

Creative w in changing Societies 1

I approach the theme tonight with some humility, as all ^{the} words in the title are so loaded with hopes and expectations... I cannot plunge into it without asking myself: Am I a creative woman? Am I helping change to come about? — In other words, I would need to test everything I am going to say at the crucible of my own life...



1) Before I tackle any 2
concrete aspect, let me
state that for me creative w
are not necessarily those
who, in each field, have
acquired some reputation
and hold power in the
traditional way.

The linear concept of
human beings—going up
the ladder, following the
clear-cut pattern of a
career, "getting there"
—may still be the one



where people are seen, ³
always in the time light,
public figures once + for
all.



But, I ask, isn't
there another form of
being in history? The
spiral evolution of the
"Zigzag" in the Middle
East (I remember looking
evidently at one near
Bajdad...) ^{is} ~~are~~ not the
image of a ~~more cyclical~~
another mode of interven-
tion? Aren't \bar{w} in their

own lives familiar 4
with cicles, understand-
ing from within the
meaning of a path other
than linear? Isn't
their ^{sociological} invisibility a present
handicap from which an
asset for a new intervent-
ion in Society can be
drawn?

~~(Qui étiez-vous "avant" ?
- "Elle était une de nous")
(Blandine)~~



4/23

~~I would like to accept
some kind of reflexion
on creativity.~~

~~When we are speaking
about "creative w in
changing societies" we are
very clear that what is
at stake is not an evaluat
ion, a balance-sheet about
how many w have done
what! It is not a
comparison between w's
+ m's achievements in
the different fields~~



At this stage of 4th
history, we can say
that creative w are w
who introduce in life,
through their own means,
other + new dimensions of
the humane. Their creati-
vity has ^{neither} measure nor
standard.

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2) I would like to 5
look at ^{the} questions put before
us (1., 3., 6., 7) dealing
with the so-called
"political power".



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They ~~presuppose~~ ^{assume} that 6
we are "seeking political
power". Are they? Are we?
I am not so sure. ~~And~~
Certainly not in the
same way as ^{man} (Minister of
Health in NL to Min. of
Justice from Denmark in
Dec 74. "What have you been
doing" "A lot of nonsense
and a few nice things!")
~~I~~ I ~~was~~ ~~not~~ ~~even~~
saying that ~~to~~ The concept
of power at work ^{when the expression "political power"} is used
is a mechanicist one



It is Mechanical 7
energy ~~at work as in Physics~~
acting according to its
laws. Power becomes
a force exercised by A
over B (person, institut-
ion, state) minus B's
capacity to resist to it!

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In the institutions of
power, there may ^{even} be
wide consultation, but
in the face of certain
events + decisions taken
alone by one man how
and then, we can ask



ourselves: aren't all 8
those consultations a make-
-believe? ^{aren't they} The paraphernalia
of power to disguise at
once its diffusion throughout
the social body and
its concentration in the
hands of one individual?

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~~I am saying that
more + more political
power seems to be
refracting into that mechan-
ical view, so much
so that the only justifica-
tion for power may be~~



~~The realization of the 9
purposes of the power
wielders, whether or not
these are also the goals
of the respondents.~~



But we don't live
anymore in the realm
of simple + harsh me-
chanical facts. Power
can be seen in the
thermodynamic equili-
brium of the whole
cosmos + of society.
It requires then
another concept of energy.

Energy which is at 10
once heat + animated
matter, Energy which can
only be grasped in the
systemic balance of the
different living organisms.
Energy which ^{partly} dissipates
itself and partly ani-
mates from within
all the matter involved
in any physical trans-
formation. I assume
that power in this
context is leadership

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It means sense of 11
purpose + direction, capa-
city to generate energy
around + within.

~~X~~ I have become lately
utterly convinced that
w, though exercising
functions which tradi-
tionally belong to the
"political power" sphere
can only succeed in
so far as they ^{exercise} ~~are~~ ^{leadership} ~~leaders~~
_{and not power.}

~~A~~ (Of course, I assume
that leadership is
very complex process



whereby an empathy 12
is created between the
leader + the followers,
so that "the leader induce
followers to act for certain
goals that represent the
values + motivations,
the wants + needs, the
aspirations + expectations
of both leaders + followers."
(introduce here pp. 12')

This doesn't mean
that \bar{w} bring about
change because, as \bar{w} ,
they are concerned
with other matters



④ "Political power" is 121
always under the risk
of appropriation of its goals
by those who have ~~no~~
interest in the issues we are
fighting for.

Leadership cannot be
wiped out by any electoral
vote. It is a permanent
commitment to others and
to the society.



It is rather their ¹³
relationships to ideas,
things, events, people,
institutions arises from
another source, is situated
in the give + take of
the thermodynamics
~~liberation~~ release of
energy.

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True, the process
by which \bar{w} become
political leaders can be
the same as men. But
it is up to \bar{w} to come

there with another 14

concept in their minds,
^{with} another way of relating
to other people in their
hearts + in their bodies.

~~Not mimicking men
as Hilka Petik (pg. 4) puts
it in her paper (quote).~~

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~~3. The importance of
capturing this moment
in time is decisive for
the world and (why
not to say it?) exciting
for ourselves.~~



My compatriots, the ¹⁵
3 Marias, have said it in
a very clear way:
(pg. 219)
quote

• Thus, I take for
granted that there is
no creativity without
reolt, rebellion.

"Out of the rebellion,
the creative act is born,"
says Rolfe May.

I am not speaking
of a mild, superficial
reolt about some
minor injustice



I am referring to 16
the specific forms taken
by the universal struggle
of mankind against
the supreme injustice,
that we must die.

Of course, we are not
every minute in that
metaphysical angst!

But w's revolt has
too many facets and
is, at its root, a
tragic not to be stung
in some way or
another is that very human
attitude.

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Born of rebellion, ¹⁷
the "creative use of
political powers" confirms
the thesis of leadership.
The liberation is from
some injustice towards
some "promised land."

We can say that,
already by this simple
analysis, the attitude
of us can change the
nature of power.

(But be aware: that
is threatening to the
establishment!)



Some people may 18
say: "Chyle has changed"
implying that it is the
form + not the contents.
Soon they will have to
see that "Chyle" itself
is nothing. Form
conveys content.



The content may be
radically changed.

By doing so, men's
aspirations will ^{be} met
as well. (~~e.g. economic~~
science)

~~10/11/20~~
Another set of questions 19
is connected in the question,
namely "we working together
politically on issues of
primary concern to us".

Certainly change can
come through it, but
what kind of change?

I can see three types
of situations.

First of all, the
"reformist band".
Preferential Rights.
Access to. Equal conditions.



Assured promotion. 20
Even the quota-system.
It has many pitfalls
(namely when the \bar{w}
is discriminated positively
- everybody bowing to
her because she is a
 \bar{w} ... and often charming!)

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However it remains the
one that is very often
needed, or even the
only possible one.

It may happen ^{indeed} that
the circle can be
 \bar{w} , is changing ~~the~~



dimension, will change ²⁷
the nature of things.
(~~trad. pp 106, 107~~)



Secondly, we can ^{see} \bar{w} 's
action as totally autonomous
+ exclusive. It

Springs forth ^{urgently} from the
new awareness born among
 \bar{w} . Often it is the only
action they can undertake.

However, it runs the risk
of getting away from the
global issues of society.
It can easily segregate |

\bar{w} from society in general ²²
+ to close them in a ghetto.
It is difficult to see when
such an action is required
by the situation \bar{w} are in
and when it omits the link
with other forms of domination
in the society.

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Thirdly there is the type of action which eloses, for each situation, the adequate strategy. It carries on its struggle at 2 levels: at the level of the us questions and at the level of questions of all society. It asks at once for the liberation of all and of each one. It plays its role on the realm of the otaku quo



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and at the level of the ²⁹ Utopian society. In a world shaped by men, it says something else
Making visible values + insights
that all human beings can grasp.



It is not clear which of the 3 types of action is needed. According to the type of decision-making, the impact of the institution, the type of action may ~~vary~~ ^{be}

chosen ~~in accordance with~~ 25

A thorough analysis of society is always needed.

~~The Belgium group~~



~~Cabiers~~

It does seem to me that these situations can also typify certain societies. When I say this

I am not putting all societies in the N hemisphere or in the S hem.

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in the same line. ~~and/or~~ Within the same geopolitical boundaries the strategy for w's exercise of "political power" ^(rather, of leadership) can be very diversified.

The correlation between w's

struggle + the struggle of 26
the whole society can only
be perceived from within,
not based on empirical,
quantitative factors but
rather on a very refined
qualitative analysis.



The Belgian Cahiers du Crif wrote 2 years
ago:

Is it ~~the~~ time for guerrilla or
monastery?
is it time for solitude or for
converging effort?
Is it time for autonomy
or for subversive getting in?

5. Creative w̄ do not fit
into the culture around

them. ~~They~~ First of all
because

They are w̄,

They are



part of a sub-culture

which so far had no

possibility to shape

society + events.

Every time they make

a feminine gesture in

society they introduce

a new type of creativity.

Like in the labour force,

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The point is not in 28
adding ^{neutral} a sexual figures
to the statistics of available
manpower. ^(21/10/77) ~~216~~ The point
is rather: the new "things"
to create, the ^{new} gestures
they make, what do
they mean, towards
what are they pointing
out? Do they "speak"
of something else or
are only another voice
in the general chorus?
(p 29 out) ~~(29/1/77)~~



But creative w̄ are,
 in my understanding,
~~those who show us their~~
~~point out towards other~~
~~forms + things.~~ They
^{are creative w̄}
~~do this~~ in a twofold
 way: by what comes
out of their hands
 + ⁱⁿ by being.



They generate what is
 at stake, in creative
 w̄, is at once the
object of the creative act
and its subject.

Of course, I am aware ^{39!}
that the ~~the~~ total freedom
from the split subject/object
(~~perpetual dichotomy in~~
~~human activity~~) is, in
~~accurate terms, ex-tasis~~
~~to stand out from~~
is found ~~the~~ in dialectics of conscience/
unconscious.

At once intensity of
consciousness (total
absorption, being caught up
in, wholly involved)
and birth of ^{the} insight
from the deepest levels
of the unconscious



~~We cannot use stereo~~ 32

~~types about \bar{w} , change,~~
~~creativity.~~ } We hear people
saying about such \bar{w} :
"a singular event," "a
new phenomenon". But
we are at gain to analyse
the phenomenon
or to attempt to describe
the event.

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~~The relationship subject/
object seems obvious. And
Isn't creativity, in the
words of Rollo May, the
"necessary sequel to
being"?~~

However, In the case 33
of \bar{w} , not only are they
emerging from a silent
sub-culture but as
individuals they have
to overcome the millenary
predicament of other's
judgment according to
established norms. Their
act of creativity has,
at its base, the courage
to expose oneself to
others. Vulnerable. Naked
in her feelings. Silent
in her intentions.

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Some ~~particular~~ insights ³⁴
in creativity would encourage
us to be themselves in
whatever field of activity.

① Creativity, ~~being~~ ^{≡ non-~~self~~}
~~the~~ result of
~~being~~, can be said as
"representing the highest
degree of emotional
health, as the expression
of the normal people in
the act of actualizing
themselves". (Kolloff)



Thus, the extreme
poorness of emotional

health. So often it is 35
said of us they are "emotional."
~~(by that meaning they are not "rational"!)~~

But couldn't the world
do with a bit more of
emotional concern, of
involvement, of caring?

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~~by~~ Creativity occurs in
act of encounter and
is to be understood with
this encounter at its
centers".

Haven't we been so
far relational beings?



In a world where human beings are fleeing from each other, ^{we} ~~we~~ have to cultivate encounters

Her quote
Normal
el Sadawi
Pg. 1.

- with the other indiv.
- with nature
- with the society
- with other spaces + cultures

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e.g. what are we doing with so many int'l nat meetings? How change them from bureaucracies into fests?



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Creativity cannot
exist without a centered
ness within our own being.

There is in all of
a unexplored continent
- themselves. Their
creativity, springing
for the first time that centered
ness within, is at the
same time the very
condition for their
own liberation as
human beings.

Regardless of the



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Official
Appriate

scattered aspect of
one's own life, the
task ahead is the
discovery of ourselves,

whom do we want to
become, whom can we
be. (note Marie Perle, pg 7)

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So, the creative act
is at once outward-oriented
and flowing from a
inward (more).

Social + private



7. In order to change society, w have no models. This is at once an asset and a handicap.



It is an asset in so far as there is practically no norms for w; not w entering traditional masculine fields have the conditions to be creative as there is no model for their lives; but only the personal process of "change" can enable one with the freedom to create her own model.

It is a handicap
 as "creativity arises from
 the tension between spontaneity
 + limitations". Those
 limitations are not always
 very clear. They tend
 to ~~be~~ appear on a faraway
 horizon, thus projecting
 the energy of on
 "what could be" instead
 of on what can be.
 And it is ~~from~~ what can be
 (~~Lois Keiko Thjudia, 1974~~)
 that the creative act ~~is~~
 emerges.

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— " —

~~Are we creative? How~~
~~can we be creative? Our~~
~~once~~ ~~And~~ What society
 are we committed to change?
 Just our little corner?

It is my deep conviction
 that we, the w today,
 in their new awareness,
 are the most integral
 of all social movements.

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Therefore, our struggle
 is a planetary one.
 Wherever we are, our
 destinies are particularly

→ It is from there we
have to start. We can only
reach the universal through
the ~~proportion~~ all-embracing
quality of the particular,
the singular. ~~to know~~ we
can only reach the particular
through the deep meaning
of the universal.



it ~~ten~~ over. This is why 42
I couldn't agree ~~more~~
with ~~Prof~~^{Dr. Prof.} Broner when she
writes: (Prof Broner, 45)

The same ~~force~~^{tone} of
change rings in the
forceful statements of the
3 Marias: p. 29

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~~"Something radical is needed."~~

It may be a danger
but it is also a
tremendous possibility.

