life and the actual reality. They noticed that 'Equality, Liberty and Fraternity' and a regard for the needs of others, stopped short in relations between men and women. In a social organisation based on power relations, the myths did not translate into equal status, rights, and respectful behavioural standards for both genders.

From the seven women in this study who were relatively less actively involved in the WLM, Kate was the one who did not know at the time what was happening around her. Her *being, believing and behaving* contracted to a helpless childlike state of being locked into a marriage with a jealous, possessive, violent man. Her *time, place, relating and consciousness* contracted into the boundary of her home milieu. It took her twelve years to emerge out of the fog of tranquillisers and anxieties. Bridget, too, did not actively involve herself in the WLM, 'I certainly wasn't active at university; I mean you are too busy in science. We had twenty hours lab work, standing, in a dress,' but for her, as for all other women in this study, feminist writing became very important in raising her awareness about relationship dynamics and gender issues. Victoria had run from her father's violent dominance into an adventurous lifestyle of overseas trips, partying and personal freedom of making her own decisions. Her rebellious response into expanding possibilities through financial independence and education after a few years collapsed back into traditional family values. 'I'd got to the point where I had absolutely compromised myself'; it was her need for security.

For Anna, on the other hand, the WLM was just one of many 'trains in the future' and she was putting her energy into bridging the gaps between white and black, dominant and indigenous cultures in the USA at that time. She could be called a *womanist* (Walker 1983) who perceives woman as strong, like her mother and her sisters, and equal to and in partnership with men. Jean facilitated *Women's Forums* as part of her work in the ICA where they talked about 'what as women can we do to change things in the world'. She kept a poster with 'a sea of faces of women from all different cultures, from all different countries and abilities' to remind her of her womanhood. Later she found a woman partner and started on a healing journey to recover her authentic self, bruised by incest.
When Susana arrived in Adelaide in 1972 she could feel that 'something was happening' and she wanted to better herself and her own life. She stood up for her colleagues and was encouraged to apply for a social work course, where she met many feminists and some became her friends. Julie had been touched by the WLM already during her stay in the USA in the late sixties. After her return to Australia as a mother of two small children, she became very committed to feminist thought and her feminist friends 'but I perhaps was a bit fearful that if I got too involved it would pull me out of my marriage which was loving and safe.' Very similar to Karen, Julie protected her marriage that became a success.

Kate, Victoria and Susana did marry during the time of the WLM and battled through some very unhappy times. While Susana and Victoria knew that they were marrying their 'own father' and did not expect much happiness from marriage but wanted children, Kate slipped into such a position of subservience, depression and fear that she was totally controlled by her husband. With the support of a woman friend she finally found the courage to tell her father and move back into his home. Female friends were very important for all seven women for support, good conversations and company, but despite increasing awareness of the politics of gender roles, the belief that marriage is necessary to be a family and to raise children, prevailed.

2. Impact of WLM on Gender Roles and Relations

The women in this study who were actively involved with the WLM lobbied and marched for reproductive rights, childcare and changes in the political and legal systems, to support the status of women. While most of the women interviewed were committed to their marriages and families at the beginning of their involvement with the WLM, it was perhaps inevitable that this engagement radicalised them and created marital strains. They entered the public space with gusto and not only challenged outer conditions like hypocritical political and masculine behaviour, but simultaneously the inner space of patriarchal masculine values and conventional ethical double standards. These women used their experiences and observations from 'private' inner and outer spaces and expanded them into inner and outer 'public' spaces. They rocked the boat of traditional gendered time perception and time use, and brought awareness to inner and outer pathological power-over relations between the genders. It was a challenge to 'masculinity' and masculine defined 'femininity', to
the status quo of male dominance in public life, and to patriarchal ideologies, laws and dogmas. Here are the voices of the women themselves.

2.1. DEE: I'm a person! He didn't even know what ideas I had.

For Dee the WLM started about 1969, when she had just turned thirty and was given to her surprise a provisional matriculation at Brisbane University. Before that, she had read Simone de Beauvoir's *The Second Sex* and for her 'it was about masochism, which I had been curious about'. Dee wanted desperately to get out of the marriage because she felt depressed all the time. *They were secret thoughts, but they were my secret thoughts and I had worked out the way was to get an education.*’ She adds:

> I really had a long hard look at my situation and I thought nursing was really poorly paid. I needed a better education, otherwise I can only earn peanuts, enough to get someone to care for my children and why would I do that? Why wouldn't I care for my own children? Why would I earn money to give to someone else to look after my children, there was no progress in it.

An education was for Dee, as for many women over the past century, the way out of a very dependent, unhappy, limiting situation that turned her energy against herself instead of unfolding and expressing her potential. Dee had made the decision but it took her a while to act on it, a process of gathering inner strength and outer support. She did not like to admit to her mother and sister that her marriage was not a success:

> But it's true. It wasn't a marriage. He came home later and later and he liked the children to be in bed when he came home. And I was thinking they would like to spend time with their father, especially as they got older. They were boys. He was an only child and he was very self-centred and very kind of spoilt in his own way and peeved about having competition, I think.

So she suddenly found herself at University, reading these books that supported some of her own secret ideas about what was going on between the genders, and *there were other women to talk to and it was pretty radical, I thought*. Dee had been politicised a few years before when the family lived in Scotland:

> I used to watch the television and I had ideas of my own. I had voted for Wilson and my ex hadn't and he said, 'I wouldn't have taken you if I had known you would vote this way'. That was his attitude and I thought, you know, I would knock your head off [laughing]. I'm a person! He didn't even know what ideas I had; he had never bothered to find out. So these are key things and my politicising began then.

Dee had *'ideas of my own'* long before the WLM but in a traditional marriage like Dee's wives, like children, were expected to be *'seen and not heard'*; as least not with disagreeable comments, and censored themselves so as not to upset male egos. Dee's,
Liz' and Kim's marriages broke down during the time of the WLM as was the case for many other feminists who withdrew their time, energy and attention from their husbands to do new things in public spaces and to change the world in the process. It was a painful but necessary separation for Dee, to keep her sanity and to create a safe environment for her sons, who suffered because of her suppressed depressive rage.

Dee had never learned to trust men because her father was an absent shadow and her mother 'flicked contempt at men'. Her charming but impotent stepfather (Dee was ten when he moved in) could not stand up to her mother and never gained Dee's trust. 'I actually don't trust women anymore than I trust men,' she had said to me in her second interview. The people who supported Dee, however, in her inner development have been mostly women. There were her colleagues in nursing who took her home at weekends that gave Dee a first insight into her own abusive relations at home. There were her female friends during the WLM, who were in similar situations and by whom Dee felt very supported. There were her women therapists over the years that empowered her to reconnect with her wholeness.

When Dee started somatic psychotherapy she found out what it feels like living in her body space and relearned slowly to listen to and to trust the messages of her body. At the time of the second interview she had reconnected with the lively and creative three-year old inside her that had been muted and buried for so long. She had started ballroom dancing, singing in a choir and enjoying a new sexual relationship with her dance partner. I asked her if she feels differently in her body:

I don't know how to say it, but thank you for asking, because, it does feel different. I feel as if I am not acting out. It feels authentic somehow. That's one big thing. I feel my presence and ground being quite strong and it makes a difference to the other person somehow.

Authentic relating from a place of self-know-ing and wholeness made all the difference to Dee and the way she was relating, especially to her male partner.

2.2. LIZ: It threatens them; it is terribly threatening.

Liz was also 'married with three kids and very unhappy at home' because 'home wasn't moving quick enough and wasn't working' for her. Her husband was from a big working class family and he had never been able to get a job that really suited him, so he had been studying part-time since they married. When Liz accompanied a friend to a talk about abortion at Women's Electoral Lobby (WEL), she found the
idea much to radical because it was illegal. She nevertheless joined WEL, although she did not go to any meetings for a year and only read the newsletter, until:

I joined a local group and found the people were so interesting. It's the first place I'd been where people thought like I did. I used to preface what I say, well if it doesn't sound too silly, something like that. You're so used to your ideas not being accepted.

To speak her thoughts was rather new for Liz; the contacts in her suburban life encompassed school, church and a babysitting club. The first feminist literature she read was 'rubbish, so American, I have always been a bit sensitive to cultural stuff' and she had to use a dictionary because 'it has always been on an intellectual level'. Liz also felt that it was not safe to discuss things she had read with her husband or other men because 'it threatens them, it is terribly threatening'. She observed:

It was all right for him to do part time study for all our married life, and yet when I wanted just Sunday afternoon to do my correspondence course - that was before I went to TAFE even, you know - that was too difficult.

But she wanted to prove to him that she was as capable as he was and she went ahead over the next years and 'I got the Masters and he hasn't'. She added gleefully:

I was a contact person for WEL for a while, which was a big thing for me. How I came to do it was that somebody rang and asked and my husband kept interrupting, while I was on the phone. So I said yes I would, out of rebellion.

Her husband was a chief computer programmer and very supportive of his all women staff because he felt that women were more reliable and very bright. He had a high IQ and was a member of MENSA and Liz accompanied him sometimes to meetings. She found there were 'certainly interesting women and they were mainly feminists'.

Liz divorced her husband when she found out that he had an affair with a woman in his office. By that time she was 'well and truly aware' of women's issues. Liz's trust in her husband had been betrayed and she was not prepared to compromise; her growing awareness of the double standards between the genders made it unacceptable.

For Liz the shift of values and consciousness seemed to happen a bit slower and maybe less dramatically, but she too describes the friendships she established with women through the activities in WEL as her 'lifeblood' that still sustains her in her current health crisis. Liz gained a lot of confidence through the collective planning, organising and executing of activities with other women. But she also had difficulties with seeing the big picture and felt that some of the changes were just too far removed from her view of the world. 'I could never see … it took a while; and even now, I still don't
believe that everything was well thought through.’ Thinking it through, feeling passionately about change and organising effective collective actions is a big task and many women will disagree for their own reasons. The results are a variety of feminisms, a network of diverse values, consciousnesses and choices.

2.3. KIM: I felt like a person liberated from a kind of madness.

Deep passionate emotions welled up for Kim, talking about what the beginning of the WLM had meant to her. The emerging feminist theory touched her deeply and provided her with a useful clarification of her own childhood confusion and pain:

*What comes to my mind immediately is the feminist analysis of relationships between men and women. I felt that at last I could explain … [pause] … I could explain my own feelings in a theoretical analytical framework for the very first time. So I felt like a person liberated from a kind of madness.*

The feminist analysis of the power relations between the genders had made *total sense* to her because it resonated with her own experience in her marriage:

*Also the need of women ... the needs of women ... how women within the capitalist framework had their self-esteem structurally destroyed by bourgeois life. Do you know what I mean, what I mean by middle-class life? Now that was sort of a very big factor with all of us that lived up there and we had, you know ... [burst out crying] ... Oh dear! [Pain and tears in the voice] ... But you know we had ... we had lots of fun and I mean, the support was terrific!* 

Another example was her first day at university and the interaction in an interview with a male history professor, who obviously did not like what she was saying:

*I had an interview about what courses I should take and so on and I remember this man, who was a history professor, pronounced me mad and rang my parents and told them, I should be in a psychiatric institution. Now these inexplicable events, which had dogged my entire life became, you know, I saw it was about power relations between men and women.*

Kim did not elaborate on the conflict and she had had judgements placed on her before and had been called headstrong, but to be attacked like that on the first day at university was extraordinary and she still felt the indignation about that situation:

*Why does this man suggest I go to a psychiatric institution? You know [laughing] I mean I was head-prefect of one of the most ... of kind of the premier selective girl schools! You know, I made speeches [laughing] in a public arena, I was loved and respected and incredibly successful. And day one at university I am sentenced to a psychiatric institution!* 

Kim felt still puzzled and outraged, but it did not stop her from charging ahead *'in a touching kind of way' as a 'gutsy girl'.* She felt reborn and enthusiastic in her new
found ways of being in the world as a woman with other women. Kim admits that they were not aware of the impact of their liberation on their partners:

*I paid quite insufficient attention to them, not from any malice. I think the way we used to laugh about men, it was not malicious, it really wasn't [laughing] it was just they appeared so funny [laughing]. It really [laughing] was because it was funny; because you hear people say, "You can't work" or "You can't do this". I mean, to a group of women that was a very hilarious statement. But most of our marriages broke down in that period the late seventies and the early eighties. I don't know whether they had to in some sort of abstract way. But now when I look back, they did have to, because we were all pushing. We were sort of quite happily out on the edge and really weren't giving attention to where they were. They weren't articulate at all about where they were. A lot of them were very supportive of the changes for women, but really didn't know how to cope with the stresses and strains.*

The inability of many men to communicate their feelings and needs without the help and mediation of women is still perceived by many women as a problem today and maybe one of the causes of the persistence of male violence:

*And we sort of used to have ... [laughing] ... we sort of regarded men as kind of slightly imbecilic ... [laughing] ... which was kind of funny. We didn't really mean it; in our own ways we all loved our husbands. But we sort of had a kind of, I don't know, a sort of patronising ... I know it was a way of coping, do you know what I mean, with the enormous change that was happening. And we all had like quite impossible heart rending wishes for our children.*

Women's growing sense of self and independence allowed them to discover that they were more adept at meeting their own, their children's and each other's emotional as well as hands-on practical needs than were men. They discovered that it was actually not that difficult to change a light bulb and a lot of fun to do it together as women. Kim was too busy enjoying her newfound women friends to be careful in preserving her marriage. Her priorities had shifted. Kim had married to satisfy her basic human need for companionship and 'to have kids'. When she became aware of how the 'bourgeois lifestyle' was undermining her self-esteem and sense of self, the silent misery in her childhood made complete sense to her in terms of the emotional distance and misunderstandings between her mother and herself:

*I really wanted marriage to be basically like a brother, a good brother. I had no other role model, no ... [pause] ... I don't know if I'm getting off the track, but like it's ... I never been able to feel for a man whatever it is one was meant to feel. And I didn't observe it ever in my parents' relationship.*

I imagine the 'it' she is talking about might be sexual attraction, affection or being in love. Like Kim, many women were not aware of the immensity of the impact their
own liberation had on their partners and on the world around them and their partners were not able to voice their feelings and negotiate their needs. They were 'happily out on the edge' while their husbands were supportive but unable or unwilling to move with the change in the marital dynamics. Karen, Julie, Anna were more tuned into their husbands unease about feminist rhetoric and made sure that they only went as far out as 'not to rock the boat' of their relationship. The warning 'not to become too big for your boots' was a constant in Karen and Julie's upbringing, while Anna did not see women's liberation as more important than any other 'train in the future'.

2.4. KAREN: I never liked to rock the boat.

Karen remembers, as a child, always having been very popular with boys as a real good mate because she would help them to talk, while 'I never talked about myself'. 'So there was a sort of a privileging of the male and I did not realise what I was doing.' Karen was very bright and her Catholic working class family was concerned for her. 'Everyone said, 'you know you've got to be careful when she goes to the university. She might lose her faith.' It was the beginning of 1958, when Karen was not quite twenty-one, that she finished her degree at Sydney University and got married. In the next eight years she had her five children, first a boy, then girls. For Karen the WLM began in 1965 between her fourth and fifth child, when she read The Feminine Mystique and 'that was one of those things where you feel as though your whole world is changing.' Up to then, she believed that women were fairly stupid and frivolous and that she did not have much in common with them, when suddenly she had a different perspective:

> I felt that it did apply to all of us. You know, it suited the system for us to be consumers and worrying about our house being beautiful, because I diligently tried to do all those things. I tried to keep my house with shining floors and I was not a very good housekeeper, so I always felt as though I wasn't doing as well as I should.

Unexpectedly she saw herself doing exactly the 'fairly stupid' things other housewives were doing, based on guilt ridden social conditioning. I asked her if she talked with her husband about her new insights?

> I think he was a bit worried. And yet when I married him I said, 'You mustn't let my brain atrophy'. I gave him some responsibility for it. So he was always very conscious of that and he encouraged me to do things. But he liked to feel that he had set it up, he was managing it in a sense. I think he was a bit mixed about it and I never liked to rock the boat. So if I was thinking something that I thought might upset him, I probably wouldn't say it, even though I probably wasn't doing him justice. But that's the way it was.
In 1968 her husband had encouraged her to work at Macquarie University as a tutor thanks to her major in educational psychology, while he was studying for his PhD. She met exciting women with stimulating ideas and tried to balance home and work:

*Most of the time we worked fairly well together to see that the children were always attended to. Yes, he started to feel I think, a bit insecure, particularly with Carol, she was feeding me these ideas that were making me discontented. But basically I tried not to make an issue of it, so if women were having a weekend conference or seminar or something I usually wouldn't go because I wouldn't want to push things too far to have a lot of a separate leisure away from him. When I was doing my Masters I had to go to Uni at night and he would feed the kids but I would usually prepare the meal, you know, he would just sort of serve it up. There was tension but it wasn't usually expressed overtly.*

Karen used to think ‘I was responsible to make him happy and to sort of protect him’ but she has changed her thinking since then. Karen had perceived the men in her family as not domineering at all, quite the opposite, because the women set the tone:

*Of course then I started to see men's blindness and their misogyny. I realise that there is a lot of hostility even in a lot of very nice men towards women. In a way, I feel quite concerned about men because I can't see what their role is. There isn't so much of a special role for men, as they used to think there was. At the same time they are very necessary for both boys and girls in their growing up. Yet there seem to be more and more things getting in the way of men feeling comfortable and committed to those things. So I suppose the women's movement has really stretched the way I see the world in my sympathies and understandings. But you can't see where it is all heading.*

Karen had become more aware of inherent patriarchal attitudes and behaviours of men towards women through the feminist books and her women friends who were feeding her *‘these ideas that were making me discontented’*. On the other hand, she also believed the assertion of most child development theories that men are necessary and have an important role to play in boys and girls identity formation, despite the customary systemic absence of fathers, especially in early years. If women would perceive men as not necessary in raising the next generation, men would be reduced to providers of sperm and maintenance payments. It is a radical and fear-provoking idea that would prick many justifications of the ways patriarchy is organised like unpaid wife-work and husband maintenance (Maushart 2001). Karen started to disbelieve the norm of her life while at the same time remaining locked into church demands, family life, and the status quo of society; her AVI chart of her current values confirms that (Appendix). Her chart is the most balanced: 33% Foundation values, 34% Focus values and 33% Vision values.
2.5. MAGGIE: Why don't the women take over?

When Maggie arrived in London in 1972 after a long adventurous overland trip from New Zealand, to work as a nurse in Charing Cross Hospital, she became part of:

... the peak of a tremendous high-powered siege of women doing the most astounding things. I marched to Number Ten Downing Street and jumped up and down and said, 'Not the church, not the state, women must decide their fate!' We are still saying the same things, however, we still use that phrase. Whatever march I've ever been on, we use that same phrase.

She threw herself into the happenings of those days, going to concerts and visiting 'exhibitions using menstrual blood and lactated milk and pubic hair' and it seemed to her that women took huge leaps. *There was none of this sort of half measures, they just went leap!* For instance, she went to a Women in Medicine Conference:

... and then this woman said, "Well, come on, gather around!" And then she starts to take off her pants and then she started to take off her knickers. She got a plastic speculum, a mirror and a torch, proceeded to put in her own speculum, you know, got the mirror angled, the torch and she said, "Come on, come on! I'm showing you my cervix; come on, gather around!" My God! No one has ever done this and she never told us what she was going to do. She just did it! I was absolutely fascinated! I thought, "How free!" And I still think that and yet we never would do that in Women's Health. And from that day, we got our own plastic speculum and we were taught how to get to know our own bodies. It was so powerful; there were so many wonderful women!

Feminists started to have 'more of a sense of themselves as women and wanting to take responsibility and be accountable for their own health and bodily functions'.

Maggie felt proud that New Zealand was the first country to get the vote and she would love to have been around with the Suffragette Movement because of the 'fantastically strong women campaigning to get recognition for women, to get the vote'. She herself had two very strong role models, her capable, independent and lively creative mother and grandmother, while growing up to become a woman:

Yes, and I can remember my mother saying, "It's time the women took over, the men have made a mess for long enough!" She used to say that all the time ... [laughing] ... that's when I was growing up. You know, that's a message that I took on; like "Why don't the women takeover?"

Maggie met inspiring women in London and she found that time in London 'just extraordinary! It was so powerful; there were so many wonderful women!'

I had a real inner sense about the strength of women from growing up because the men in my life had been appalling, my own father and my uncle. My own father mostly because he wasn't there and I never got a sense about him. And my uncle was that first sexual experience I had, I told you about.
It was after living in London for some months and interacting with lesbians that she began to overcome her own prejudice about lesbian lifestyles and what it means to live a lesbian identity, and finally came to the decision to identify openly as a lesbian:

*It all seemed too hard and too heart wrenching. So I decided not to relate to anybody. But it was in that time that I also made the decision that that's who I was, so I felt really strong about saying who I was then.*

After Maggie came to terms with being open about her sexual identity, she made new women friends in a London group called Kendrick, a group of older lesbians who met once a month to socialise and read plays and where she felt welcomed as her whole self. It was then that Maggie really understood how important it is for lesbian women to have rights, to remember and celebrate a long tradition of women culture and not to be treated and patronised as second-class citizens. '*How could they treat women so poorly when I had such a strong sense of women myself?'* asked Maggie who was then in her mid twenties and who felt '*I was just alive, absolutely alive!*'

*I suppose I was getting more of a sense of what I felt innately to be true about how I saw my life as a woman and how I related as a woman in my work. And also the relationships that I was having at the time and the people that inspired me around that time were women.*

Maggie had been very involved in student politics in nursing in NZ and she was the chosen team leader and regarded as the spokesperson. In London she had been involved in low-key political strategies in nursing in the hospital she worked in:

*Certainly by the time I came back over to Australia [1975], I was heavily involved in the biggest strike that Australia has ever seen for nurses and that was in Melbourne.*

She participated in the *Women in Power in Politics Conference* in Adelaide in 1994 and felt very inspired by contemporary feminists. An assignment to write a three-generation-essay encouraged her to interview her mother and her younger sister, learning so much more about their lives. By that time men did not appear anymore on Maggie's radar of importance and there was no chemistry between her and men. Her being never had rotated around a man and had shed the '*flowery bits*', as one woman called it, that women do to attract male attention. During the WLM some women's attention shifted from talking about relationship problems with men to what women needed and had to offer other women in their potential of intellectual brightness, strength of heart and authentic female beauty without the distortion of femininity. Maggie, Jean and Bridget never married and did not have children;
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Bridget resented it, while the other two identified as lesbians. For Maggie men were a non-entity, shadowy figures from the past like her father; although she actually searched for and found him after returning in 1975 from London, she was not one who 'privileged the male' as Karen did.

The impact of the WLM on gender roles and relations was breathtakingly fast and varied. The women in this study, through reading the emerging feminist analysis and relating it to their own situation, started to realise the importance of education, financial autonomy and true partnership between the sexes. Women started to see personal integrity, emotional maturity and the making of their own responsible choices and decisions as the base for healthy relationships between the genders, as well as the base for modelling healthy relating and communicating to their children.

3. Shifts in Values and Expansion of Consciousness

Learning to trust your own sex after having identified with the other one is to reconnect with your sense of body-self, as Dee did, to start healing and becoming whole again. Learning to trust yourself means learning to trust the guidance of your soul-self, to reconnect with your 'essences' of being engendered and truly humane (Almaas 1994). That is in some ways what the WLM opened up for many women over the coming years to varying degrees, at least for the women who participated and actively searched for authentic organic wholeness, of ways to become a 'whole woman' (Greer 1999). It was a long and laborious process, like a birth a labour of love, inspired by the synergy of women coming together and relating to each other as sisters, some as lovers, for the very first time. Women have a long practice of sitting around the kitchen table to talk things through with each other and during the WLM the 'consciousness raising' went beyond the private realm of relationship difficulties with men and children, competition of the 'other woman' and unmet needs, hopes and dreams. This time it was the analysis of the public realm and men's ideologies, theories and politics; the world organised by men for men was under scrutiny.

All women in my research grew up with the message from both parents that their aim in life was to get married and have children. Most mothers also valued an education for their daughter or at least some kind of work experience, which was seen as a stepping stone of being more attractive to a good husband. In the fifties and early
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sixties, the gender stereotypes of masculinity and femininity were still firmly in place. They were the foundation of social acceptable heterosexual norms and behaviours for men and women, until these moulds were cracked towards the end of the sixties by the energising Zeitgeist that inspired questioning the status quo.

3.1. DEE: Once I got to university I became a person in my own right.

It was an exhilarating time in the early seventies at Brisbane University:

Once I got to University I became a person in my own right, not just a compliant little doormat thing. And of course he was threatened by that, as I said, if he wasn't he was stupid. So there were issues like the Springboks tour and the moratorium about Vietnam War and I was out there at the barricades and there were women chaining themselves to the bar. One of the pubs wouldn't allow women in the public bars, one of the university drinking holes, and two of the women lecturers chained themselves to the bar stools.

Women finally acquired the legal right to drink in bars and other civil liberties men took as the privilege of their gender. Dee became very active in civil disobedience:

Yes, and Abortion Law reform, I marched, I got beaten, we marched on Parliament House; also aboriginal stuff to do with the Springboks tour, it was a big demonstration against the apartheid in South Africa. The Australian government said, yes we will have the white football team here, and a lot of people objected to it and the police came in with batons and horses and chased these protesters down this steep bank. It was very scary in the dark, yeah violent, it was just horrible and I was involved in that.

Dee's husband, a surgeon, disapproved of his wife's 'teenage exploits' and radical activities as a mother of thirty-one. In 1972 he left for a six months sabbatical to South Africa without her and the kids, which she agreed to as a 'trial separation', but during that time she was twice hospitalised with agitated suicidal depression. She was starting to see a psychiatrist for her depression and her very violent feelings towards her husband. 'I fantasised smashing his head in with a couple of pet rocks. I also had fantasies about his plane crashing.' She was worried about her sons:

I was worried about their reaction to me; I saw them looking at me in ways that frightened me for them. I thought, they'd get up in the morning and ask, 'which way is the wind blowing', you know.

When her husband returned, Dee talked to her female psychiatrist about couple counselling and he 'was reported to have said to her 'he might have to get back together with me' and I thought, 'Oh, you might have to!' what does he say about me!'

Dee visited a solicitor for general legal advice and he suggested to her Marriage Guidance counselling, which she initiated. Her husband only came once:
This woman confronted him and he didn't like that. She said, "Well look at your wife!" I was agitated depressed and was hospitalised twice for that; once I was suicidal and I was on antidepressants on and off for quite a while, which I hated. Eventually I tossed it out and I tossed the books at the psychiatrist and said: "Look I'm not going to do this anymore, this is perfectly normal for me to be like this, perfectly natural, there is nothing mad about me. I am not going to keep doing it!" I would take the anti-depressants, feel like a zombie, complain, and then I would come off them not because he wanted me to but because I did. Then he would just sit until I needed them again and say, "I told you so". I had no support around, I was a doctor's wife, so I was treated a certain way and I was in Brisbane. So it took me a while to sort of break out of that and I did.

Finally Dee climbed out from 'under the thumb' as Anna would say, to express her rage, needs and values, her own choices and her dignity as a person in her own right.

Dee had learnt in her early childhood not to trust women either. Her sister had become a kind of security-blanket-with-torturous-intentions and her immature, inconsistent mother had not provided protection at all. Early on, Dee felt abandoned or betrayed by males and females equally and only started slowly to make friends with women after moving out of home. It is therefore astounding that Dee opened up as she did and it sounds as though her association with her friends in the WLM helped her re-mothering.

3.2. LIZ: The WEL group was my lifeblood.

When Liz moved after her divorce in 1978 to Epping, she too participated in many WEL meetings in Sydney, as well as travelling to women's conferences around Australia and meeting many very interesting stimulating women:

The WEL group was my lifeblood. Yes, it introduced me to so many things. I went to meetings all over Sydney whereas I had never had to travel anywhere in Sydney very much before. I got out and I read things and I wrote to people and really, it really set me going, but I was still very … not confident about it.

I asked Liz what she was not confident about? She confessed that a lot of the women's movement changes were just so far removed from her view of the world. 'I could never see … it took a while; and even now, I still don't believe that everything was well thought through.' Her friends were still living in the suburbs and their focus was still family, they were living through the family. Liz wanted family too but also being stimulated and meeting people and having interesting conversations. She remembers the earlier times when she opened up and met with other housewives in her suburb to talk, plan actions together and develop common goals:

I really enjoyed the contact with the people and I still have lifelong friends from the women's movement and when I was sick last year, they came out of
the woodwork. We did lots of things together. We’d have meeting where there
would be seventy people all sprawled around the floor in somebody's home.
We got lifts with each other, we put out a newsletter; I remember delivering
the newsletter all around the suburb and all sorts of different places.

Liz remembers the first time they came as a group to Sydney to meet the professional
women in WEL and to introduce their plan for a cookbook to raise funds:

They sat around at Sydney University where they had it; it was the first city
meeting we’d ever been to, the suburban group of us. We had to come in and
defend that we were going to do this cookbook to raise money. Unfortunately
some of the people just didn't know us. We were also setting up a Women-In-
The-Home group for WEL at the time. It was really meant as a counter for
the conservative groups that were saying that WEL was only to do with
professional women. The Women-In-The-Home group had regular meetings
until everybody went off to Uni or school or work. But it was really an
interesting process; our point was that women in the home could be
politicised and that until they did, we wouldn't get far.

The tensions between professional women and housewives based on different values
and worldviews at the time made for lively discussions and some conflicts. Liz felt
judged by the 'big wigs' in WEL who met Sunday evenings in the city, a luxury not
accessible to the housewives in the suburbs who needed to get kids and husbands
ready for the next week. It was as much a life style as it was a class issue, related to
levels of education, income and time. But it was also a matter of priorities:

People like the inner city radicals, were always suspicious of women who
were following conventional lifestyles because they hadn't. Of course we
didn't know that it would only be a matter of time before we weren't either.

About 1975 Liz had a shift from conservative family values, spread her wings and let
go of her conventional lifestyle by getting a job in a hospital as clerical assistant to
'get enough money to buy a car and books, to go back to school, to get an education,
to get an income to be able to do what I wanted'. In 1978 Liz began to study for a
Tech certificate to work as a welfare officer. She also decided to be sterilised. After
her certification, she began her Masters at the Hawkesbury Agricultural College:

What I found so attractive about it, it was ideal because that's how WEL once
worked. A group got together and they decided what had to be done and
everybody did little bits and they thought about it again, and they were
actually doing action research, way back.

As a mother Liz encouraged her children to become independent, responsible adults
that enjoyed the freedom she experienced as a child. Liz is concerned that 'my
daughter is the least independent and she is the only one that’s married', despite
watching her mother's shift in values and expansion of consciousness. She too has a
high IQ like her father, went to opportunity school, did her HSC but did not go to university. Instead she did management training with a prestigious firm, married and now has three children like her mother. ‘Her husband is not an intellectual and that’s one of the big barriers for her, I can understand that too,’ said Liz and her hopes are that her daughter will one day continue her education and become more independent.

3.3. KIM: I’ll make sure she doesn’t ever suffer this shit.

Kim remembers being called excitable, secretive, unpredictable, headstrong and mad by her mother and others she interacted with, before the arrival of the WLM. It was the WLM that made it possible for her to step out of the fog of pain and confusion she felt all through her childhood. Yet Kim had kept in touch with her ‘fierceness of soul’ and did not give up her perception of soulfulness in living beings and life itself. Her self-identity and self-expression expanded dramatically during this time, as she made new choices, expanded her consciousness and believed that women can make it. She redefined herself and used her feminist knowledge and her ability to analyse and to write about complex concepts in a way that every woman could understand.

When Kim remembered the incredible support she felt in the group of young mothers who lived in her neighbourhood and shared her feminist concerns and hopes, she burst out crying. Kim says that she and her husband were both typical sixties people who wanted the ordinary things in life that companionship, marriage, kids and love could provide. They connected with like-minded couples, where the wives were quite energetic and gutsy, the husbands supportive and the kids very young:

It was just fantastic, it was like [pause], everything seems possible for women, sure there would be twenty years to go. But with Betty, with my daughter, it was like she can do anything she wants [pain and tears in her voice] and she would not have this shit ... [pain and tears in her voice]. And also ... and as you know, I am quite an arrogant person in my own way and I thought, you know, "She won’t ever suffer this shit" and partly “I’ll make sure she doesn’t". And so that was ... that was really like ... the seventies was ... in that respect, it was like total liberation. I can’t really describe it like from darkness to light, I mean, any metaphor, from prison to freedom. But I think for me it was really from almost like a mad confusion.

The women supported each other with childcare and in other practical ways, as well as with emotional issues in their relationships with men and consciousness raising conversations about the power relations in society. Note that all three levels of being, believing, and busying are involved in this social change for women that included their whole body~mind~soul. A tremendous amount of grief and pain welled up for
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Kim, which mirror the hurt in the depth of her soul/being, when she talked about her passionate wishes for her daughter and her son:

And I think the thing with the kids ... [starts crying] ... you know sort of ... tremendous sense that your daughters would not ... how dare ... that shit! You know ... [pain and tears in her voice]. Oh! ... Jesus! They would just not have to have it. And you know ... the absolute "I will prevent this" [stern voice]! Do you know what I mean? If someone tells me, Betty is too A, B, and C, I just say, "Get stuffed! That's how she is if you don't like her like that, don't talk to her"! Do you know what I mean? "You have no obligation to know her. It doesn't matter". And I mean, I don't know whether I felt that more fiercely than other women or not, but certainly I acted that out very fiercely, particular with Betty. And then with Bob who was born in 1972, I think one of the things, you know, I had that absolute passion that he would be ... I raise him more ... to be more in touch with his feelings than the average man. Now that, I found overwhelmingly difficult! That went through into the eighties and I used to think, 'This child is taking my life,' do you know what I mean? To support a daughter was in some ways much easier than actually to have a boy and sort of say, 'I am determined ... [tears in her voice] ... I'll ... I'll ... he is not to turn out ... he is just not [crying]... I will not support it! And what's for ... [deep sobbing] ... you know ... gets for ... "I fucking will do it"! And ... so when ... that I found really, really hard.

The seventies gave Kim the experience of liberation, a new quality of being-in-the-world-as-a-woman that still emotionally overwhelmed her even by just talking about it. Her efforts to protect her children from devaluing judgements and allow them to be, and express themselves, as whole soulful human beings is heart wrenching. Being accepted as who she is in essence is of utmost importance for Kim. Another aspect of the liberation in the seventies was for Kim the redefinition of women and beauty and that it 'slowly became acceptable in the whole world that women were just defining themselves'. Kim experienced a tremendous sense of liberation in regards to dressing herself comfortably and as she liked, knowing that it did not really matter anymore, if men or anyone else liked it or not. She defined herself as a woman and gained a sense of confidence to say, 'I was who I was'. Kim is proud that her children nowadays are regarded by their friends as leaders, as children of a liberated person, a mother who embraced the changes for women in the sixties and seventies. 'I am quite an arrogant person in my own way and my children are children of a liberated person.' But she doubts that the young people of the next generations ever will be able to comprehend the absolute joy of saying, 'I am sane' or 'There are millions of women who felt as I did' and 'We don't have to feel like this'.
3.4. KAREN: My perceptions completely changed about very many things.

After having decided in 1965 to not upset her husband any further by discussing these new feminist ideas with him, Karen admitted:

_I don’t think I read much after that. I read articles about what women were writing and some of them I liked; Germaine Greer with "The Female Eunuch" I thought she seemed a bit over the top. I was a bit kind of put off by her._

Women writing about women's need to liberate themselves from their biology was not what Karen believed in. _I had a big investment by this stage, didn't I, in these children and I didn't like the idea of being liberated. I suspected that that would backfire. But she was going through a lot, trying to not fall pregnant and had quite ambivalent feelings about it all. 'I didn't want my children, basically, I'd never been a very maternal person, but we were Catholics and trying to live by the Church.' When she tutored and met all these energetic women, she felt intellectually and socially stimulated again. 'I was with people that were like me in lots of ways, but clever and I made good friends, some of whom I still have.' Karen started to do a Masters degree in child development in 1970 she read Dorothy Dinnerstein and Nancy Chodorow, which _'is to me like a classic I keep coming back to. So that profoundly influenced the way I thought.' Karen re-evaluated many of the myths about mothering she had believed:_

_It really turned your world upside down, the emergence of so many strong intellectual women. You know, seeing the world in quite a different way. I could say that my perceptions completely changed about very many things, quite a different way, particularly my respect for other women became much greater. That led on to a realisation how you think you are seeing things objectively, but you've adopted a world view without realising that you can see things a totally different way. I have thought a lot about the difficulties of women in balancing motherhood and fulfilling the other talents that they have._

Karen became friends with very strong feminists. One of them was her friend Carol, who left her husband, despite having four children, to pursue a woman-centred lifestyle. Carol had become quite influential in the lesbian community and Karen went along with her to women's events, which opened her eyes to women's passionate demands:

_They were very strong about being exploited as women and the need for equal opportunity and to not be employed on yearly contracts and things like that. They were quite militant. More than I was. I just thought I was lucky to have a job. I never kind of had a sense that I was worth more than I was being paid, but I did progress. I became permanent after a couple of years and then I was made a senior tutor and I had charge of the course administration for several hundred students. So it was a great factor in making me feel affirmed as a competent person. It was great, for the first time, and I got a lot of positive feedback from the people that I worked with._
Karen felt a lot of gratitude for being offered these opportunities, which she had not ever expected and would not have asked for out of fear 'to rock the boat' too much in case that 'it might backfire'. Her childhood conditioning into 'going along' with the demands of the Church, social conventions and parental expectations had supported her success as wife, mother, and in her career. She was intrigued by the new feminist values, ideas and behaviours and participated as long as it did not endanger the status quo of her life. As Miller (1986) pointed out, it is difficult for women to initiate open conflict with the man they are dependent on. This dependence can be sexual, emotional, social and/or material and it is fear that holds women in place. It was one of the great learning processes of the women in the WLM that through discussions, open conflicts, resolution and acknowledgement of differences, women gained the strength and insight that there are many ways of seeing one situation, many ways of interpreting it, and many ways of evaluating and prioritising what needs to be done. It does not mean that all views are equally valid or appropriate to time, place, relating and consciousness, but it means that there is value in including all of them before a decision is made, actions are taken and the consequences felt by all involved.

3.5. MAGGIE: My spirituality is a very guiding force for me.

Maggie grew up with her mother's message:

"It's time the women took over, the men have made a mess for long enough!"  
She used to say that all the time ... [laughing] ... when I was growing up. You know, that's a message that I took on; like "Why don't the women take over?"

Maggie took her mother's message of women's power to heart and made choices in her life that allowed her to live an authentic woman-centred life and not to conform to the dominant norm. It might have been the key to her courage to explore her sensuality through the full spectrum of sexuality into expansion and transcendence of consciousness. For Maggie her expansion of consciousness is closely related to her sexuality, which transport her into transpersonal realms. She told me that she has been interested in women's spirituality from her earliest times, which she did not specify:

My sense of my own sexual connection is often completely and utterly spiritual as well. I feel quite transcended at that point [of orgasm] and I actually don't feel human, I don't feel that I am in that place as a human being. I have actually had psychic experiences or past life experiences I should say, during that sort of orgasmic phase, where I have gone back to all different places. It hasn't happened with everybody but it has happened with some people. ... Sometimes it's going back to the same place; sometimes it's going back with that person
into a past life in another setting. I mean not necessarily making love but we are intimately involved in some way, so that it sort of transports me. So from time to time I feel quite spiritually connected and I feel there is a presence or several presences around me at times when I am lost. Not so much that I don't know my way, but lost in the experience of having that strong sexual and sensual connection. I have only ever had that with women, I haven't had that much experience ... or haven't wanted to and haven't allowed men to ... but it has always been with women.

Maggie does not elaborate on what it is about women that enables her to experience this unity, but my hunch is that she deeply trusts women and therefore deepens her body awareness and opens up to the experience of the unknown. She believes that lovers come into her life because of some unknown but intuitively sensed past connection, possibly shared past lives. Deeply shared pleasures heighten her awareness, open her heart and soul, and transport her into unknown realms. She admits that sexual interactions without that spiritual heart-to-heart connection are not as satisfying for her:

> We talk about it and they can understand it. If I would mention it to somebody else, she would think I was crazy, do you know what I mean? So it's usually someone who I know will understand, when I talk about what has happened for me in those moments. Yeah. …

Maggie admits that she is sometimes a bit frightened about it and I am curious what specifically is frightening for her and why?

> I just think that it is ... probably that it's ... that I'll lose control or that I'll be ... almost too excited I think, do you know what I mean? [MGG: "What would happen?"] I would probably go over the edge, [laughing] ... but that's just my sense, my sense of it would be that I would just ... melt or dissolve or disappear [amused], which has happened. So it's OK, but there is a sense of ... I don't know where the boundaries are with it ...so ... so it's like ... hmm, it's like a kind of unexplored ... the boundaries ... are not clearly defined, so that I ... I'm not that aware of how big it could possibly get, in another sense ... with someone else who would be encouraging me in that way.

What she describes here is the extra ordinary courage to 'go to the edge', of losing conscious control, body boundaries and to surrender into the transpersonal realm of actualisation beyond the known, described by Wilber (1993). I asked Maggie if it is the fear of death and she says that it is 'not actually dying, but not actually being here', not living and completing her full purpose in life. This is significant in relation to feminist actions, women's spirituality and the expansion of feminist consciousness as it points to the unity of sex, soul and inspired social actions that might be necessary to go beyond conventional (values, consciousness and choices) lifestyles. She adds, 'It has to do with my sense of my own psychic awareness and my connection with spirit guides.'
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She is aware of her responsibility to her spiritual self and her ongoing learning process. Shifts in values and the expansion of consciousness were a central theme during the time of the WLM. The practices of the WLM were an ongoing challenge to conventional thinking, behaving and perceiving, to bipolar masculine worldviews and distorted obsessive techno-logy-centred consciousness 'boys and their toys'. It might not have been expressed in these words, but the WLM was a wholarchical life encompassing challenge to linear patriarchal masculine-centred techno-cultural systems, not only through the demand to include women, but also to place peoples at the centre and as part of a growing reverence for a living earth.

4. Extension of Choices into Wider Social Context

The WLM was a response to women's deep dissatisfaction of the double standards between the genders, the wide gaps between patriarchal myths (Phillips 1991) and actual politics and laws. Some of the post-war generation of young women, who like Kim had observed the 'misery of an unhappy marriage', started to question and expose these conventional gender norms as oppressive power relations. Others like Karen were too deeply embedded in conventions 'to rock the boat'. All the women in this study wanted more choices, if not for themselves at least for their daughters and sons. Many of the debates that started during the WLM are still raging, like the debate about 'Pro Choice' for all women versus 'Pro Life' for all foetuses independent of the mother's situation. It is a prototype of power-with versus 'power-over' values, choices and consciousness. 'Pro Choice' is power-with responsibility for the particular decision made. In contrast 'Pro Life' is power-over another person's life decisions, without taking care and responsibility for the new life created. This is a typical 'power over' position of 'masculinity' that was challenged and rejected by feminists of the second wave.

After Dee, Liz, Kim and Maggie joint with other women and talked about their experiences as daughters, lovers, wives and mothers, they began to adjust their focus of their own value filters of perception, began to search for their own authentic values, began to formulate their own value filters of interpretation and consciousness and began to express their own value filters of evaluation and authentic choices. Dee decided to break with the moral indoctrination of the church, Liz questioned traditional conventions, Kim stopped the pretence of fitting into norms of femininity, polite
manners and pleasing appearance, Karen raised her self-esteem and Maggie decided to challenge the double-faced ethics of politics and the law. These women moved into public and professional positions previously barred to them and some experienced the tensions, conflicts and crisis this created in their traditional marriages. In Australia feminists moved into the public service, like Kim did for a while, and established themselves in the government as 'femocrats' who voiced and supported the interests of the women's groups in the grassroots WLM.

4.1. DEE: This must be what it is like to be a man.

Dee's marriage failure was not because of a communication breakdown, as Dee noted, because 'we never did really communicate'. Dee just had enough one day, after having given her husband a few chances. She found support in the form of making some new really good friendships with women. She became one of the founding members of the WEL and 'they were all women who were breaking up from their husbands. It was amazing!' When she presented her first paper at the first Women's Health Conference and the Australian Anthropological Society:

*I came down to Sydney for that and I had an amazing experience. I met my lover at Town Hall on my way to Sydney Uni for the Conference and I said to him, "You know, I feel so free! This must be what it is like to be a man". I didn't have the kids or any of that. Here I was at a conference, a thing my husband did all the time, he was always rubbing shoulders with big wigs because he was an associate professor. He was an academic and here was I doing that. It was, "Wow! This is me!" I was about thirty-five then.*

Dee 'spread her wings', which she had grown in the company of other women, and discovered that she could fly in the public space, usually reserved for men of privilege. She had liberated her own mind and was able to write papers and followed her own gut and heart preferences. 'Of course, I was still looking after the kids until they grew up and feeling incredibly guilty with this nasty pre-Murphy's law divorce going on.' No-fault divorce laws were not established before 1975, when irreconcilable differences became the legal basis for divorce. When finally the divorce came through under the new laws in 1976, Dee used her newly found energy and motivation to engage in the political initiatives that supported her own values:

*I joined a political party for a while and I was always out at political things. Or some of them would happen at my place. I actually convened the first zero population growth group in Queensland, I was secretary of that, so those meetings used to occur at my place. I used to go to Labor Party meetings, Australia Party meetings; Conservation Council, I was on that for a while,*
Women's Electoral Lobby, tended to be on Saturday afternoons. I was involved a bit with the Feminist Bookshop up there.

These political activities expanded her understanding about the interrelations of the personal/private values with the political/public worldviews. At the end of the seventies Dee completed her thesis about birth control, 'and there it was, two volumes on the shelves, which was kind of nice.' She moved to Sydney, back to the place of her birth and traumatic childhood, to continue with a Masters Degree and later her own therapy, followed by her training to become a psychotherapist.

4.2. LIZ: You think more and don't accept a traditional convention.

The most important learning in the WLM for Liz was 'that I had a place. I belonged in a movement.' I asked her, 'You were not anymore the tomboy, the outsider?'

Well that didn't matter. That was almost probably a background for a lot of the other people there, the people that had had some adventures in their life. I think being part of an actual movement, it just opened up the world to me.

'It connected you with the rest of the world?' I inquired and Liz responded: 'Those sort of things didn't matter very much to me. I thought they were pretty irrelevant, the overseas stuff because it didn't apply in my little world.' Liz's view of the world expanded from suburban family life to metropolitan WEL Sydney and eventually to WEL Australia by going to the conferences. 'But I didn't really realise at the time how elitist it was and how isolating that can be too.' She adds: 'But, you know, the elite are the only ones that are able to do anything really.' She explains further:

Reality is that there is such a gap in the community, a gap between those who know and those who don't. Some people are in the "here and now" and with it and others are twenty years behind. Some have moved and some haven't. And it's this lot that will always be moving, but they're actually getting further apart from the others, like when women get an education. That seems to isolate them because you think differently or you think more and don't accept a traditional convention or the status quo. They haven't changed, there are lots of areas, where has been no progress. It's going backwards now. When things go backwards, they get much more conservative.

Liz felt ambivalent about the deep reaching changes she was part of. She reminded me of the saying 'I've become the kind of woman my mother always warned me of!' Liz has become the kind of woman she had judged earlier in her life as professional elite. While part of her is still identifying with traditional values, she is curious and adventurous and wants to see the world. Liz 'met good people', she does not call them women and she does not speak as an 'I' but as a 'you', which points to her not
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quite identifying as an acting, deciding, choosing woman that owns her own views:

*I mean the people I met there are still my friends, no matter where they live. You know, we did things together and you got to know people. We had kids and we had to have child minding, and we had to have fund raising and we worked on the newsletter and there were kids, there were kids everywhere. You know, that was part of the childcare push.*

Liz asserts that it was ’the ones with the kids that did all the work, the ones that weren’t working. The others were too busy doing it on another plane; they had the philosophy.’ But Liz felt empathy, too, for women who were not mothers and spend their time and energy studying:

*They must have been terribly isolated and been treated terribly in their jobs and in their studies. Many of the women back in that time had trouble doing post-graduate studies because they couldn't get supervisors. Time and again they just had to give up or it took them years or they got put down and then the work got robbed off them and put into somebody else's PhD. Terrible things were going on.*

MENSA’s World Conference in Sydney brought Liz in contact with a highflying feminist career woman who worked for Shell in Melbourne and had to go to the Anti-Discrimination Board to fight for becoming a Project Leader in the company. ’All these women really were the one offs, or the first. So that was very interesting, the way they had this struggle.’ Liz admitted her surprise that many of ’these elite intellectuals’ she had met and who did not have children were actually quite capable down-to-earth women like her:

*One of my projects was building a deck on the back of the house for the wedding of my daughter. And one of my friends who was a TAFE Director at the time, one of the highest women in TAFE, she said, was there anything she could do to help. I nearly died because I had assumed that all these people I knew were not domestic because they were intellectuals or high achievers and … [pause] … you know that was an interesting learning for me.*

Through this experience Liz had to confront the stereotyped binaries in her own assumptions that suggested a person could be an elite intellectual or capable with practical household matters, but not both. The women she met and liked did not quite fit. They were intellectuals and practical hands-on, no-nonsense friends, well paid high flyers and vulnerable to discrimination, isolated tall poppies and intimately involved with other women. Masculine categories did not work when applied to these women. Liz’ view of the world, other women and herself as part of it had been challenged by the WLM and the collective activities she participated in.
4.3. KIM: I saw it was about power relations between men and women.

Kim read all the feminist books and found the support she experienced through the feminist analysis overwhelmingly important. Reading about other women's lives made her aware that it was not just her personally who had difficulties adapting to the cultural demands of society. She sees herself in some way as a 'coldly analytical person' who likes conceptual frameworks and feels supported in her sanity by them. The analysis about the power relations between men and women suddenly clarified the picture for her. For the first time she understood how women within the capitalist framework had their self-esteem structurally destroyed by middle-class values and life style. It was passionately important for Kim that women from now on would be able 'to have real choices and to make informed decisions' about their lives by having access to and sharing resources in an aware and responsible way good for all:

    And I also had a vision, what I see for example as the kind of brutality of the political process, might become I suppose more gentle, more, I don't know sort of feminine ... but that the world need not just bang at each other in order to get 'ahead'. But of course my vision has always been tempered because I studied classics. I mean I read Plato, so I guess I have been always very philosophical about what can actually be achieved. So I don't think I had an unrealistic visions, but I definitely had a vision and hope that, yeah that women would have, as you say, an informed choice about what they are actually doing when they took certain steps in their life. I don't know that I ever had ... [long pause] … I suppose, really I always had hopes about people, including myself, being able to tailor in our life style to very simple use of the world's resources. I mean it's a thing that's always concerned me. But I think that I'm not, optimistic ... I mean, I think, when I look around me, I see that people don't necessarily do that; so I would say that that was a hope rather then a vision. Hmm, in political area no, I ... I've never been visionary.

Nevertheless, Kim had a vision that people in the western world would see the benefit of looking at and learning about themselves - to make changes from the inside out - and understand how it could positively affect the world. Her most heartfelt wishes were for women and she felt anger and passion about how the judgements of others had affected her and many women and their lives:

    My overwhelming vision was for women. And I guess, it was on my own, again largely based on my own feelings of liberation and really feelings of kind of anger in a sense that I lived my life for so many years not really understanding the choices I was making and having been constrained, as I said unknowingly, by people's judgement of me. Hmm, yes so that was really my major vision at that time.

Kim did not involve herself in party politics because she said that she never had a lot
of faith in the political process. 'I am not a believer', she said and that she never had 'enough heart' to play the political game and that she sees politicians as basically in that position for their own satisfaction. Perhaps. I thought, she has too much heart and not enough 'ego' to play the political game.

As an alternative Kim got involved in the liberation of women in a professional way by writing for the government about women's issues. She was hired to write for the Women's Advisory Council that was formed under the Wran Government and Kim feels very pleased that she made a very active and important public contribution that was based on her knowledge and life experience as a woman. She was also clear that 'this wave of feminism is not going to end, what ever they say' because many more women were receiving education compared with the few upper class women, who initiated and supported the earlier wave of suffragettes. She believed that men could not suppress that number of educated women; 'this is not going away', was her analysis. Kim had shared in the euphoria of liberation, in the energy coming up from the depth of her being, that made her join other women in the new inspiring 'Zeitgeist', the spirit of the time. Nowadays she hopes for the space and time to bring more of her authentic self into her work as a business consultant.

4.4. KAREN: I was getting more definite about things.

Karen's struggle with her fertility can be viewed as an example of her conflict between her Catholic and feminist values. It also illustrates what women's right to choice means and how Karen's values and consciousness were changed around this issue through the influence of feminist writing, her feminist friends and feminist activism. I asked her, if she had decided to not to have more than five children? She admitted:

> I tried all the time not to have any more, but it didn't work. There was contraception but we didn't believe in it. The rhythm method led to my 4th child.

When Karen tried the pill, she felt like a zombie and not like a person. 'We used those fizzy pills, you know that you put up inside you, and I had my 5th child with the fizzy pill.' After that she had an IUD, which was 'awful' and produced masses of bleeding:

> It was terrible. It practically ruined our married life because I would always be trying to look unattractive and you know that's not the way it works, is it? It was very hard on my husband, very hard on me and I used to write letters to the priests that wrote these magazines and tell them what I thought of them.
This was the beginning of Karen's resistance to the values and ideology of the church. I asked Karen, if her husband did consider getting sterilised? 'No, no, I don't think he would have. He was very concerned for me, I'm not saying that because he wasn't concerned, he was always upset and felt guilty.' Feeling guilty means feeling powerless to do something about a situation, like a child, because an adult is able to take responsibility for a problem and do something about it. So I asked her, what she did to stop having children? 'Well, I had the IUD for quite a while and then I had my tubes tied eventually; that was later in the seventies.' This was a major decision in Karen's life, 'I could not stand it anymore'. I asked, if it was her decision and she admits:

Yes I did. Yes. I always tried not to. I was getting more definite about things. Deciding that there's no use just wishing for things not to happen, you've got to do something about it. So that was always an anxiety. That's why I said I was happy when my periods stopped because I didn't have to worry anymore.

For Karen it was a big decision to make after many years of not owning her body. Being a good and obedient Catholic woman as well as a feminist was not easy for her to reconcile, as the two value systems are conflicting. If the Pope represents God on earth and judges, decides and sets the priorities for a good Catholic woman, then there is no space for a personal values, conscience and choices. It is the ordered obedience to the 'Word of God', interpreted by priests and indoctrinated by parents and schools, which keeps adults locked in childhood fear and guilt, instead of self-response-able decision-making about their adult lives. Yet Karen changed from 'going along' with parental authorities to making her own choice.

Value preferences and priorities, worldviews and choices are part of the human makeup of potential, free will and growing towards maturity, responsibility and self-actualisation. Karen had made a choice that was personal and political and ideological and I was curious about Karen's influence as a mother on her four daughters; her oldest is a son:

Well they were very strong and sort of talkative and being four of them, they had a real dynamic amongst themselves and I was always one to listen a lot to current affairs on the radio and to talk about them to the children. It was a very exciting time, 1972 when the Labor Government came in after so many years. We went up to the local Town Hall and Gough Whitlam came and the kids made banners and they were very excited. The Women's Electoral Lobby had submitted questions to all the candidates for the election about various women's issues. The kids were quite small - four, six - but they heard that and I bought them little T-shirts with little pictures of women with banners on
them saying ‘Women's Lib I Protest’. They used to play being interviewers and one would say to the other, ‘What do you think of Women's Lib?’ I didn't sort of preach at them but there was in the home an awareness of current political happenings. I think they were just very bright girls.

Karen describes her husband as an ‘unreconstructed, older man and he doesn't always feel comfortable with rhetoric, you know, feminist rhetoric. But he is a great respecter of people.’ He did not make any difference between his daughters and his son, instead it was important to him to stimulate their thinking about things:

They grew up with a great sense of security and of self-respect because their father would always talk about what he was thinking about, we both would. It wasn't until you saw other families that you realised that this wasn't always the case.

In 1978 her friend Carol set up a women's studies course in Newtown at the Nursery School Teachers College and Karen worked with 'good strong feminists' together in an atmosphere of exploration about mothering and childcare issues in patriarchal set up:

I didn't know much about girls. I always thought that I wanted boys. But I think it is lovely to have the girls and it is lovely for them to have sisters.

I asked Karen: 'How do you think your daughters are seeing you?'

I think that they see that I've come a long way; that I started off in the very traditional Catholic family, with the expectations that came from that upbringing, and that I have been able to have a career and to use a lot of my talents in the workforce. I think they sort of admire that while at the same time they tease and patronise me a bit at times. But they envy me a little bit in that I was willy-nilly had my five children and had a lovely family life, which is not possible for them. They have to agonise about having children, and when to have children and how to combine that with their careers.

Karen admits that 'there must have been times when it was very difficult, having all those little children, whether I wanted it or not.' She nevertheless feels that things have worked out well for her and adds philosophically, 'I mean it is a privilege to have that opportunity to choose; but nothing is one-sided is it?’ Karen still finds it difficult to voice what is important to her but she is very happy with herself to have voiced her needs to have a sixtieth birthday party:

Instead of playing games of getting them to guess whether I wanted to have a party or not and sitting back and expecting them to do everything and being hurt or disappointed if they couldn't mind read. I think I have been guilty a lot of that. This is a step towards that painful thing of communicating more and more openly. I was exhilarated because I wanted something and I let people know clearly that I wanted it and I set about making it happen. It was wonderful! We had a wonderful time!
In conventional terms Karen succeeded; by having a big family life as well as a very successful career. With the support of her husband, she was able to preserve for her self enough time and space to follow and develop her intellectual interests. The question remaining with me is, if she has been 'hold back’ in her self-actualisation or more positively 'grounded' through her family commitments? Through the exposure to feminist friendships, thoughts and practises, Karen's relationship to her own being and body-self became more respectful as well and she found finally the courage to stand up to the parental authorities in her own life: to God, the pope, priests and her husband. She had lived for many years with the compromise she had made: 'You mustn't let my brain atrophy' and giving her husband the responsibility to manage her self-actualisation; 'I didn't want my children' and having five of them; 'trying to look unattractive’ and not have sexual pleasure; 'trying to live by the Church' and suffer the pain and massive bleeding caused by an IUD. Finally she had enough and made the big decision 'to get my tubes tied'. She had taken charge of the quality in her life.

4.5. MAGGIE: Being a lesbian-feminist is a much fuller way of being.

After Maggie returned from London she moved to Sydney and 1990 started in a degree in Women's Studies and Anthropology, which deepened her insights and awe:

> When I began to look at feminism from an academic point of view, I really began to see where those women had come from. I could acknowledge and really live in awe and imagine that the work they had done was really quite amazing and magnificent and astounding. How little credence we actually give to those women. I commemorated South Australia being given the first vote for Australia, so I went to the "Women in Power in Politics Conference" and was in awe of where women had come from and the fact that I was part of that and was certainly contributing in my own way.

Maggie thinks one of the greatest things that has happened since then is the work that is being done in domestic violence and incest. She sees it as probably the biggest change since the seventies. 'There have been some huge strategies put in place, to encourage women to come forward and to assist them through a very, very difficult path.' In her university course Maggie came out as a lesbian in a small intimate group of six women, which was a very remarkable event for her, as well as for the women in the group:

> I think that everybody just about fell off their chairs because I gave this presentation about where I saw myself at that point and I don't think they had ever had anyone quite so frank and so open. So I think that's why they were a bit stunned because I showed them a video I was in, called "Absolutely Girls", which is looking at lesbian lives from the 1930s to the 1960s.
Maggie felt quite 'charged up' with energy to come out in a university setting where everything is usually quite conservative. There is still lot of fear and prejudice around about being a lesbian 'that they are radical; that they rock the boat; that they hate men; that they are way, way outside the mainstream; and that they are troublemakers and dangerous'. She feels very fortunate to be part of a team of women at her work who are strong feminists and two particularly strong lesbian women. Maggie told me that the word feminist itself has such a diversity of definitions for many women that it is often confusing and triggers fears in many women. She says about one of her colleagues:

She is an older woman, a survivor of domestic violence, and she will not have that word used and yet she has been on the collective of the Women's Cottage all of last year and she has just come back on it again. You would think that she would know that the whole of the Women's Cottage operates on feminist principles, but she has great difficulty and she is really very afraid.

She explained to me that not all lesbians are feminists and not all feminists are lesbians:

Because if a lesbian is a strong feminist, she comes from a different space than if it's just a strong lesbian, you know, it's very, very different! And even though we might all work in health, the lesbian-feminist has much more in common with me, than if I work closely with, as I do at the moment, with a women's health counsellor, who is a lesbian. But I don't think that she is particularly feminist in the same way that the coordinator of the Women's Cottage is.

She said that a lesbian-feminist has more of a political analysis, is aware of more choices and has fuller ways of understanding the deeper implications. 'It just brings more to the role and it makes it a much more fuller way of being.' She explains further:

Lesbians don't need a relationship with a man, they don't have to depend on men and they don't find men all that amazing and astounding. They are kind of indifferent to men generally. Like they have their own sense of themselves in terms of their own strength, their own independence and their own way in which they make decisions. The other ways, in which they are challenged as lesbians, the confidence they draw from their own experiences and their talk with their lesbian-feminist friends to make decisions about the bigger things.

Maggie believes that heterosexual-feminists at the end of the day lose something when they give their power away to the men in their life. She felt that, despite seeing how frightening the world controlled by so many men is - with many wars, many rapes, many horrendous violent things happening - heterosexual-feminists may not have quite as much energy invested in standing up to men because they are committed and loyal to their primary relationships with males:

And really the male energy and female energy is so completely different and I don't find that male energy really interests me. I am just not interested: I don't find the intrigue there. It is just an all over kind of way of being. It is more about
what women write about and what women talk about and who women are and where they have come from and how they appear to be is what interests me.

Maggie is woman-identified and her commitment and loyalty is with a woman-centred culture that includes men but does not make them the centre of their life decisions.

Maggie does not regret not having children and is Pro Choice for women, but would not have an abortion, after having been a midwife for many years. In her future vision she wants to be more of who she is, she wants to publish more, go to more conferences and talk more about her own experience and what she believes lesbian health should be about. She would like to have more special time with special women. On a global level Maggie sees the need to have more women in decision-making positions of power, with the power to be themselves and to encourage other women to work with them ‘in a way that only women work, in terms of compassion and emotion and in terms of practicality of being able to do two or more things at the same time’:

Women have incredible strength and tenacity and resilience to work through issues: through death, through child sickness, through cancer and dying and through being carers for their elderly parents. It’s women who I think are the stronger of the species.

The women in this study clearly demonstrated this to be true. Most of them showed extreme resilience in relatively constrained circumstances. They changed their sense of self (being), their mind and views about the world (believing) and their ways of relating and communicating (behaving). To differing degrees they followed the inner guidance to satisfy their need to actualise their humane potential.

The extension of choices for women in Australia was groundbreaking and very pragmatic. The WLM was an earthquake that shifted values, consciousness and opened up doors to public spaces and unbelievable new moral choices for the women in this study. Feminists publicly condemned and took preventative steps against rape, domestic violence, incest, pornography and child abuse in all its forms from the physical, to the emotional, to the social, to the financial, sexual and the spiritual.

Women streamed into the professions and took positions in politics, business, educational institutions and even the military and the church. Feminists also began to recover an original her-story, her-culture, her-actions and rediscovered women’s spirituality and multiple intelligences to change the status quo and create new ways of being, believing and busying for women.
5. WDAnalysis of Expression of Values from WLM to Present Time

Let me draw together now from a wholarchical dynamic perspective (SPE) the key issues and specific conclusions that can be learnt from the material in this chapter in relations the other main chapters. My WDAnalysis is by no means the only way to interpret the rich material of the twenty-four interviews and the twelve AVI analyses, including the Personal Development Profile. Though I do believe that it is a more inclusive way to perceive values as embedded in time, place, relating, consciousness and expressed in being, believing, behaving as choices from a female perspective. This study has revealed how these women, despite their often limiting and painful experiences in childhood and beyond, have not lost touch with their soulfulness and have come to behave with resilience and increasing integrity, especially through the environmental support triggered by the second wave of the WLM and its activities in consciousness raising and social change. These women expanded their consciousness in a wholarchical inclusive manner, even taking pains to continue to include people with 'exclusive' bipolar values (social prestige versus care/nurture e.g.), attitudes (self versus community e.g.), behaviours (control over others versus actualisation/wholeness e.g.) and bipolar dividing worldviews.

The impact the WLM had on all women was liberating, even for Kate, although with a time lapse. Most of them continued their education and learned new skills, threw themselves into a challenging diversity of activities and/or began their healing and personal development to take more inner leadership in their personal and public lives. Dee, Liz and Maggie became politically and professionally actively engaged in the WLM, while Kim and Karen chose to use writing and teaching as ways to express their feminist views, to educate and raise consciousness and so did Julie. Liz, Karen and Julie struggled to a degree with the tension between their commitments to family values as mothers and wives and the views and lifestyles of professional women who prioritised their careers and social change in the public space. Nevertheless both felt empathy for women who struggled in their place of professional engagement in universities, corporations, public services or government departments. Being deeply committed to raising a family with three or more children makes it understandably more difficult to 'rock the boat' and go 'out on the edge', although some women like Karen's friend Carol mustered that courage even to join a lesbian lifestyle.
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Feminist mothers had 'impossible heart rendering wishes' for the next generation that life would be different, especially for their daughters, and they acted on it. Susana was determined to not only better her life but to do what ever she could to support her daughter who 'definitely is feminist material'. Kim had hoped that a female influence on the brutal process of politics would make a difference and that 'the world need not just bang at each other in order to get ahead'. The percentage and quality of female influence are crucial as the example of Sweden demonstrates (UN 1996). Even though some women like Karen moved slowly in making changes and others like Maggie took 'leaps', enjoying the support of the feminists in London, the majority of women in this study were deeply touched by feminist writing about other women's lives, their ideas and research. They did not analyse, rationalise or justify the changes they made in their lives, they just told the story of what was important, infuriating and/or inspiring to them. Through gaining respect for other women and their struggles and successes in their lives, these women too moved towards more authentic self-expression. They knew in their bodies the invisible connection between the personal and the political, the private and the public, the local and the global. It is values and consciousness that make up this invisible thread that is then expressed in choices, decisions and actions.

5.1. Values and Space and Time: Gender Roles and Relations

How did the women in my study, born into a generation that favoured women's restriction to the domestic role, fare in their transition into the more public domain? Kate, Victoria and Susana, who married during this time, were under tight control of their husbands; Dee's, Liz's and Kim's marriages broke up; Karen, Julie and Anna had very supportive husbands, while Maggie, Jean and Bridget did not marry. When Dee made the transition from 'private' space to 'public' space at the university, her career-oriented husband did not like it and took off to South Africa to put an even bigger space between himself and his mounting family difficulties; he retreats more into his work to avoid the discomfort of the inner dynamic space in his family, while Dee expanded her radius of influence into the public space of grassroots political actions. She observed that her advances into public space came at a cost:

Course I had to do the washing up and mow the lawn before I left and when I went home, I would have to clean up the mess, you know, do the other job.
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The 'double shift' women are expected to do, when they decide to move beyond the traditional role is well documented (Smyth 1991, Maushart 2001) and still exists.

For Liz the transition was quite gradual over a period of several years. She too experienced opposition from her husband, so that she avoided discussing her needs, ideas and activities with him, 'You're so used to your ideas not being accepted'. The support and understanding of a group of feminist mothers like herself was essential for her gaining confidence and moving into public space as it was for Kim and Dee. But this shift of focus from husband to other women also dissolved their marriages. When Kim entered the business world, she was very successful in making a living and providing for her children. But she felt that she had to leave a valuable part of her authentic being unexpressed in that milieu, and reserved it for her private life:

\[I always feel that most of social ... sort of when you get society in groups as in business ... that there are constraints on me being myself and I don't think it's just me. I think there are constraints on everybody and everyone is putting constraints on themselves and I'm colluding ... [pause].\]

This collusion is conditioned by parental messages that we carry with us into our adult lives as scripts, into gender relations and social systems, as games we play. Power Games, so prevalent in family life and corporations, are socially conditioned and based on gendered values (Gilligan 1997, Cornelius 1998, Walker 2004).

As a mother of five children it was exceptional for Karen to be able to further her university career. Her husband's support and encouragement was essential in that, as were Julie's and Anna's in their career development. Julie remembered being warned by some of her husband's colleagues to be careful, 'it breaks up marriages'; whereas he has actually been in a way the ground or the support, which has given me the confidence to go out.' Unmarried women without children like Jean, Bridget and Maggie did not have that kind of support and intimacy but they also did not have these constraints. Maggie, like Julie and Kim, felt fiercely about women having their own choices, rights, time and spaces, but for quite different reasons. Maggie felt that 'really the male energy and female energy is so completely different' and remembered fondly her grandmother's home, a woman's space that was open, warm and welcoming:

\[They loved coming to Mrs. Ashton-Martin's house because she just had such a wonderful way. She played the piano, the fire was on and the food was good and they all had such a wonderful and great time.\]
Maggie's vision is to create such a special space in her own home, a salon for women to discuss the events in cultural, social and personal life, to share quality time together.

Public space, time, rights and recognition of lesbian couples are still very limited, as the arguments pro and against gay marriages and parenthood show (Rich 1986).

5.2. Values and Relating: Extension of Choices in Social Context

Did the extension of choices and movement of women into the public domain affect the dynamic between the genders? It sure did, but not all women participated in the new choices (Kate) and some women, like Victoria, moved beyond the limits into personal freedom, to later move back into traditional family values and settings. She decided better a dissatisfying marriage than none because she wanted children:

“I know what I was thinking: I really didn't have very high expectations of marriage anyhow. So ... [pause] ... I didn't have high expectations, so it didn't really matter.

Victoria had missed out on a strong foundation for a wholesome sense of self-esteem, self-integrity and self-identity as a soul-body-social self that is laid down in early childhood (James and Jongeward 1985). This integrity grows in the congruence of the child's being, believing, behaving in the context of space, time, relating and consciousness from the very beginning. Self-actualisation/wholeness starts in the womb, I believe, and from there grows and expands into autonomy-in-communion and adult emotional maturity, if not cut off.

As the women's stories show, women became more authentic and diverse in their choices and many men found it difficult to let go of privilege, ideology and control. For Susana, based on her early experience of what poverty did to her destitute mother, money was directly related to having or not having control over her life:

Then I did social work and I nearly killed myself in the process because it was so hard. My daughter was seven, so I did all the housework, I did part-time work and I did full time studies. I did part time work because I didn't have the courage to ask for money from my husband. I have the difficulty, if I ask for money I just feel that I lost complete control. So I went and worked and I did not know what to do with the money because he was not suppose to know that I had this money. Oh dear [laughing] terrible!

For Susana control did not mean control over others but over her own life, earning her own money and being able to support her daughter, in short, having financial autonomy and keeping her integrity and self-respect intact because …
When I look back - that's the way my grandfather, my father, my brothers all the males talked about women - that women are for pleasure, distraction, and to be used and discarded, you know; that women's purpose in life is only to produce kids and after that be discarded and that's it.

Susana has Autonomy (58%) as the third highest value in the AVI, right after Search (62%) and Actualisation/Wholeness (62%). She wanted to make her own choices. Financial autonomy and emotional authenticity is the foundation to make heartfelt conscientious decisions and have honest relationships. As Kim expressed it:

I was particularly passionate that women would have a real choice about what they did. If women chose to be at home and have children that they would know what that would mean, do you know ... [amused] ... what I mean? That they would have access to literature, to support, to all sorts of things; that they would be making an informed choice.

Active informed choices that involve head, gut and heart, are an expression of a sense of self, based on knowing one's needs, feelings and own ethical standards (Porter 1991). Knowing what one truly needs, feels and values is empowering, especially for women, who are conditioned to identify with what is important for their parents and then their husbands and children. Having a working life prevented women from becoming totally dependent - the eternal 'child-woman' - as care givers and sexual satisfiers who are in turn in danger to condition their daughters in similar ways. This blind dynamic might continue through generations of women, as was the case in Victoria's and Kate's families, who had learnt and model to their daughters, not to question dominant values, worldviews and behaviours and became doormats, taken for granted servers, sick and finally suicidal.

5.3. Values and Consciousness: Shifts, Expansion and Integration

What kind of shifts in women's values and expansion of consciousness happened during the time of the WLM? Women were able through the changes during the WLM to find out what was truly important to them and they made a wide variety of new choices: to claim their personal preferences, their own decisions and ways of seeing and knowing life; to choose to take contraception or not, to have abortions or not, to marry or not, to have children or not, to leave an abusive relationship or not. The women in this study recognised during the time of the WLM that they had similar and different preferences and priorities not only to the dominant culture but also with each other. Some had passionate discussions with other women about assumptions, motivations and beliefs about womanhood. Some women, for the very
first time, could speak about matters that the hierarchical power-over morality of patriarchal Christian hypocrisy had not allowed before. In short, an unforeseen high percentage of women got out from *under the thumb* and went *out on the edge* out of (masculine patriarchal) control. The WLM potentially enabled each woman to decide what was acceptable to her as a female person and global citizen.

The shifts in values and expansion of consciousness were on a spectrum from the accepted traditional heterosexual culture (Rich 1986) as the dominant appearance, to a 'radical' feminist view of *going to the roots* of womanhood (Daly 1984): from combining family life with some payed work and maybe a career (Victoria), to placing women at the centre of her life (Maggie). Nevertheless, all of the women in this study were inclusive of men and children, of differences in sex, gender, race, culture, ability and age, although not all in their personal life. The most radical value shifts were to create unoppressed women's spaces, women's time, women relating, women's consciousness and women's spirituality; they were to create women's culture through women's music, women's writing, women's publishing, women's studies, women's theory and conceptualisation. All of these supported women to learn about what it could mean to be a woman in charge of one's life. Values and consciousness integrated over time into new expectations: to prioritise a career and financial autonomy *before* having children (Bridget) and/or to expect a partner to do his/her *fare share* in housework, child raring and financial providing (Dee). Top down morality was exchanged with integrity that emerged from inside out, into diversity of more authentic ways of *being, believing and behaving* in the world.

### 5.4. Values and Evolution: their Nature, Dynamics and Role

What can be learned about the evolution of values from the women in this study? As girls, some of them received very confusing parental verbal and non-verbal messages about what it meant to be a *whole authentic self* as a female for a variety of reasons. Some mothers were physically and psychically not well with a very fragile sense of an *autonomous-self-in-communion* (Victoria's, Kate's, Susana's). Some mothers tried hard to fit into conventional norms despite their inner doubts and/or differences with conventions (Kim's, Maggie's, Anna's, Julie's,). Some mothers identified with the stereotype of 'femininity' and strengthen the conventional values, ideologies and patriarchal hierarchical 'power-over' relations (Dee's, Liz's, Karen's, Bridget, Jean's).
With the exception of Dee, Maggie and Kim's family, organised religion played an important part in families that held tightly to traditional Christian values. Even so, whatever the choices, gender relations changed even for daughters who held onto traditional roles and family values because the wider social context changed through the WLM. It is the influence of the social environment that models to a person, to families, communities, corporations and governments what is or is not acceptable.

Chapter VI showed how unidentified values differences in the family system created a dynamic that deeply impacted on the value and identity formation of the girl child. These unacknowledged and unresolved tensions in the family can cloud the function of her growing filters of perception, interpretation and evaluation to a degree that her sense of being a valuable self becomes distorted and she relates to life from a disabling base of fear and alienation. This distorted sense of self will impact on all dimensions (time, space, relating, consciousness) and domains (being, believing, behaving) of personal experience of her in the world. Her relationship to her soul-self, body-self and social-self, to her own sex and the male gender, might be injured, weakened and/or ailing, numbing her awareness and acceptance of the inherent birth-death dynamic in life. Values like love, beauty and truth (Wilber 1999a) are not static universals, as language makes them appear, but rather dynamic qualities of aliveness that are experienced in a healthy/wholly humane being. Loving kindness, beautiful harmony and truthful openness are qualities, on the other hand, that we do not find in constructed techno-machines or systems, but only in living beings and alive, soulful, supportive environments.

Values play a dynamic role in the evolution of women's consciousness through attracting our curiosity towards these life-giving qualities and motivating us to move towards them. Life-destructive values, attitudes, behaviours, on the other hand, usually trigger women's distaste, aversion or repulsion and motivate us to move away from potentially life threatening and life-destroying forces. In this way values have the role of discerning what is valuable to life and what is destructive of life, to guide women's behaviour towards authentic inspiration and away from peripheral images of false appearances. They tend to absorb our life energy into unsatisfying endeavours. Women's consciousness grows with us, and the cluster of values we feel attracted to at any given time build up the puzzle of our current worldview (AVI).
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worldview mirrors how conscious we are of our selves as women, our human culture, and life in all its manifestations on planet earth. My belief is that the closer we stay true to our souls, the more balanced and centred and grounded in life we will be, and the wider and deeper we can expand our consciousness to get to know ourselves and through it the mystery of life. The current dominant worldviews are unbalanced, lopsided and pathologically distorted versions of a bipolar patriarchal consciousness.

Consciousness, choices and language are always values based, no matter if we agree or disagree with the kind of 'moral' expressed in them. For example, although we might judge the values of the Mafia as anti-social and criminal, their members see themselves as having strong family values of honour, loyalty and care and so do terrorists. They are very loyal to their 'own' family and their 'own' religion, not so to the state or even more abstract universal human rights. Their loyalty is exclusive, deadly and ego-defended. The question to ask is not what is good (moral) and what is bad (crime), but what is the quality of values (perception, interpretation) and consciousness (worldview) from which the judgements/evaluations are made? Who is evaluating to whose benefit and who is paying for it? What is the quality of the logic applied (bipolar, dialectic, wholarchical)?

To conclude, values are originally energetic intelligent preferences with the function to preserve and grow life; they are fluid, e-motion-al and contextual like life itself. Through social conditioning we learn routines of feeling, thinking and behaving that are moulding pathways and patterns into the functioning of our brains. Increasingly these processes bind values into cultural (patriarchal) frames of reference as filters of perception, interpretation and evaluation, until clusters of values become calcified into more or less static (patriarchal) views of the world. In the child's attempt to please, and fit into the dominant culture, the inner authentic value preferences struggle to adapt to the socially acceptable outer cultural norms of moral behaviours and ethical standards. The tension during that process - if not creatively resolved through open and empathetic communication, conflict resolution and brainstorming of 360 degrees of possibilities (not just one or/versus the other) – has the tendency to feed, establish and harden inner and/or outer values based personal conflicts that can grow into interpersonal crises and/or communal warfare (Cornelius and Faire 1989). In short, it is our disregard to give enough attention to deep, often preverbal and/or
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preconscious, quintessentially universal human needs (being), culturally (de)-formed motivations (behaving) and self-ignorant projections (believing) that allure human beings into destructive ‘shadow boxing’ and M.A.D. systems and organisations.

The new Zeitgeist of the WLM created an atmosphere, a wave of motivational energy, rising expanding consciousness and perception of many new choices for women, which made it possible to challenge inner and outer limited patriarchal structures of thinking, doing and being for both genders. The resulting deeper awareness and understanding of possible changes for more wholesome, equitable and sustainable ways of living on planet earth fertilised many grassroots movements, educational and political institutions, laws and regulations. Most resistant are global corporations and religious institutions, but the ripples of the WLM still expand. Hopefully, over time, these ripples will integrate, transform and transcend linear, bipolar, exclusive thinking, behaving and perceiving, so that a diversity of value preferences can become accepted. This might transform into more cyclical, wholarchical, inclusive ways of knowing, behaving and being, so that all ways of perceiving, meaning making and evaluating can be used interchangeably, flexibly and appropriately to a specific situation. What is left to do is to summarise my findings, to discuss this study and to share my conclusions in the last chapter.
VIII. DISCUSSION AND CONCLUSION

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At the beginning of my inquiry into values, I asked myself about the nature of values: their function, dynamic and role. I wondered what was useful about being more aware of values in general and of one's own values in particular, especially in a psychotherapeutic context of healing and personal growth as well as in public life. The generation of women who were the focus in this study had like me lived through the second wave of the Women's Liberation Movement (WLM) with increasing self-awareness in consciousness raising groups and collective problem solving through self-determined actions. Personally I had experienced that time as a wave of energy that swept through my generation, unleashing an immense amount of zest for life. It was used to bond with other women and sympathetic men to question and actively challenge dominant values, ideologies and systems. After my own inner and outer journey towards what was important to me in my life, expanding awareness of global issues and perception of new choices, I wondered what can be learned from the life experiences of women in my generation and their shifts in values and consciousness.

What also motivated me to study the evolution of values is the fact that despite the changes in the western world, women are still underrepresented in higher levels of social organisation (EOWA 2003). The majority of female world citizens are mainly excluded from important decision-making that affects all of us and their potential is untapped despite increasing global problems (UN 1996). Some women in my study reported that an increasing number of women who have made it into management positions are leaving somewhat disillusioned. They start their own business to be able to be true to themselves. Others felt that their value priorities, views of the world and leadership abilities were often ignored. The majority of women in my inquiry perceived current political and economic leadership as globally destructive and had little or no trust in the political processes. In spite of mounting information about the destructive consequences of techno-economic focussed decisions, leadership was seen as unresponsive, so that they focussed on the patch of life they could influence.

1. Overall Findings

What can be distilled from the stories of these twelve women, their value and identity formation, their value shifts and new choices during the WLM, and their current hopes, concerns and visions for the future? Structured values elicitation instruments, like the AVI used in this study to analyse women's current values, can give a
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snapshot of what is currently perceived as important, but do not give a full picture of personal perception, meaning-making and evaluation in a gender focussed context. They also do not say enough about female evolution of values through a life journey. On the other hand, from a Soul Purpose Ecology (SPE) perspective (Figure 5), values are seen in their specific context of experience as *lived qualities* in a woman’s life. This soul-spirit focussed view of life perceives authentic values as *wholarchical ecological intelligence* (*wei*), close to the *heart of paradox* (Figure 6), a dynamic relating of seemingly opposite energies. These body-heart-mind energies-in-motion pulsate from inside out and outside in through all *dimensions* and *domains of human experience* and influence all parts of the whole in the bigger wholes and vice versa.

Before I discuss the usefulness of this perspective and the related Wholarchical Dynamic Analysis (WDAnalysis) (Figure 10), I first will summarise the findings of the main Chapters V, VI and VII.

1.1. Consciousness of Values: Worldviews, Leadership, Future Visions

In Chapter V, I explored the first research question about the current values and worldviews of professional women who lived through the second wave of the WLM. I wanted to know how they expressed their current values including their hopes and concerns for the future. First I looked at the consciousness of values from the SPE perspective, to remind the reader of the different approach in the WDAnalysis with its *domains* and *dimension* of consciousness from the preconscious to embodied awareness to the conscious mind. Then I explored how the AVI instrument had generally defined values and worldviews and the related leadership styles, ethical choices and conditions for growth in regards to the AVI results of the twelve women in my study. That was followed by a closer look at Anna's current Focus, Vision and Foundation values, to be able to compare them with what she had told me in her second interview. Finally, from the SPE perspective I applied the WDAnalysis to what all women expressed in their interviews about their present time values in regards to their conscious hopes and concerns for the future.

1.1.1. Key Observations: AVI Values, Worldviews, Leadership Styles

The current value cluster priorities of all women can be reviewed in the Appendices. I was left with the question, which specific AVI values were consciously chosen and *not chosen* by the women? Here is the list; the number of women is in brackets:
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Highest chosen values (over 50%): Not chosen were values like:

- Actualisation/Wholeness (6)
- Empathy/Generosity (5)
- Autonomy (4)
- Intimacy (2)
- Health/Wellbeing (2)
- Search (2) and for
- Equality, Personal Authority/Honesty, Expressiveness/Freedom, Care/Nurture, Truth/Wisdom/Integral Insight, Family/Belonging and Work/Confidence (1)

Going through the definitions of the fifty Key values (Figure 7) and comparing them with the personal AVI analyses, I can verify that values identified by Cornelius (1998, p.27) as belonging to the feminine stereotype were clearly preferred (AVI categories in brackets): Same/equality (Equality, Community/Support), Inclusive/agreement (Empathy/Generosity, Service), Feeling focussed (Care/Nurture, Intimacy), Together/interdependence (Family/Belonging, Human Rights/ World Social Order). Values of the masculine stereotype were generally not chosen (AVI categories in brackets): Different/status (Prestige/Image, Honour, Rights/Respect), Exclusive/competition (Competition, Patriotism/Esteem), Action/object focussed (Productivity, Property/Control). An exception was the 'masculine' value of Lone/autonomy (Independence, Autonomy), which was a very high priority for four women. My impression through the interviews was that autonomy for a woman does not mean necessarily 'individual independence' as 'me-against-the-world', but interdependent self-determination or what I call autonomy-in-communion.

1.1.2. Key Observations: WDAnalysis of Consciousness of Values

Each woman was unique and so was her life story. Each one lived with her view of the world based on her personal perception, interpretation and evaluation processes. Even two people having grown up in the same family (or for example witnessing an accident) might have very different memories, interpretations and evaluations of what actually happened. Not only might what they saw, heard, felt, smelled and tasted be different, but also how they preconsciously and consciously processed it. Below I have listed what was different in the women's value priorities.
VIII. Discussion and Conclusion

What is conscious and more often than not different between the twelve women?

- How each one perceives herself in regards to her soul-, body- and social-self.
- How each one interprets what is going on inside her, her life and the world.
- How each one evaluates what is important and not important in her life.
- To what degree basic human needs are neglected, suppressed or fulfilled.
- To what degree fear, anger, hurt, guilt and shame are suppressed or resolved.
- To what degree motivation as the drive to act on what is important is followed.
- Attitudes towards her soul-, body- and social-self, her own and different gender.
- Expression of her whole self as authentic response-able valuable humane being.
- Actions on a local level in the context of the whole of life on planet earth.
- Belief and assumptions about conventional family life, economy and democracy.
- Belief and assumptions about conventional institutionalised religions/ideologies.
- Expansion of consciousness and identity as embodied soul in a global context.

Each woman's experience of the quality of her life was filtered through her own senses, her unique way of making meaning of her sensual perceptions, and her personal evaluation of how best to act. In making her ongoing choices she has woven the story of her life. It seems to me that the more a woman listened to and trusted her intuitive guidance - the élan vital of her soul-self surrounded by inherent authentic (wei) values - the more she experiences her ongoing choices as valuable, smooth and effortless. This happened in spite of the life challenges a woman was presented with (e.g. Anna, Maggie and to some degree Kim). The more a woman was split and in inner conflict between 'hard headed thinking' (head) versus 'warm fuzzy feeling' (heart) versus 'cultural detested desires' (gut), the more life seemed to become a painful struggle for her. Outside expectations 'should' and controlling behaviour of important others in adult life might resonate with internalised parental demands, as demonstrated in Kate's long journey to find her inner strength and her authentic self. In short, soul-centred integrity increases resilience, flexibility of mind and learning.

In spite of the immense differences between the life experiences of these women, it is remarkable how much they did have in common. I have listed below in what ways the twelve women in this study were similar in what they consciously value.
What is conscious and more often than not similar between the twelve women?

- Perception of interdependence of life and the world (wholistic k-now-ing).
- Intuition of deeper dimension of life as soulful–spiritual, sensual–sexual energy.
- Acceptance of death as part of life (birth–death dynamics) and fear of suffering.
- Deep reverence for life, the earth, nature, and diverse living beings of all kinds.
- Clear preference for people and relationships in contrast to things and systems.
- Clear preference for qualities (values) in contrast to quantities (amount and size).
- Appreciation of education, professional qualification and life-long learning.
- Appreciation of financial independence and autonomy over one's own life.
- Appreciation of good company of friends and/or family and/or community.
- Ambivalence towards political and economical 'power-over' positions, systems.
- Ambivalence towards conventional education, ideologies, institutional religion.
- Ambivalence towards technology, war and systems that devalue human lives.

What can be said about how the women expressed their values in their hopes and concerns for the future? The radius of each unique vision reached from the very inner personal familiar over the global institutional to the universal spiritual, although in various degrees, independent of their current worldview. For example Kate (AVI Worldview 3: Institutional) does not mostly identified with conventional institutions, achievement and success (as can be expected as her highest Focus values are 62% Work/Confidence through 50% Education), but emphasises the spiritual qualities of life, beyond institutional religion. She expressed that in her second interview.

It's so important to enjoy the beauty of the world around you, to take time to honestly look and to enjoy each day; to put aside petty upsets and desires and wants for yourself and to really come from a place of love. ... I definitely want to set some goals around time, more time for the spiritual side of life.

Despite Kate's experience of being trapped in a violent marriage that isolated her for many years from her community and locked her into 'survival mode', she regained her sense of soul-self, body-self and social-self with little egocentric narcissistic need to possess and to control others (as expected in Worldview 3). Her awareness of the importance of time, place, relating and consciousness, of soul–spirit energy inherent in life, was shared by all women of all three kinds of worldviews; so was a feeling of connectedness between people and a deep reverence for life.
Another example of how the worldview identified with the AVI instrument can only outline a shape at best, without identifying the qualitative perception, meaning-making and interpretation of the set of values chosen, can be Maggie. Her values balance was identified as being Worldview 4: (Self-Actualisation) with Vision values of 50% Insight though 33% Intimacy. What was most remarkable though were her discernments between different kinds of feminist/lesbian consciousnesses and its impact on behaviour and trust between women. Her vision mirrors her passion for:

\[\text{... a diverse and variety of people around me, who make me more than who I am. And I love, I'd really, really love to enjoy totally what I do, that there is no limit, I can just keep enjoying it.}\]

It seems, the limits of value instruments with pre-constructed questions and answers are, that unconventional perceptions, interpretations and evaluations stay hidden.

Dee (Worldview 5: Collaborate Project) had the lowest percentage of Foundation and Vision values of all women and was totally focussed on the life-changing leap ahead of her, to move to New York and become a Jungian analyst. Her hopes and concerns for the future embraced the inner and outer, the personal and political, the local and the global when she said, 'What feels so good about New York is that everything I have done to date is necessary for me there. I don't leave anything out.' A strong vision, passion or hope for the future seems to be vital to expand consciousness.

1.2. Foundation of Values: Family Values Dynamics and Identity Formation

Chapter VI explored in detail the account of all women about the values they grew up with, to find out what influence a family's value dynamics had in a patriarchal context on the girl's evolution of values and female identity formation. I listened for tensions, dynamics and conflicts between the parenting adults and the way they related to their daughter, and took it as a possible mirror, in which value differences and power relations in the family are reflected. How did that dynamic impact on the daughter's sense of self as a female in a male dominated society? The norm of the time was a parental command and control communication style, where children were being 'driven' and 'stopped' by parental messages; the tenet of the time was 'children should be seen and not heard'. With the exception of Maggie's family, there was very little willingness to listen to the girl child, to encourage questioning and to give truthful answers. Deep and meaningful conversations between children and parents were rare events. Here is a short summary for each woman.
1.2.1. Key Observations: Values and Family Dynamics

**ANNA** was able to make meaning out of her parent's expressed opposing value conflicts with the help of the support and open discussions with her four older siblings. Regular meetings helped the children to talk about what was going on in the home and they tried to understand and help their parents to stay together.

**JEAN** perceived the subtle nuances between her father's more fixed and traditional Mennonite views and her mother's more open and flexible ones. Her early years were affected by her father's breakdown and her brother's sexual abuse of her. Nonetheless she build up the courage to physically dissociate herself from her family, to open up to the wider world, to people's values differences, and to her own sexual preference.

**SUSANA** experienced a feudalistic family dynamic in her grandparent's home in Chile, were she observed her mother's dependence as well as her strength, and her father's rebellious, irresponsible defection. She identified, like Anna, with neither of her parents and leaped into freedom from her family, when the opportunity came.

**KAREN** experienced her mother as distant and her father as very devoted to his wife and the church. There were clear parental expectations that needed to be followed and not much communication around the dinner table. The church ruled family life and Karen learned to 'go along', 'not rock the boat', but also to seize opportunities.

**JULIE** felt a deep symbiosis with her mother who tried to bridge the tension between her pagan Celtic nature and her duty to the patriarchal norms of her husband. Her grief and sickness after the death of her baby boy was undermining Julie's sense of a valuable self. As the firstborn she worked very hard to fulfil parental expectations.

**DEE** grew up in a family dynamic of conflict, crises and abandonment, an inner and outer war zone. For some years she took on her older sister's identity in spite of her abusive behaviour. It took Dee many years in her adult life to overcome her deep terror, confusion and sense of betrayal, to heal the broken trust.

**KIM** felt very confused as a child in a family dynamic with two caring parents who embodied life-affirming values, but were 'destructively unsuited for each other'. She learned to avoid her mother's destructive criticism by staying in touch with her soul-self. Kim did not identify with either of her parents but assimilated by osmosis their reverence for nature and life and she followed her own in-tuition.
VIII. Discussion and Conclusion

MAGGIE clearly identified with her inventive, impressive, professional mother and her gregarious grandmother, who valued her as a small person in her own right. Her absent father animated her curiosity about males and led to sexual abuse by an uncle and early exploration of her sexuality. Maggie followed her curiosity about bodies and minds, until she identified with her woman-centred sexual-spirituality.

VICTORIA perceived her adoptive parents as prescribing to traditional protestant values in a loveless marriage that declined over the years into violence and madness. She identified deeply with the values of her mother and rebelled against her father's values during the time of the WLM. After having enjoyed her personal freedom, she returned to traditional family values in search of security and family.

LIZ grew up with parents who married late in life and who were very fond of each other, to the annoyance of their children. Her mother taught her independence, while her father wanted her to fit into his 'lady-like' norms. Money was perceived to be in short supply and Liz learned early to restrain her needs or to earn her own money.

BRIDGET identified herself as a tomboy and enjoyed the freedom to run and play outside her parents' direct control. As the oldest, she received her mother's criticism and punishment, which she often experienced as unfair. Her mother's message, 'boys cannot be trusted' and her father's messages, 'the women doctors in my family are hard hearted', stopped her from pursuing her dreams, which she deeply regrets.

KATE strongly identified with her father whom she adored, feared and rebelled against because he was 'solving everyone's problems', while not allowing any dissent from his rules. Her mother blended in until her suicide shattered the family dynamic. Kate took on her mother's role until her father remarried. She herself married a controlling, violent husband and lost her sense of self. It took her many years to rebuild her identity and a sense of authentic selfhood as a female adult.

1.2.2. Key Observations: Values and Identity Formation

To summarise from a wholarchival dynamic perspective, how the childhood dynamic in the family influenced these women's values and identity formation, we need to take into account the role, nature and dynamic of values from the very beginning of life. Although the women could not recall into consciousness the memory of being born into the world, prenatal and early child development confirms that more than
instinctual responses are present, like emerging awareness of perception, meaning-making and evaluation of early preferences (Gopnik et al. 1999). Some women like Maggie, Julie, Susana and Victoria could remember very early events quite vividly, while others had difficulties. Personal preferences change through a lifetime from preconscious wholarchical ecological intelligence (wei) to conscious socially conditioned perception of space, time, relating and consciousness through layers of wholarchical unfolding and levels of social organisation. Growing in the rocking murmuring all-providing space of our mother's womb, the original paradise of our being and becoming, we are pushed out into the wider wholarchy of life, the world of cultural realities. Following is a list of the similarities in participants values.

**What was mostly similar in women's values and identity formation?**

- Basic human needs for body-soul-mind nurturing, protection and belonging.
- Awareness of the value preferences, tensions and conflicts surrounding them.
- Tension between personal value preferences, parental espoused 'should' values and the actual values acted out by father and mother (embodied values).
- Parents' expectations of daughter to get married and have children of her own.
- Mothers' expectations of daughter to get an education and to fit into social norms.
- Fathers attempt to control teenage daughters' sexuality and relationships.
- Each family had a unique atmosphere, unique tensions and conflicts, but there are similarities in using secrecy, silence and denial to cover up value differences.
- No questioning or assertion about what is important to a person-in-communion.
- Modelling of unquestioned obedience to the hierarchical God-given-order.

After being born into the space-time-relating-consciousness dimensions of personal experience, the interrelated wholarchical ecological intelligence of living processes can become split up, separated and alienated. They can be turned into fragments of information through parental messages and cultural processes. Time can become conventionally cut up, filled up, and speeded up to the detriment of just being present. Relating can become conventionally possessive, functional and superficial by losing touch with soul-full integrated expansion and with heartfelt acceptance of the birth-death dynamics in Creation. Consciousness can become dissociated from embodied awareness, from heart and soul and from dreaming, trance states and inner guidance. In short, originally wholarchical life processes can be split apart, alienated, dissociated and mystified in the traumatic reality of conventional patriarchal culture.
The cultural conditions determine, if the natural pulsation of children's perception, meaning-making and evaluation becomes more and more inclusive, or moves 'off-centre' (away from soul-fullness) into a one-sided exclusive tunnel vision towards external appearances and then becomes more or less fixed into one exclusive view of the world. For instance, most women in my inquiry confirmed to various degrees that as children they were very aware of what was happening around them. Especially Anna, Maggie, Kim and Susana were also allowed to question and integrate new experiences. They were able to follow, to some degree, their inner guidance of organic ecological intelligence, to discern what was life enhancing and what was frightening or painful for them. They continued to listen, to use and to trust their intuitive ecological knowing. In the environment of the dominant culture, focussed on norms and values of superior masculinity and subservient femininity, it is not easy for girls to stay in touch with their sensitive soul-self, wholesome body-self and to develop an authentic social-self. In the attempt to adapt to their parents' expectations and to avoid disapproval, most girls learned to comply with conventional norms.

**What was mostly dissimilar in women's values and identity formation?**

- Some mothers seemed to not only have taken on their husbands' name and status, but also his values and worldview, which created incongruence in their behaviour.
- Some mothers seemed to have enforced their husband's values more strictly on their daughter than the father himself to prove that they are 'good mothers'.
- Two depressed sick mothers seemed to fade into the wallpaper of an unhappy home, until their suicide blurred the pattern of the family dynamics.
- Some daughters took on their mother's role and ailments in the family dynamics
- Some daughters felt a deep sense of betrayal and mistrust towards their mother, but some nonetheless identified with her.
- Some daughters identified more with their father or at least felt an attraction and curiosity about their father, even if he was not around or maybe because of it.
- Most fathers were physically, emotionally or intellectually not present for the girl
- Some fathers were overpowering, over controlling and overprotective.
- Some fathers served as a projection screen for the daughter's unfulfilled needs and wishful fantasies about what family life could be for her in the future.

The more soul-centred qualities, like a sense of authentic (inner) beauty, humane (inner) kindness and mind-full (inner) truth, is ignored instead of mirrored, curtailed
instead of encouraged, and humiliated instead of valued by the parenting adults, the
more the child has difficulties in staying in touch with these inherent qualities. An
example is Dee's childhood where the traumas she experienced totally dissociated
her from her own body-self, deeply pained her soul-self and prevented her from
developing a sense of her own identity and a capable social-self. She nevertheless
developed admirable resilience, persistence and wholarchical ecological intelligence
to conquer her early childhood deprivations. All women in this study showed these
qualities of overcoming immense personal odds and turning them into personal
strengths and wisdom, some more, some less. The girls in my generation were
related to as gendered body-selves and not as unique embodied souls. Most identified
with the dominant norms of beauty as fashionable 'appearance', kindness as
peripheral 'politeness', and truth as apparent 'agreement' with the powerful people in
their lives. 'Appearance' was seen as more important than essence. Although women
differed in the degree to which they had distanced themselves from their authentic
soul-self, all of them retained or recovered over the years enough intimacy and trust
into their intuitive guidance, to notice when they or others slipped into superficial
persona-masks and performance.

1.3. Expression of Values: Gender Relations, Value Shifts, New Choices

In Chapter VII we listened in-depth to five women's account of their experience with
the gender dynamics at the time of the WLM. Did they shift values and worldviews
and had they made new and different choices? In summary, the influence of the
WLM on women's values, consciousness and choices ranged in the twelve women
from no shift (Kate who entered a violent marriage in 1968); to a shift in values
towards more personal freedom and a return to traditional family values (Victoria,
Susana, Bridget); to an integration of feminist thinking into the maintenance of a
more flexible family life (Liz, Karen, Anna, Julie, Kim, Dee); to open
acknowledgment of an unconventional women-centred identity as a lesbian (Maggie
and Jean). More permissive sexual relations made differences in value preferences,
moral double standards in behaviours and legal injustices between the genders more
obvious in the sixties. Inner and outer value tensions and conflicts escalated into
some marriage break ups, many public expressions of discontent and a variety of
creative and courageous actions and initiatives that were challenging conventional
assumptions, expectations and beliefs about women and their place in the world.
VIII. Discussion and Conclusion

1.3.1. Key Observations: Gender Relations, Value Shifts, New Choices

The time of the WLM was for some women like a fresh breeze of consciousness sweeping through their hearts and minds. Despite their prim and proper socialisation in traditional family values, all women in this study, with the exception of one, felt this new breeze of change and welcomed it into their lives. The process during that time was called *consciousness raising*, to describe what women were doing, when they told their stories, expressed their feelings and talked and listened - often for the first time in their lives - about issues that had been taboo in their family of origin. An example of this is the following short summaries of five women, to describe the kinds of shifts in values, consciousness and new choices they made at that time.

*DEE* had kept her thoughts and anger to herself in her unhappy marriage, which depressed her deeply. When she took actions and started university, she met women with similar experiences and gained courage and support to express her own mind, her own choices and decisions. She stopped taking tranquillisers, applied for a divorce and followed her heart towards a whole self, wellbeing and a true vocation.

*LIZ* also did not talk about her thoughts, true feelings and new insights, stimulated by her reading about other women's 'radical' ideas and actions because she believed it to be too threatening for her marriage. Through WEL, she began to question some traditional norms, joined a group of housewives and became active, outspoken and gradually financially, emotionally, educationally independent from her husband.

*KIM* felt 'like a person liberated from a kind of madness', after reading feminist analysis about the power relations between men and women. It was a sudden shift in how she perceived, interpreted and evaluated her own difficulties in childhood. She was 'happily out on the edge', wrote about issues that enabled women to make informed choices and noticed only later that her marriage had suffered under neglect.

*KAREN* was deeply invested in traditional family values in her marriage with five children, when feminist writing 'completely changed my perception'. Although her supportive husband encouraged her career, she 'did not like to rock the boat' and limited her outings with her lesbian friends, until she felt and acted more decisively.

*MAGGIE* has high regards for the capable women in her family. Hence it was not a big step for her to fully engage with feminist women. Her shift in values happened...
when she dropped her prejudices against lesbians and found the courage to admit her sexual and spiritual preference and openly identified with a lesbian lifestyle.

**What was similar in women's gender relations, value shifts and new choices?**

- Women did experience inner and outer values conflicts in their gender relations, which hindered living their own values and their full potential.
- More often than not the women were conscious of what was important to them, but usually did not assert it or even talk about it.
- Gender relations deteriorated when women stopped revolving around their husbands and instead focussed on relating to self, other women and children.
- Women's consciousness expanded when women read about and discussed other women's lives, other women's perspectives and other women's interpretations.
- Values shifted when their perception changed to include women's points of view.
- Women made new choices in relation to their sexuality and body image, their soul-self and social image, their being, believing and behaving in the world.
- Women started to take their life in their own hands by continuing their education, making their own decisions and envisioning the future they preferred.
- Women went out into public spaces and openly demand changes for women in private and public life like childcare, political, economic and legal equality.
- Despite their social conditioning, some women were prepared to risk civil disobedience, agitated for abortion, set up women's places and health centres.

Values can evolve, regress or stagnate during a lifetime. This can happen by growing as a person into emotional maturity, and/or through unresolved tension, conflicts or crisis regress to a previous set of values, and/or arrest into one fixed worldview that is seen as 'good', 'right' and truthful for all people at all times. The social ecological environment is of utmost importance to set wholesome conditions for growth. At the time of the WLM it was a wave of energy that swept through the world. It was women's élan vital and the enthusiasm to create women's space, time, relating and consciousness that shook conventional gender relations. Women who were more concerned about not offending men, like Anna, Karen, Julie and other womanists, spilled their energy and enthusiasm into other areas of public life and into other kinds of grassroots movements that had emerged all over the world. It is women's élan vital that can be suppressed, depressed, driven mad, but quintessentially not destroyed, as women are the source of being for present and future generations. All women in this
study embody and embrace a deep reverence for and commitment to life.

**What was dissimilar in women's gender relations, value shifts and new choices?**

- The degree of *trust and intimacy* with the male gender independent of sexuality.
- The degree of *open and honest communication* with the male gender.
- The degree of *behavioural limit setting and boundaries* with the male gender.
- The *interpretation* of inner and outer value tensions, conflicts and crises.
- The *pace and degree* of evolution of values, value shifts and worldview expansion.
- The *process of pulsation*, due to crisis, when some women *contracted back* into the traditional family values they had grown up with, before *expanding again*.
- The degree to which new *choices* were made independent of male approval.
- The degree of *inclusiveness* of men in women's activities and events (place, time).
- The degree to which women *continued to please* and play gender games.

Millennia of religious indoctrination, guilt tripping and persecution in the name of God, combined with physical, psychological and social violation, subordination and control, had its toll; it can be expected that it is not easy, especially for married women with children, to step out of conventional values, norms and institutional systems of society. Taking the his-story-cal record and the state of the world into account, it is therefore amazing that shifts could occur nevertheless. Overall the shifts of the women in this study tended to *move towards* more inherent *soul-centred values*, towards a more *inclusive* consciousness and towards more *authentic* choices; in short *towards* a more wholarchical ecological intelligence, *while including* and still *serving* masculine ego-centric individuality, privilege and power-over others.

**2. Discussion and Perceived Limits of the Case Study**

Stories are the lifeblood of relating in communal wellbeing. They are at the heart of learning about people and life because they flow from the conscious mind through body awareness to preconscious depth of k-now-ing and vice versa. Life stories paint journeys and allow the attentive listener to associate with all human senses to participate empathetically in the experiences of another human being. Stories are like life; they flow like a river and weave around the rocks of man-made reality into the
depth of the unknown where unpredicted images and symbols can emerge. Life is and always was a wondrous paradox of simultaneous birth–life–death dynamics, an infinite mystery of ever recreating, ever changing and transforming *wholarchical ecological intelligence of Creation*. What is usually referred-to as 'values' and 'consciousness' are abstract concepts for the *qualities* of personal pre-conventional and post-conventional *experiential k-now-ing*. Conceptualisations are useful for theory building into abstract frameworks; personal value preferences are useful for *experiencing satisfaction* and other wholesome *qualities of lived experience*.

### 2.1. Discussion of AVI as a Standardised Value Elicitation Instrument

Standardised values elicitation instruments, like the AVI or Grave's SD, now part of Wilber's AQAL approach, are useful in pointing out the general importance of values, their relations to worldviews, the spectrum of consciousness and how all of this is noticeable in behaviour and language. These instruments encourage people to deepen their awareness of the kind of value priorities that are colouring their worldviews and guiding their choices in life. Most importantly, people can become aware that there are other values to choose from; that worldviews are not 'fixed' but evolving from birth onwards; and that there is always more to perceive/learn because expansion of consciousness can continue until death and possibly beyond. Unfortunately, in these conceptualisations worldviews are defined as distinctive and exclusive of each other, at least in Graves' SD up to level seven, when the integrative systemic worldview begins to conceptualise and integrate the previous worldviews. As I have pointed out, this is not a 'natural' and necessary condition for the development of consciousness and worldviews, as often portrayed, but more a historical constructed one based on values of masculinity, bipolar thinking and masculine exclusive ego-centric choices.

In this study, the AVI analysis gave useful information about the current values, worldview and leadership style of each woman, by drawing a graph of how each one distributes her life energy in regards to her personal preferences (see Appendices). The values with the highest percentage chosen in the AVI questionnaire were confirmed through my interviews: Realising one's full potential as a soulful, physically, emotionally, and mentally integrated person (*Actualisation/Wholeness*), followed by reflecting on another's needs, feelings, attitudes and views with positive
regard and acceptance (Empathy/Generosity), and being independent and personally in control of one's own life (Autonomy). In the following paragraphs, I would like to discuss what I see as some possible limitations of such an approach.

Firstly, choosing the 'best fit' from five pre-set statements dissociated from a specific context/problem, is reminiscent of a 'test' and alerts and engages only the conscious mind, with the likelihood that the choice will be what the person 'thinks' s/he values or 'should' value in the eyes of the 'experts' behind the questionnaire. Also receiving predefined value categories and definitions can confer a sense of being boxed-in, categorised and judged as a person and can hinder deeper personal explorations; that may be the case especially for businesswomen who are aware of masculine biases. In the case of the AVI categories and definitions, they seemed to be based on dialectic logic, language and consciousness, which aspire to move towards synthetic and trialectic logic but seem to fall short of it. Anyway, this might not be the logic, language and consciousness of women participants and thus is susceptible to inaccurate interpretations. The response of most women to the AVI analysis was: 'But what does it all mean?' It became more meaningful for them during the three hourly consultations when we elucidated their own personal meaning.

Secondly, what continues to be an open question to me is, if a value was not chosen because it was a fulfilled need (e.g. self-preservation or security or belonging) and was therefore taken for granted, or a suppressed need (e.g. 'I do not deserve this' or 'This is not me') and it therefore passes the radar of conscious awareness; or it could be a rejected need (e.g. status or power or competition) perceived as belonging to the masculine gender. There are clearly gender specific preferences for specific values as Hall et al. (1986) already noticed and Colins and Chippendale (1995) confirmed. In addition there are also gender specific interpretations of values, in this study for example for 'Family' or for 'Autonomy'; and there are gender specific evaluations and priorities, for example valuing 'living beings' as more important than lifeless 'objects'. It is also very likely that there are gender specific perceptions, as there are differences in brain chemistry, development and use of right and left-brain functions.

Thirdly, the definitions of the worldviews in the AVI seem quite artificial and are not differentiated and flexible enough to represent women's evolution of worldviews. As Wilber (1993) points out, the many lines that make up consciousness can be to
different degrees developed in a person. For example the line of values and moral
and ethical development might be ‘Alien Threatening’, while the cognitive line is
’Symbiotic System’ in AVI terms. This lopsided out of balance development can
happen in any of the worldviews and accounts for pathological distortions in each
worldview. The same can be said for the definitions of the leadership styles, which
are rather schematic and do not give justice to the individual variations based on
gender, personal temperament, life experiences and contexts. It is noticed (Cox 1996,
Fletcher 2004) that women generally prefer to be more co-operative and use a
'power-with' style of relating and leadership, while men use a 'command-control'
mode that is mirrored in their values and preference for hierarchical structures.

2.2. Discussion of SPE Perspective and related WDAanalysis

During my research I realised that authentic pre-conventional values are very close to
soul-fullness, to e-motions, to foundational human wellbeing and that these filters of
e-value-ation preserve life and satisfy basic humane physical and emotional needs.
These values I call inherent authentic or whorical ecological intelligent (wei)
values. In my perception they expand from the core of embodied soul-spirit, through
pulsating e-motional body awareness, towards the art of choosing and conscious
views of self-in-the-world. Values with (wei) quality are vital for the continuation of
our life on planet earth. Human beings are created to be living-conscious-wholes in
the wider context of a living whorical world, to participate through our domains
of personal experience, our interrelated being, believing and behaving. Thus space,
time, relating and consciousness are originally not separate rational concepts, but
personal sensual experiences of qualitative dimensions of life. We perceive these
dimensions in the soul, as élan vital, as moving pulsation and transformation in the
continuum of infinite Creation. Evolution of life on earth, as this finetuned motion of
whorical ecological intelligence that permeates through all living manifestations
as SPE, has reached (only recently in evolutionary time scale) in humans the layer of
conscious awareness of our 'self' as part of these wharchy.

What is the importance of values in this ecological intelligence of the birth-death
dynamic of whorical living processes? It is originally to procreate, grow and
preserve and transform life in its organic integrity or wholeness. It is about becoming
aware of ourselves as embodied soul-spirits on a journey through space, time,
relating and consciousness of the whole. Later in life, values become culturally conditioned and/or distorted and/or even pathologically distorted. The process of deconditioning the egocentric mind, of cleansing one's value-windows-of-perception, and of getting to know one's self in essence, becomes a journey of reconnecting with the qualities of the authentic Soul Purpose Ecology of aliveness. Values guide and focus the ecological intelligent movement from preconscious to conscious processes, from inside out and outside in, through all layers of the wholarchy of Creation. They also guide the energy through the wholarchical cycles of interdependence in mainstream science, defined as independent 'value neutral' disciplines of bio-logy, psycho-logy, socio-logy and techno-logy. How do values manifest in these cycles? My insights about these dynamic processes are based on listening repeatedly to the interviews and making meaning in regards to recent research in these disciplines.

In the wholarchical cycle of bio-logical ecology, personal values, consciousness and choices appear as inherent (wei) processes to procreate, grow and preserve life. In this layer values filter perception, interpretation and evaluation as vital instinctual preferences, consciousness is merged with vital inherent intelligent body responses, and choices appear as vital movements towards that, which is attractive (curiosity) and away from what is unpleasant (e.g. Dee screaming to get out of her highchair during the fire). These movements are perceivable not only in human foetuses (Borysenko 1996), but also in animals, plants, all the way to the very core of life and possibly beyond (Goodenough 1998). It is imaginable that this pulsation of wholarchical ecological intelligence might be a continuous dynamic pulsation of wholarchical Creation: from the union of all-in-One, (wei) expands all, to contract into manifestation to return into no-thing-ness beyond life. I came to see that organic (wei) values are guiding these processes of creation and transformation of life.

The dynamic of birth~death, soul~spirit, body~mind, female~male energies at the heart of paradox guide these processes. For example Maggie's curiosity about sexual differences was triggered by her uncle's exposure and was the impetus to explore her sexuality very early on in life with both sexes, initially without any guilt and fear. When she felt that the whole of her person was not included and validated by boys, she decided that it was 'gross' to have sex on that limited base. Jean also was made aware of her sex early in life through her older brother's sexual abuse over many
years, but in contrast and understandably lost her self-confidence in her own integrity as a girl child. So did Julie who felt less valued than her dead baby brother, although she felt special as firstborn and responsible for her younger sister. These examples show, how the sense of integrity can be strengthened or weakened in early childhood and that organic (wei) value filters of preferences may play an important part.

In the wholarchical cycle of *psycho-logical ecology*, human value preferences, consciousness and choices appear first as inherent *soul-spirit processes* to preserve, grow and transform; later in life, after cultural de-formation, one might re-member authentic *being* as embodied soul-spirit. Born into the living world, we express our personal values, motivated by our foundational human needs and curiosity, expressed as energy in motion towards physical and psychic satisfaction, pleasure and joy and away from discomfort, pain and fear. Human wellbeing depends on nurturing care, loving protection and soulful belonging (e.g. inadequately given to Dee), as well as on e-motional psychic mirroring (e.g. inadequately experienced by Kim), energetic responding and holding by the parenting adults (e.g. inadequately experienced by Susana). *Embodied awareness* is socialised into self-consciousness as a sexual being and later into heterosexual gendered expectations and identification. The values and identity formation of the girl child are very much influenced by her mother's sense of integrity: her sense of body-self, self-worth as social-self and being valued as a capable creative female by her partner. The *quality of his relating* to the females in the home (Phillips 1991) influences the daughter's values and identity formation.

In the wholarchical cycle of *socio-logical ecology*, personal values, consciousness and choices transcend the family system into the context of communal settings, national institutions and international corporations as cultural norms (etiquettes), national laws (regulations) and international agreements (standards). As Anna's interviews illustrates, when inclusive values, consciousness and experiences expand beyond the boundaries of conventional cultural limits, then earth and her people are perceived as one family of human beings with similar foundational needs, different beliefs and resulting contradictory behaviours. The women in this study made personal choices in the dynamic tension between their own *inner motivation* based on their authentic (wei) *value preferences* and often-incongruent parental expectations and observed the gendered power relations around them. They
experienced being conditioned by language, cultural beliefs and social systems into gender dynamics and norms that uphold the status quo and they moved during the WLM to various degrees, beyond the conventional ideologies, theories and choices. Successful socialisation usually is measured by the degree of personal adaptation to the status quo of conventional gendered norms, worldviews and choices. It needs a sense of self, courage and faith to move beyond conventional norms. In this study Julie, Anna and Karen married supportive husbands, had children and preserved their marriage despite the turbulent years of the WLM, while Dee, Kim, Liz, Victoria, Kate and lately Susana divorced their husbands and moved on to do more of what was important to them. Jean, Maggie and Bridget never married. Bridget carries deep regrets about not having found a life companion and not continuing her family line, while Jean and Maggie discovered their sexual preference for women. All women in this study, despite the horrendous difficulties some of them encountered on their life journey, moved towards further self-actualisation (Maslow 1954) based on more authentic values, consciousness and the art of choosing wisely.

The women in this study were all people-focussed in their value priorities. Bridget was the only one who had chosen to study science and later computer technologies by following her father's advice to not become 'hard-hearted' like her aunts. It left her with deep regrets and a search for meaningful relations. She became aware over the past years how important people are to her and that it gives her more pleasure, satisfaction and inspiration to work with people than with computers. Contrary to common beliefs, man-constructed objects, systems and sciences are not 'value free' or 'value neutral' but expressions of the mindsets that constructed them. Anna found out early in life that even humans could become 'neutralised' - or Xed out as she called it - by systems, mindsets and medical procedures.

Man constructed space (e.g. square buildings), time (e.g. measured, saved and sold), systems of relating (e.g. hospital) and consciousness (e.g. ideologies, language), as well as cultural artefacts (e.g. weapons, drugs, money) express what is valued by their producers and consumers, mirroring personal priorities, beliefs, worldviews and
VIII. Discussion and Conclusion

relating to life through choices and activities. For Bridget, teaching computer skills is a compromise that cannot quite replace her original fascination for medicine. Most of the women had received limiting messages as girls (e.g. Kim 'she is brilliant but unpredictable' or 'brilliant but mad'; Julie 'don't get too big for your boots'; Karen 'don't get a swollen head') and so were discouraged to follow their hearts. They began to follow their dreams when the WLM provided the atmosphere to breakout of conventional traps to find out what was possible and who they could be in essence.

2.3. Alternative Interpretations and Perceived Limits of Case Study

Beside the conceptualisation, interpretation and evaluation of AVI and SPE that we have heard above - and keeping in mind the interesting approaches to the complexity of values by SD and AQAL - it will be clear by now that in values research any number of alternative interpretations and conceptualisations are possible. That is of course also true for this case study. In fact, as each worldview has its specific set of values as filters of perceptions, interpretations and evaluations, it has it's own ways of thinking, logic and conceptualisations of life and so defines what is believed to be 'real' and 'important' and what is ignored and excluded. While SD and the AVI are conceptualised as a hierarchy of patriarchal worldviews, the SPE view focuses on the soul-spirit union at the heart of paradox and their organic (wei) values we are born with. They expand through all following worldviews from the centre to the periphery without leaving any values behind; remember that SPE also views the so-called 'higher values' like intimacy and empathy as already present as seedlings in early development (Borysenko 1996). To give an example of this important difference in conceptualisation, I will sketch here in outline how the experienced embodied quality of three foundational values might change and transform through all the worldviews.

1. The value of 'Self-Preservation' - which I call life-preservation, as there is no sense of a separate 'self' at birth as far as we know - is likely to be experienced originally as quintessential (wei) needs, dependent on the valued m/other in one's life in Worldview 1. Growing and expanding through all following worldviews, while being centred in (wei) values, life-preservation of oneself will be taken for a given in a nurturing environment and will expand it's sphere naturally into preserving the life quality of other living beings: from the personal all the way up to the global level. At least that might be the case, if a worldview is not distorted by a society that needs
VIII. Discussion and Conclusion

ego defences of fear, control, violence and greed. Expanding human consciousness into the transpersonal realm, *life-preservation* will go beyond caring for the living earth and all sentient beings, by experiencing a state of devolution beyond concepts.

2. The value of 'Sensory Pleasure' is likely to be perceived as essential birth-gift of being alive in a body and a way of relating, communicating and learning about an attractive and stimulating environment in *Worldview 1*. Growing and expanding through the following worldviews, *sensual pleasure* will be, depending on the family culture, refined into heightened soul-body-mind awareness (e.g. Maggie) or culturally constrained (e.g. Julie), exploited (e.g. Jean) or suppressed and dissociated from the body (e.g. Dee) and/or distorted into dis-ease of addiction and compulsions (e.g. Victoria's mum and dad). These dis-eases have become systemic in our society: from the individual level, over the family system, all the way up to the global level (e.g. from 'war on drugs' to rising pharmaceutic profits). Expanding from there into the transpersonal realm, *sensual pleasure* in life on planet earth might expand into the *quality of ecstatic stillness*, into the light-soft-darkness of the Cosmic Womb.

3. The value of 'Family/Belonging' is likely to be experienced at the beginning of life through loving care and protection for our vulnerable soul-self in *Worldview 1*. Growing and expanding through the following worldviews, while being centred in *'wei', belonging* will expand with one's view of the world and grow in radius: from *'my people', to 'my community', 'my nation' up to 'my family of humanity'* (e.g. Anna), at least under healthy conditions of *(wei)* consciousness and worldviews. Expanding further into the transpersonal realm, *belonging* to the earthly realm might transform through meditative practices into an experience of the *quality of oneness* with the all-in-nothing of Creation, the source of all manifested life.

Seeing the *qualitative change* in values through the expansion of worldviews from a SPE perspective, it becomes clear that *the qualitative difference* of values not only depends on the life experience and worldview of the researcher (or the reader), but also on how far off-centre one's ego-identity has moved from *soulful being*. Our filters of perception, interpretation and evaluation will differ depending on how centred our worldview is in quintessential *(wei)* *values*. Each one of us focuses on what is important for her or him, looks through her/his own coloured glasses, as the Conflict Resolution Network calls it, and limits the view by her/his frame of
VIII. Discussion and Conclusion

reference. In this study I took on the time consuming task of listening to twelve women, transcribing twenty-four interviews, working through twelve AVI Personal Development Profiles and facilitating four focus groups. The sheer amount of data, impressions and theories would not have been possible to relate meaningfully without me focussing on the centre of all values differences, the heart of paradox of soul–spirit in the birth–death dynamics of life (Figure 6).

Going to the centre in any crisis, conflict, problem or tension is helpful to access balance and stillness. It is the stillness to be found in the centre of a cyclone that provides effortless flexibility to float up into a global meta-view and down into the depth of the root causes of human misery. From there it is also possible to drift out to various positions of view as long as the centre is not lost. Like a dancer, who can move further out the more s/he is centred and grounded in the gravity of earth (embodied soul), s/he can allow the inspiration of the music (expanding spirit) to move her into widening spirals and extensions of her/his whole self. The challenge is, to not lose balance in the dynamic movements of life’s continuous rhythms, the pain about the state of the world, and in the transformation of the life-death process.

3. Conclusions, Applications and Propositions

To conclude: Our wholarchical ecological intelligent values close to the heart of paradox are core qualities that are existential and experiential. The first discernible differentiations from the soul–spirit union are often experienced as inner vibrations of aliveness when Creation gives birth to life. These qualities of quintessential (wei) differentiate further and flow through the primal value filters of perception, meaning-making and evaluation, while changing their vibration into a variety of sensations, emotions and heartfelt states of being (openness, empathy, compassion e.g.). This dynamic expansion from the heart of paradox, the manifestation born out of seeming nothingness, can become the potential for tension, conflict and crisis in interaction with the surrounding social context. The process of social conditioning tries to fit a human being into the dominant culture, into more static frames of reference within a fixed worldview, while s/he attempts to protect her wholeness, integrity, authenticity and unfolding human potential to the best of her/his ability.
3.1. Implications of my Findings

There are some ancient questions that each generation tries to answer anew: 'What does it mean to be human? What is the purpose of life? Is there something like a higher intelligence?' In the second millennia these questions are asked not for self-knowledge, self-improvement and self-transcendence, but to translate human senses, perception, meaning-making and evaluation into new nuclear, information, nano and bio technologies and vice versa. We are living in crisis times of unbelievable dangers and opportunities. What I find concerning is that the people who are developing these new technologies and the ones who hope to commercialise them for ever more profit, seem to be obsessed with their techno-constructions without much insight, wisdom and reverence for people and living environments. Their state of mind does not show much response-ability, compassion and foresight for the consequences of these technologies. 'Systems' replace personal responsibility and support what gives an advantage in global 'power-over' relations. Unbelievable amounts of money, time and energy are spent on this so-called 'progress', while billions of global citizens suffer most inhumane living conditions, often a consequence of these techno-logic-al exploits, the push for higher profit, energy consumption and economic 'health'. In the past it was massive crises (e.g. World War I and II) that triggered and forced a shift in worldviews; I hope that such crises on global level will not be necessary in future to change lopsided mindsets and destructive behaviour towards wellbeing for all.

What does it mean to be, believe and behave as a humane being? What needs to be done to become a humane global civil society? These are big questions we need to contemplate, discuss and pursue together as a community of custodians of planet earth. More often we need to ask ourselves and others, what truly matters in life? How do we make satisfying wholesome choices and decisions we will not regret? The art of living is determined by how we choose to live our lives, our quality of being, believing and behaving and the amount of soulfulness expressed in our lives. Other questions that came up for me during this inquiry I can answer now.

Q1: Given this context of limited change and continuing struggle of women all over the world to make a living for themselves and their children, I wondered what nature, dynamic and role women's values could play in determining their life choices in a changing world? Q2: I also was curious as to how consciousness is raised? Q3:
In the cultural context of a men-centred organisation of society, deeply limits their sense of an authentic soul-, body- and social-self to the detriment of the global community and the wellbeing of the whole of life on earth. Intimate, trustworthy and clear-visioned mother-daughter relating is essential to strengthen all human relations.

Q5: Women's new choices and gender relations since the WLM have shifted remarkably towards expressing openly authentic ecological intelligent (wei) values with the implications that systemic human-care-violations are increasingly uncovered, discussed and partially remedied. Nevertheless, wholarchical problem solving is far off and so is true partnership between the sexes.

Q6: Women's authentic leadership in private and public life and their visions for the future commend their inclusion in all decision-making up to the global level. A deep systemic change in organisations, institutions and through all levels of society is needed. Women's hopes and concerns include all of life, from the most intimate personal, to the diverse communal and the utmost public global level.

No-body and no-thing is value free and by publicly acknowledging that and making motivation, attitudes, and purpose of any endeavour more transparent, global citizen could be encouraged to ask critical questions like: What is the purpose? Who will make the decision? Who will benefit? Who will pay for it? Who will be affected? How else can it be done? How can as many people as possible participate and benefit? It seems time that human affairs become more soul-centred, people growing
and life-revering. What is left to do, is to look at 'the value of values' and how the findings of this study can be applied (i) in a context of personal growth, (ii) in communal and organisational context of cultural reconciliation, and (iii) in national and global context of techno-social systems.

3.2. Applications of my Findings

Women in this study were aware that some of their needs and preferences stayed the same through their lifetime, while others actually changed. With age and increasing maturity they develop different insights, beliefs, attitudes and feelings in regard to their *self-in-communion* with life, their past and their future. The underlying dynamic between *preconscious* (value) preferences, motivation, beliefs and attitudes and *conscious* thoughts, judgments, evaluation and choices, happened for most women most of the time out of conscious awareness. At the beginning of their life they had perceived the incongruence and tensions of the adults around them. Over time they learned to behave and express themselves in ways that were acceptable to the people around them. They adapted to the 'norm of reality' in their family. For many women in this inquiry, this adaptation constructed in their young adulthood a kind of 'crazy' confusing and irritating contraction of their potential. They felt trapped in the shell of conventional life, until the tidal wave of the WLM released the shining pearl, layered around past pain of their authentic self, into the wider ocean of the public world.

3.2.1. Personal Well-being through Values-centred SPE Processes

This study encouraged me to ponder the question, how is it possible to keep an open flexible mind and continue to grow and evolve beyond the conventional view of the world? The ecological intelligent way would be *prevention* as far as possible. In the past 'experts' assumed that we are born into the world as 'primitive' little 'savages' who need to 'build character' to become civilised members of society. Recent research challenges these common assumptions and there is a growing recognition that a young brain has a far greater potential and flexibility than an adult one. Wholarchical ecological intelligent leaders would invest less in arms and more in earliest childcare and development. They would invest in young body~mind~souls before they are alienated and estranged in a society that invest more in 'power-over' games than in *humane* relating. So far it is a future vision and the question for me is, how to support people to reconnect with what is quintessentially important to them,
to be able to perceive more possibilities and feel supported to make more wholesome choices? Following are some suggestions to move towards the art of living:

1. Taking the time to ask what is truly important in one's life as a whole or in specific areas like in family life and intimate relationships, or in work life and friendships, or in communal life and cultural relating, or in earth life and international relating, can be the first step to the art of living a more satisfying wholesome life.

2. The next step could be to explore the personal deeper meaning of the emerging value qualities, and they do emerge from preconscious k-now-ing of the body~mind, often after a silence, a blank/gap in conscious mind chatter or a listening to the body.

3. The third step is to evaluate the value preferences and bring them into a continuum of priorities, which might further clarify the central importance of more authentic organic preferences in contrast to more superficial peripheral cultural ones, based on what one thinks 'should be' important to 'be seen' as doing the right thing.

4. The fourth step is to identify the away from motivations and negative e-motions as they point to often preconscious beliefs about self-in-the-world related to painful early childhood memories. These are later consciously explored as far as possible.

5. Next, inner and outer value conflicts are identified, and the person decides what changes s/he wants to make and how far s/he wants to go in 'rocking the boat', based on envisioning a qualitative appealing future s/he likes to experience.

6. This is followed up by what I call a psychic spring-cleaning of the soul, an SPE process of experiencing the qualities close to the soul, while the whole spectrum of consciousness is involved (preconscious, sensual body-awareness, consciousness).

7. Completion of the process by testing the changes made, development of an appropriate action plan and evaluation of the whole personal growth process.

3.2.2. Communal Well-being and Organisational Change

Unfortunately, the challenges in the processes of growing up under patriarchal conditions and stereotypes create pathologies in individuals, families, communities,
organisations, nations and international relations. All human experiences and changes are happening on the wholarchical continua from inner to outer dimensions of *space*, *time*, *relating*, and *consciousness* and vice versa. The really important question for the twenty-first century is, what are the best inner and outer conditions for humanity to become more response-able to our environment, to change our value priorities, consciousness and behaviour? The immense destruction of the two world wars, originally shocked people into consciousness and initiated movements towards liberation and human rights all over the world, *positive trains into the future*’ as Anna called them. 'Peace' started to move up as publicly expressed value priority.

Despite our proclaimed successes in technology and science, our economic progress driven comfort and material riches, 'successful' individuals in our culture have become increasingly time poor, relationship poor, poor in health and wellbeing, poor in heart and soul; not to mention the accumulated huge personal and national debts due to over consumption, the declining natural resources and the accelerating risk of natural, techno-cultural induced and military disasters. Women, as life creators and their predominant preference for people and living beings, are the most appropriate counterbalance to the male bias and preference of inanimate objects, artefacts, systems and deadly constructions. The question is: 'How can people in families, communities and organisations be supported and empowered to question and challenge the status quo by making ecological intelligent choices that benefit them personally as well as life as a whole?

1. Let a community of people identify problems in their area, organisation or project and help them perceive the wholarchical context of interrelated phenomena. Agree on *experiential qualities* (core values) of a preferred future vision (SPE process).

2. Explore (value based) root causes of perceived problems; brainstorm suggested remedial processes (expand whole-brain thinking); and facilitate agreements for changes towards aspired *qualitative* and quantitative outcomes.

3. Follow the SPE values-based approach (described under 3.2.1.) with a group of people, to do a soul-centred needs assessment with the aim to establish *an experience*
of the qualities people want to participate in, in a future community of people, before going into conflict resolution and problem solving procedures.

3.2.3. National Well-being and Global Change

As we have seen in the global context in Chapter I.2, world politics is dominated by masculine value priorities, exclusive consciousness and leaders who make MAD choices. Wars and humanitarian crises are so common and frequent that we learn to see them as 'natural conditions' of man's nature (e.g. 'men behaving badly'). From the SPE perspective it looks more like too much energy, attention and justification is given to his-story and what is given energy/money/time that will grow. His-story reports the endangerment of life by the most reckless, ruthless and greedy non-response-able men on the planet. The three predominant patriarchal worldviews and mindsets, described in SD as powerful impulsive (RED), purposeful saintly (BLUE) and strategic materialist (ORANGE), are today dominating the majority of leaders and followers alike. These autocratic, theocratic, plutocratic worldviews are joined by the emerging systems view (YELLOW), which is focused on accelerating technological progress. These mindsets envision a future where people and life are not only subordinated but 'integrated' into an artificial intelligence (AI) cult that combines bio-, nano-, and info-technologies to serve global corporate control.

His-story will show us over the next century, if the 'quintessence' of being human lies in being so techno-logic-ally advanced as to merge with machines, or otherwise lies in becoming more humane in the ways in which we relate to each other and the living planet. In Western patriarchal techno-culture the congruence of the domains and dimensions of human experience have been separated over the centuries. They have been constructed into false hierarchical levels of ethics: a 'communal ethics', also referred to as traditional 'family values', based on often institutional religious personal values preferences; a 'business ethics', also referred to as 'professional ethics' that is more or less dissociated from moral norms expected from persons acting out 'family values'; and a 'legal ethics', also referred to as 'the law', that legitimises biased exclusive patriarchal systems and institutions as universal ethical principles. All three levels have an inbuilt gendered double standard and are systematically in conflict with each other. This is said to be a hallmark of democratic 'separation of powers' and suppose to be a protection from abuse and corruption of
VIII. Discussion and Conclusion

power. It surely is a recipe to hide and protect the status quo of a Culture of War, to construct alienation, mystification and artificial complexity through all social levels.

The adoption of a unifying ecological ethics like the Earth Charter 2000 is a good beginning to transform these gender biases, separations and mystifications, but needs to become a platform of actual personal, organisational and global actions to make specific political, economical and technological systems fairer and more humane. That brings us to the question, what role (wei) values, SPE consciousness and life affirming choices could play at this time in his-story? At the heart of values in all cultures, according to the ancient wisdom of the mystics (Wilber 1996), is the golden triangle of the 'Good', the 'True' and the 'Beautiful'. Deep memories of these experiential qualities of loving kind-ness, as care-fullness, truth-fullness and beauty-fullness, is still accessible to each one of us through our body~mind as qualities of the heart. As Almaas' (1998) experiential work with groups of people (based on ancient wisdom and modern psychology) shows, inherent organic values are valuable humane essences (e.g. trust, strength, joy, freedom), as he calls them. They can be re-remembered, re-experienced and re-integrated. SPE processes support this recovery.

The ethics of SPE, based on (wei) values, standards and practices, focuses on the organic soul~spirit integrity of life on earth. It is women and children (as the future generation) who are not proportionally represented through all levels of public and global decision-making. Since the beginning of time women have been the creators of life, the growers of human beings, the tension dispersers, the conflict resolvers, the clean up women after crisis and disasters, the healers and comforters of the sick, old and dying. Women can bring inclusive values, expanding consciousness and life preserving choices to global decision-making, qualities that are missing in planning the future of our planet. It is high time that women and children are actively included and even prioritised to escape limiting and dehumanising living conditions. All peoples need to be allowed to develop and express their full potential. Above and beyond, women have demonstrated over the past thirty years that they are capable and enthusiastic to raise consciousness and human potential, to continuously learn and improve communication, conflict resolution and negotiation skills, and to do what is needed to heal themselves, others in need and the planet earth.
VIII. Discussion and Conclusion

Women are involved in NGOs in local, national and international arenas, some are to be found wherever they could spot or fight for an opening into male systems of education, government, business, technology, military, science, priesthood and law. A soul-centred ethics like SPE can be applied from the grassroots to the global level - to prevent, heal and reorganise a threatened world - by facilitating peoples’ future visioning of a world they like their children's grandchildren to enjoy and revere.

For example, this is the very foundation of my future vision for a more humane civil society embedded in wholarchical ecological awareness from centre to periphery:

If we would imagine for a moment that the earth is attended to with care and response-ability like a well-managed household/village, we would notice that:

1. Participants in our household/village are valued and loved for their unique soul qualities that create diversity, while sharing basic physical, emotional and energetic needs, which humane beings take care off even-handedly, mindful and appropriately.

2. Care and responsibility (rights and obligations) lay with emotionally mature adults who model their embodied values through their attitudes, behaviour and language; responsibility and care is transferred to household members appropriate to their ability, emotional maturity and personal skills to serve the wellbeing of the whole.

3. The leading ethical principles are kind-ness, truth-fullness and beauty-fullness as interrelated embodied experiential qualities of relating to all of life; the most aware adults become guardians of an environment that supports the unfolding of creative potential in all participants and the development of the abilities for the art of living.

The art of living is to sense and accept life in its birth-death dynamic as the ever changing, unpredictable and seemingly paradox chaotic dance of change. Life is in essence wholarchical ecological intelligence, an expression of the dynamic creative heart of paradox, unfolding into living patterns, measurable forms and changeable structures. Values, consciousness and choices are the human expression of this ‘wei’ intelligence. To transform the MAD-ness of a ‘Culture of War’, humanity needs to radically improve its foundational support and protection for all mothers and children the world over. Our future wealth lies in untapped human potential and the healing and preservation of the living earth.

The root cause of the fear, mistrust and hatred of women need to be addressed. Is it because of their potential power to give and take life? Is it because women's potential
and inclusive attitudes, values and consciousness is threatening to exclusive mindsets and systems? Whatever it is, it needs to be faced worldwide and the conditions for parenting adults of both sexes need to be improved, for them to be able to be fully emotionally present and involved in childcare. In future, people, who elevate ‘things’ and the manipulation and control of ‘systems’ over human beings and life itself, may not be allowed to make decisions of global proportions and govern over humanity.

3.3. Propositions for Further Investigation

This study has opened up and multiplied the many questions I already had at the beginning of my research. My suggestions for further research towards a more integrated theory of women’s spiritual and psychosocial development and its practical application to issues of social change and ecological wellbeing are:

1. The relationship with the mother starts in the womb. The questions coming up for me during my research were the following: ‘When do value preferences actually begin? Is it possible that a foetus has already (value) preferences and aversions? Can these be called values or just instincts or intuition?’

2. How can the differences in value preferences, brain development and hormonal charges between the sexes be used to bring the best out in both genders for the wellbeing of the whole of society? How can destructive preferences be contained?

3. Are values, as the conventional understanding presumes, solely socially acquired in the cultural context, so that ‘values’ relate to the aspired ‘good’, defined by an ideology (e.g. Christianity) of the dominant culture, while a competing worldview like that of Western science and technology is seen as ‘value free’? Is it really?

4. In case of indigenous cultures, values and worldviews are perceived by Western cultures as ‘savage or primitive’ because it does not include technological progress, what does that say about the observer? Observers’ gender bias need to be explicit in all research, especially when learning about cultures with other value preferences.

5. In case of homosexual culture, values and worldviews are often judged by people with conventional heterosexual lifestyles as ‘sick’ or ‘deviant’; what is the base for
VIII. Discussion and Conclusion

these judgments? More research into the relationship between preconscious desires, emotions and beliefs, and conscious thinking, judgements and aggression is needed.

6. Why are - for example in case of terrorism - the values, motivations and worldviews of the suicide bombers called 'evil', while Irish Christian terrorists are called 'criminals' or 'freedom fighters' and acts of terror by the state are called 'legal'? I suggest, more research into differences and similarities in these mindsets (patterns of thinking, feeling and problem solving) could be useful to leaders and followers.

To conclude:

What if …

INFORMATION is embedded in KNOWLEDGE

KNOWLEDGE is embedded in WISDOM

WISDOM is embedded in TRUTH

TRUTH is embedded in BEAUTY

BEAUTY is embedded in LOVE

LOVE is embedded in ALL

☯

ALL is WHOLARCHICAL

ALL is wholarchical MOVEMENT

ALL is wholarchical movement of ENERGY

ALL is wholarchical movement of energetic INTELLIGENCE
ALL is wholarchical movement of energetic intelligence as CREATION

ALL is wholarchical movement of energetic intelligence as creation of LIFE?


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[Accessed 29 August 2001]


GLOSSARY

Art of choosing: being tuned into the inner guidance of largely preconscious processes (soul, heart, intuition, dreams) while perceiving multiple possibilities in a sphere of 360 degrees.

Art of living: aware living to support realisation of humane potential and wellbeing.

Authentic self: a sense of soul-self, inner presence, experience of wholeness and integrity.

Body~mind: the dynamic union of body and mind (including soul~spirit, feeling~thinking).

Consciousness: emerging human self-awareness from preconscious to consciousness.

Consciousness (feminist): awareness of women's denied status, oppression and abuse and the willingness to overcome and grow beyond the dominant organisation of the world.

Dimensions of personal experience: through space, time, relating and consciousness.

Domains of personal experience: interrelating expanding being, believing, behaving.

Gestalt: (German for figure) meaning a whole picture in organic interrelationship.

Heart of paradox: a vortex that unites the dialectic polarity of apparent opposites.

Hierarchical levels: individual, family, community, national and international systems.

His-story: written record of men by men mostly about men's endeavours, theories and preferences to the exclusion of the majority of women from public affairs.

K-now-ing: Being kinaesthetically aware and present to what is real and dynamic in this moment of time.

Logic (binary): narrow limiting perception of two factors as separate, contradictory and mutually exclusive (e.g. one versus the other, right/wrong, either/or).

Logic (bipolar): to think linear hierarchical or horizontal in adversarial terms (heaven/hell).

Logic (wholarchical): the smallest denominator of at least three in all dynamic relations.

Soul: psyche, élan vital, Agape, involution of soul~spirit into embodiment, altruistic love.

Soul Purpose Ecology: a dynamic worldview, focussed on reciprocal qualities of the soul.
**SPE perspective:** perceives organic layers, cycles, dynamic as interrelated qualities of life.

**Soul-spirit:** united energies spiralling around the core of the heart of paradox; authenticity.

**Spirit:** inspiration, Eros, evolution of soul towards reunion with spirit to return to Source.

**Values:** personal preferences based on filters of perception, interpretation and evaluation.

**Values (masculinity):** exclusive, hierarchical, binary preferences (e.g. good versus evil).

**Values (femininity):** inclusive, subservient, colluding preferences (e.g. adulation, worship).

**Values (wei):** wholarchical ecological intelligence experienced as vital qualities in life.

**Wholarchies:** living wholes nestled into one another with expanding complexity.

**Wholarchical cycles:** interdependent domains of Bio-, Psycho-, Socio-, [Techno-] logy

**Wholarchical Dynamic Analysis:** a cyclical pulsating inductive and deductive approach.

**Wholarchical ecological intelligence:** energies, patterns and dynamics in nature.

**Wholarchical layers:** individual, community, artefacts, nature (i, we, [it/s], wei)

**Wholarchical perception, interpretation, evaluation:** to view personal, social and ecological processes as reciprocal growth from inside-(core)-out and outside-(periphery)-in.

**Wholistic:** union of body, mind, soul and spirit in social ecological context and not an eclectic collection of professionals with similar worldviews (e.g. several medical model practitioners).

**Worldviews:** value preferences, beliefs and pathways of thinking about self-in-the-world.

**Worldviews (hierarchical):** exclusive vertical pathways of thinking, beliefs and values.

**Worldviews (wholarchical):** inclusive spheric expanding and deepening of consciousness.
APPENDICES
A-4

Anna's Current Value Cluster Priorities

Worldview: Collaborative Project  Leadership Style: Charismatic

A-5

Jean's Current Value Cluster Priorities

Worldview: Collaborative Project  Leadership Style: Charismatic

A-6

Karen's Current Value Cluster Priorities

Worldview: Collaborative Project  Leadership Style: Charismatic
Project Leadership Style: Charismatic

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