



Enneagram Global Summit™

Cultivating Feminine Wisdom, Power and Love in the Enneagram Field and in Transformation Through the Enneagram

Stee Khanda, Erlina Edwards, Julie Harris, and Viola Edward

Jessica: Welcome, everyone, to a special expanded session on a very important topic in our world today. The Enneagram is a vehicle that can not only show us what our potentials are individually, relationally, and collectively. It can also show us where we are actually neglecting, betraying, rejecting, and oppressing certain parts of ourselves and others because we are looking at things through only certain lenses of preference. In today's world, the conversation about the freedom, the freedom to be ourselves, the freedom to express, to be fully expressed regardless of gender, race, political orientation, spiritual orientation, or religion is just growing and growing. There is a deep yearning. There's a passionate cry for these conversations that liberate energies, wisdoms, and powers that have been neglected, oppressed, betrayed, rejected, et cetera. So, we're here, five women. Five Enneagram teachers have come together. We're seeing in this conference already that people are taking the Enneagram into places of great shadow, dark places in humanity's experience, and places that are trapped.

That we're all wanting to use this deep capacity of inner work that can develop from the Enneagram with the subjective and compassionate way of liberating the locked-up energies. To take them and apply them to these very real things that we are all living through. This is the first of three very powerful conversations. One on the feminine, which this one is, on feminine energy and power; one that is on racial equity; and one that is about the masculine as well as there are others that are about things like going into prison, working with the globe itself, the ecosystem. This is the first one of an extended powerful conversation. As we gather here, I want to honor all of the feminine energy that has ever had the courage and ever had the love to try to speak into the world about its power, its potential, its capacity for healing and transformation, and the necessity of it to be infused into our world. That's why we're gathering here in a session called "Cultivating Feminine Wisdom, Power, and Love in the Enneagram Field, and in Transformation through the Enneagram."

To really take some time to listen to feminine energy, feminine voice. To listen to issues that the feminine energy is wanting to inform and guide. We are inviting all of you to consider your own lives. Whatever gender you may feel, we all have feminine energy in us, and it has a particular kind of wisdom and potency. Consider your own life. Let yourself be impacted and affected by this conversation. I'm joined here, as you can see, by four other very beautiful women, and one of them is Julie Harris. One of them is Dr. Stee. One of them is Viola Edward. One of them is Erlina Edwards. We're going to begin our exploration in our journey by hearing from Julie as she talks about some of the forms that the collective unconscious, psyche, religions, and traditions have held. Some of the forms that have held the power of the feminine for us all these years, and then some of the implications and ramifications of that.

As we turn to listen to Julie, I'd like to tell you a little bit about her. She's a certified Riso-Hudson Enneagram teacher and also an International Enneagram Association accredited professional. She's also an innovator in transmitting the wisdom of the Enneagram through powerful visuals. I urge you to connect with her at her website to begin to see some of that work that she's done. She is the founder of Riverbend Coaching and she helps big picture thinkers bring their ideas from concept to contributions. She teaches Enneagram workshops, webinars, and retreats for personal growth and team development. Welcome, Julie, and thank you for initiating this exploration today.

Julie: Thank you so much, Jessica. I'm really excited to be here today to talk about how the feminine expresses itself through the three centers of intelligence just as we might map a personality type and look at the essential qualities, the qualities that emerge when this type is present and at its highest. And then also look at the reactivity and the narrowing of possibility that happens when we're disconnected from essence that creates the personality. We'll be going through a similar process with the idea of feminine essence and what that reactivity and disconnection looks like. I want to give two acknowledgments at the top of this presentation that this work was co-developed with Denise Hoke. We originally presented it at IEA in Egypt earlier this year. I've learned everything about Egyptian mythology from Denise. I also want to say that I'm a white woman who will be discussing the transmission of the feminine using Egyptian and Indian goddesses as guides. Although every culture has its intelligence about the feminine, the traditions that I've learned the most about and have been most powerful for me originated in Africa and Asia. My interest in this work of the feminine is really around a world where everyone and everything can thrive. In order to do that, we need to have access to some of the qualities of the feminine, the regenerative, the re-generativity, a sense of life-sustaining energy and interconnected energy. So that each person, each animal, each blade of grass can emerge and thrive in the environment we find ourselves in.

When I'm talking about the feminine, I want to be really clear that I'm not talking about women. I'm talking about the feminine as a principle. As Jessica said, each of us has feminine energy and masculine energy within us. In Egypt, there's an understanding that the gods and goddesses, they are a representation of objective cosmic laws and principles that are depicted in mythology so that we can understand and really interact with their stories and understand how this energy and transmission comes into the world. You'll see that what I'm going to talk about is certainly informed by biology, but it is not biological sex or gender identity. It's really an exploration in wholeness and that invitation that Jessica issued to understand how this energy is embodied uniquely in you. When we're talking about the feminine through the three centers, we're talking fundamentally about qualities of holding, receptivity, and relatedness. In the body, I'm going to call the essential quality sacred form; in the heart, abundant heart; and in the head, panoramic vision. Let's begin with sacred form in the body center.

Sacred form begins within a matrix. The word "matrix" is a Latin word that means womb. From that Latin word, we get words in English like mother, material, and matter. Everything is generated from a matrix. The sacred form begins in a matrix. In Egyptian mythology, we have Hathor, who is known as the cosmic matrix. Her name means the House of Horus, which stands for the universal light that's in all of us. She conceives, gestates, and births that spiritual principle through her embodiment of the cosmic matrix. Coming down to a very concrete way of thinking about the matrix, the matrix as the womb, there's a beautiful book called *Magical Child* in which a man named Joseph Chilton Pearce talks about the matrix or matrix as a source of possibility. It's a place where something can be fertilized. It's a fecund place, the matrix.

There's also within the matrix, once something is conceived and fertilized and ready to begin growing, the matrix has a source of energy to explore that possibility. It's also a safe place within which that exploration can take place. He says that our intelligence is our ability to interact with our matrix in a dynamic exchange of energy. Whether we're thinking about literally the womb, which is our first matrix as human beings, or when we're born, our mother is that place, that source of nourishment for us. Then when we grow older, the Earth is a place that nourishes us and gives us the opportunity to explore our possibilities. We have this need. In order for sacred form to arise, we have this need to be connected to, to be generated in a matrix. If we take the next step into sacred form, we see that in order for the cosmic matrix to function, there are qualities of both nurturing and sexuality in the feminine as it comes through the body center. One of the things that we see in both Egyptian and Indian mythology is a dissolving of the paradox between nurturing and sexuality.

We have this concept of the Madonna-Whore complex around the feminine where on one pole, you have the Madonna who is the stainless virgin, and on the other pole, you have the out of control, hypersexual whore. What we see in depictions of various woman nursing, and there's no separation between these. There's no separation between our sexuality and our spirituality. It's all coming through that cosmic matrix in order to create sacred form. I think a particularly interesting part of this is that you see many images in Egypt of Hathor nursing a child, the infant Pharaoh. You also see some images of the Pharaoh being nursed, but standing up, an older version of the Pharaoh standing on his own two feet. I think this is an important image because what it tells us is that we can stay connected to our matrix, to the feminine without being infantilized or emasculated. This opening up, this dissolving of the paradox and this continuing connection to the cosmic matrix is what continues to generate something that is in alignment with life.

One step further, not only does the feminine through the body center stand for the creative principle, but also for a destructive principle when something is no longer in alignment with sacred form. We see this through Sekhmet in Egypt. She's the goddess with the lioness head and she's quite fierce in addressing things that are out of alignment. We see Kali also in the Indian pantheon. She's often depicted with a lot of blood and redness in her visuals. We can see in her the inherent messiness of sacred form, the blood that accompanies birth, menstruation, and death. Things get created and destroyed in a cycle and this is part of the emergence and the re-constellation, the constant re-constellation of sacred form. Kali also stands for the feminine principle that life finds a way. There are many stories about her where the demons are off doing something terrible and a number of gods have been called in to try and deal with them and they don't vanquish the demon. Kali is kind of the goddess of last resort.

She's very creative and she finds a way to navigate through whatever the issue is in this very sinuous, snakelike way. Something new is created. She finds her way through. I feel like our modern version of this is, nevertheless, she persisted. Kali's name also, one of the meanings of her name is The Black One. We can see in that understanding of her that she both stands for this unlimited potential, that wet earth and that humus. That dark earth from which something new can arise. She stands for our ability to really lean into and be aware of our darkest shadows. One of the things we learn from Kali is how much of yourself are you willing to encounter? Are you willing to encounter both the darkest shadows and the highest light? Are you willing to welcome in even that which is unwelcome? One way to think about this is if you keep Kali close to you and you're in this constant process of turning into the shadow, widening the space to welcome in even that which is unwelcome, you'll be in this constant process of creation and destruction that is fertile and life-affirming.

If you forget about Kali, if you push the shadows to the side, she would come back in a pretty aggressive way and let you know that something is out of alignment with sacred form. Last in the body center, there is a sense of deep sensuality and invitation both in the ancient Egyptian temples and in the modern-day Indian worship. There's this invite into the temple with the senses. There's singing and dancing. There's anointing and fragrance. In both traditions, we have the symbol of the lotus and the perfume of the feminine coming from the lotus to invite you into the temple. The feminine invites you into embodying sacred form through all the senses, and in particular, through a vibratory energy. There's an instrument called this Sesheshet in Egypt that Hathor shakes, and it's the sound of a snake. Again, the sinuous snake coming through the reeds and it's invoking that vibration that begins to bring forth sacred form. What happens when we're disconnected from sacred form?

Well, we might feel overwhelmed by the boundlessness, the messiness, and the uncontrollable power and potential of sexuality, birth, and creative destruction. These are huge elemental forces that we're talking about. If we are not comfortable with them, we might feel angry. We might feel a sense of disgust. It might tick up our fear of death, that we are so small in the face of these massive elemental forces. What can that result in is taking those emotions and using them to shame the source. A person or an object that reminds us of the power of sacred form, we might shame that source in order to feel more in control. Further, we might actually take the feminine by force. Chilton Pearce says we have a need to be connected to our matrix. No matter who we are, we have a need to be connected to the matrix. If we're not connected to the matrix in a life-affirming way, to the feminine in a life-affirming way, we will use force to create a connection. This can look like sexual violence like rape or raping the Earth, taking very violent actions in order to feel some sense of connection.

We also might find ourselves in a place of stagnancy that resists needed destruction and regeneration. If we try and keep ourselves controlled and apart from those elemental forces, we might find ourselves really stuck and stagnant and not moving with the constant evolution of sacred form, which is not a stasis, but a continual unfolding. A simple way to reconnect, to begin to reconnect to sacred form if we find ourselves in this place of disconnection is through the senses. It's really feeling into our senses, and particularly that vibratory movement that has a primal drumbeat is a great way to reconnect to the essence of the sacred feminine. In the heart center, the overall quality is abundant heart. The feminine in the heart has a deep, deep listening to need. Within this listening, there is a welcoming of all feelings, love, anger, grief, ecstasy. These feelings are held in this field of relatedness where the feminine is receiving both her own wide range of feelings and anyone else's. And responding with something that is true nourishment.

In this place of relatedness, the feminine can hold our very human vulnerability, the vulnerability that each of us has as a capacity rather than a weakness. In Egypt, we see Isis and her sister, Nephthys. Their images are often on sarcophagi in Egypt and they're associated with weeping and mourning. Not only are they present at funerals, but they're also present for the moon cycle. So, every time the moon comes to fullness, they weep because they know what's going to happen next, is that it's going to wane and disappear. There's this way in our heart that if we're staying in relatedness, we know that human beings are going to suffer. That's just part of the deal on this plane. We don't want anyone to suffer, but suffering happens. We can be with that cycle of growth and coming to fullness and then partnering. The feminine partners with us, as the cycle begins to wane and coming back to emptiness. When we are partnered in our suffering although we know that no one can remove our suffering for us, we have this opportunity to really expand our heart, our own capacity for true love, empathy, and compassion.

Lastly, in the heart, the feminine points us towards our true identity, towards the integration of everything that we are and towards fulfilling our true potential. In Indian mythology, we have a goddess named Saundarya. Her name means the beautiful one. She's beautiful because she is this mature woman who has learned to integrate all the difficult things that have happened to her in her very human life. She is learning to live with her hurt, betrayal, and rage without being traumatized by it. As she is able to integrate everything that she is, she becomes this multifaceted jewel, this mature woman who has a deep and rich acceptance of her femininity without guilt and shame. She fulfills her true potential of who she is and who she can be. In Egypt, we see a scene depicted in many places called the weighing of the heart. It's a scale where one side is your heart and on the other side is the Feather of Maat, and Maat is standing for truth here.

It's a scene where we're being asked to evaluate how true we've been to our real identity, our identity in the heart center. Maat accompanies us here. She is present in this process of transformation, measurement, and holding us as we strive to come into contact with everything that we are and to fulfill the potential of each one of us. If we find ourselves disconnected from abundant heart, we might experience a discomfort with or disdain for the expression of feeling. We might have limited listening for our own needs or other's needs and overvaluing what seems like objectivity to us, not really listening to the heart and to our feelings. This results in the suppression of the full intelligence of our feeling. Similar too in the body center, it can lead to violence when we're in the presence of very human vulnerability and receptivity. If we have not accepted those and integrated those within ourselves, they may pick up a sensation of violence in us. In our disconnection from our feelings, there is much unprocessed anger and grief, both individual and collective.

There's a calling for feelings to be appropriate and contained rather than fully expressed. When we have these unprocessed feelings on both an individual and collective wave, we block our capacity for the rising of love and harmony. We can't experience the high of love and harmony if we're not willing to fully experience our anger and grief. So, when we find ourselves disconnected from abundant heart, a simple but not necessarily easy way back is the allowing of our feelings on their own terms. Not trying to cognitively interpret them or understand why is this here now? But just simply allowing the flow of our feelings and allowing them to inform us and their intelligence to touch us. In the head center, the essential quality of the feminine is called panoramic vision. The moon cycle again is a nice place to depict this quality. If you think about the moon cycle from emptiness to waxing fullness and waning, there's no point at which we are seeing the full moon. Part of the knowing of the feminine is that the truth is faceted and complex. There's this whole panorama of the moon appearing in a particular form at any particular day. We never see the full moon.

Even when it's full, we're seeing a two-dimensional version of something that is actually three-dimensional. So being with these emerging facets every day, every night as the moon comes out, we learn something different about the moon. Truth is complex and faceted. When we know that, the feminine brings us through the head center, the discernment of cyclical wisdom that everything we know sits in a context. What we know about the moon sits in a context of a particular facet emerging at a particular time. This is such an important way of thinking about what we can know. In Egypt, there's a goddess, Seshat, and she has a headdress that has this vertical bar, almost like an antenna with seven flower petals coming out of it. This is her relationship and her alignment with the stars. It's an alignment with a larger context in space. She's also often depicted standing in front of a vertical line of dots, and each dot stands for a particular time period of a Pharaoh's reign. She's got a quill in her hand and she's pointing to a particular dot. Here she is.

She is within the context of space and time, and she's articulating a particular facet. She is orienting us to exactly where we are in the cycle of space and time. That's something that the feminine can bring to us. When we are seated in this understanding of the facet of truth and the discernment of cyclical wisdom, the feminine allows us from our knowledge to create with our voice, to create with vibration, and to speak the truth. Again, Maat, the root of her name is "maa" which means truth. There's a phrase in Egyptian hieroglyph, "Maa Kheru," "true of voice," so with this knowing, with this contextual knowing that I can speak the truth, the feminine speaks the truth and create something with vibration, with the word. In Indian mythology, we see a similar thing. We see Saraswathi. She's the goddess who embodies creative flow through language, speech, and sound. In Sanskrit, there are 52 phonemes, 52 sound energies that create the language, and they're called matrikas.

It brings us full circle back to the body center. You can hear in that word "matrika" as that root of matrix. What it means is little mothers. The feminine, it's like we have these 52 little mothers in our mouths that are creating with language. We've gone from creating with the matrix, creating something in physical space to having that knowing in our body come up through the knowing in our hearts and through our mind, and being able to create with sound. When we're disconnected from panoramic vision, we might be impatient with partial or emerging knowledge. There might be a discounting of intuitive knowing. We might overvalue specific content, facts, information over our capacity to know and the context in which we're knowing something. When we react in that way then the results are a certain kind of reductiveness and a narrowing of possibilities. Similar too in the body center, it might lead to an adherence to the status quo like sticking with what we think is settled knowledge and the inability to hear all the voices in this panoramic vision.

We also might rush or ignore the unfolding of wisdom over time. We might feel like we need this constant upward trajectory of knowledge and wisdom rather than being seated in this cyclical and spiraling understanding of how wisdom unfolds over time. So, if we find ourselves disconnected from panoramic vision, one thing we can do is really pause and allow ourselves to just sit and see the different facets of what is coming to us right now. Just sit and be still with that panoramic vision, with everything that I can see and know, and then see what is it that wants to emerge. What is the most relevant facet right now that wants to be spoken, that wants to be known through the truth? That is a little bit of a quick slide through how the feminine emerges through the three centers of intelligence and through particular goddesses that tell us about how she moves in the world.

Jessica: Thank you so much, Julie. That was really powerful and very visionary. I love that it ends there with panoramic vision, which you just represented. I'd like to bring on Dr. Stee, who is a wellness leader and who founded the mental health initiative for African women that's called AfroFemme. She's a medical doctor and public health practitioner who has worked in Uganda, Kenya, and now in Zimbabwe where she lives and was born. She developed a program called BRAVE. It's a framework and a tailor-made mental health intervention with five pillars of true strength, and one of them is the Enneagram. Dr. Stee, thank you for being with us.

Stee: Thank you so much, Jessica, for having me. It's such an honor to be on this platform and being surrounded by this beautiful energy. I can feel it through the cyberspace. The BRAVE Framework was developed because there was a need in Africa with women who are barely surviving everyday life basics, just trying to have normal health and survival in an environment where they're not very supported by their government, by their families, by themselves, and not having

any belief in themselves. Bringing the Enneagram to women was one of the important pillars to get them to be their bravest self, to get them to be a version that is courageous in their society. So, the work that I set out to do had to embody what they were going to attain, to attain good mental wellness as well as self-knowledge and self-discovery in spite of their circumstances. Being a medical doctor, I went into work which correlates physical health and mental health, and you cannot separate the two. When a woman has chronic pain or chronic physical ailment, they are at high risk of having a mental health problem. When they have a mental health problem, they have high risk of having some sort of physical pain. Being a research and a public health practitioner, I looked into correlations of physical health and health risk perceptions in terms of which types are most likely to have health-seeking behavior, perceptions of risk.

We did a study with 190 participants where we took all types and looked at what are the chances of these participants seeking care. The findings were quite astonishing. As you know, the different types that we have, they will have different fears, different motivations. For instance, the type Three had a readiness for lifestyle modification. When you look at behavior change practitioners, they need to have a deeper understanding of the Enneagram, of personality typing such as this so that they can understand their clients better. Type Sixes have increased risk perception of cardiovascular disease was another finding. Quite the opposite, type Eight had a reduced readiness for lifestyle modification. Because of these findings, we thought that it's probably the best case that if our health practitioners understand what they're getting into when they have a patient, when they have a client in front of them then they're better equipped to give them care in healthcare.

Besides all of those findings that we had, it was easier then to also understand how each type will address pain, chronic pain, which is basically if you're not in pain, you feel healthy. Pain is the benchmark or the marker of illness or sickness. That is really the forefront of how we perceive our health. I'll just briefly run you through the different types, how they perceive their pain and how they can better be approached by a healthcare practitioner when they're in that pain, chronic or acute. With the Eights, Nines and Ones whose main emotion is anger, we know that Eights want to go through that anger. So, the Eight will say, "I will push through my pain. I have to be strong through the pain." The way to look at it is if you tell an Eight that, "Your illness is not something to oppose. Your illness is what makes you strong" then they are better able to grasp it and get into the healing. With the Nines who deny anger and who would say, "I'm advocating for myself. To be better is too exhausting." They want to deny that there's pain. It's too much to bear for them. What you'd want to do in that case is advocate for them. Help them to have that voice. A practice like journaling could help so that they can put all those emotions down, all the feelings down for the practitioner to understand when they have that situation.

With the Ones who repress anger, they would say, "I need to be healed to be perfect." They would see it as a frustration or have a lot of anger or irritation and just not wanting to be ill. With Ones, we'd want them to just know that it's not imperfect to be ill. It's just a matter of healing the body and addressing the facts as they are. When we come to the heart triad, whose main emotion is grief, with the Twos who have a conflict with grief, they say, "Others matter more than my pain." They need to be taught how to address the boundaries of saying that it's okay to be ill. It's okay to put yourself first before you look at others. Being able to sit with their pain and sit with their sickness and own it and be able to accept it, that would be the direction we'll be going in healthcare. For Threes who underdo their emotions and underdo grief, they would say, "Let me keep busy to distract myself from pain." They want to just do the next thing, achieve. "This sickness is not on my to-do list." It's funny. I'm in a group of Threes who are saying, "If I could have COVID, I would love to know when I will have it so that I can pin it in, and when is the best time. After Thanksgiving? After Christmas?" It becomes a matter of, where can I put my illness in a box? With Threes, the work we'd have to do there is just slowing down and stopping and saying being sick is not a disability. You just have to heal and go through it and give yourself the time to go through it.

With Fours, they overdo grief. For Fours, the question they ask themselves is, is my pain real? Am I really feeling this? Because Fours go through so much emotion and they feel everything in such a physical way. Sometimes, physical pain may not seem as important or as real, so they'll question this pain and question whether this is important enough for them to stop or is it important enough for them to feel it. For Fours, we'd want them to really understand that this pain is real. It's significant and they are allowed to heal. With the Fives, Sixes, and Sevens, their emotion is fear. With Fives, they will wall off themselves so as not to feel that fear. The way they would see pain is if I can understand my pain, I won't be helpless. So, they'll want to know everything about it. It's about the knowledge. It's about digging deeper and finding out. "If I can find out every little thing about this pain then I can solve the problem." So, they want to know about the healing process, and they want to read everything.

With Sixes, they'll say, "I worry about my pain because no one else will" and they will own it. The Sixes will champion their pain and they really will address everything. So, it's important when you're a health practitioner to know that if this is a Six, they will want all the answers and you better be able to give it to them. With Sevens, because they avoid fear, "Thinking positively may make my pain go away," so they will ignore it. This is dangerous because sometimes, the adventure and the adrenaline may block off the warning signs. We know that pain generally tells the body what it's supposed to do. It's a warning sign. It's a marker. If you ignore it, it may end up being something more detrimental. The work that we're doing includes trying to educate health workers in some of the

ways that they may see their pain, the way their patients will see their pain at the grassroots level. You have to understand that where we're coming from, having all these resources, these beautiful teachings, having just someone to take you through the basics of the Enneagram, not even going deeper, is such a privilege. We have women walking kilometers to fetch water. We have women running households of ten extended families. We are just at the brink of finding out about the Enneagram, so bringing healthcare in has been something which I'm really passionate about advocating for. It's part of the teachings and the brave framework.

I just wanted to, before I conclude, I'm not sure how we're doing with time, just some of the physical workouts and exercises, which we recommend per type, just going through them quite briefly starting with One. What type of healthy exercise is best for you depending on your type? For Ones, there's the Barre, which is a very short and quick exercise routine, very structured, the way Ones like it. It's a routine and something they can get into. For Twos, there's a practice called Acroyoga, which is yoga which you do in pairs with a partner and it needs to be synchronized. Because Twos need to really connect and they're centered around other people, they can then come together and exercise with someone else, but the connection is what's important. Then for Threes, you guessed it, competitive cycling. You have the pelotons and all sorts of apps and things that are now available. As long as it is a goal or, "We're going to reach 10 km today. Who's going to be the fastest?" that is something which Threes would love to do. Going towards health, that's what we recommend.

With Fours, yoga, just basic yoga, usually as an individual, but that's something that suits them. That actually stretches their creativity and expression. With Fives, Pilates. Pilates are very focused and controlled type of exercise. They need a lot of thought. There is a breathing exercise going through there. With Fives, that's what I would recommend. With the Sixes, there's something called Bikram Yoga. It's also quite a routine. It's the routine yoga where you'd have a set routine of steps which are learned. And because Sixes love the structure and they love knowing what's next, it's something which is quite ideal. Then Sevens, dance fitness, anything to get the blood pumping, anything fun. That is something that's perfect for Sevens because it changes all the time, and it can be different the next day. Because music changes, they will too change their moves. Eights, kickboxing, something which is a challenge because they are the challengers. You want to get there, get out of there knowing that you've completed, and you beat someone at something. I guess just getting a punch out there is enough for Eights. Then for Nines, restorative yoga, so something which will bring them back to a sense of self, a sense of restoration and rest. That's just briefly something which I had to do with physical health, with healthcare. The work that we're doing with BRAVE Framework and AfroFemme in Africa, just to round it up, we cannot deal with the woman unless we deal with her basic

healthcare. We cannot deal with her basic healthcare until we teach the people in charge of the healthcare the basics of personality typing and the Enneagram. Thank you, Jessica.

Jessica: Thank you, Dr. Stee. I'm building now on what Julie talked about in terms of sacred form, which I feel is a really powerful way of looking at the body center, and a feminine perspective of looking at it. Then talking about just feeling the robustness of the forthrightness of how Dr. Stee is talking about feminine, usually as a woman experiencing that, of how there's a tendency to hold back the power and the energy and not engage, and these beautiful ways that you've brought to us to have more self-awareness. Building on that, what I would like to offer and talk a little bit about is the instinctual drives in the Enneagram field. This is a really challenging topic for me to bring in here. I experienced when I learned the Enneagram and I would hear the descriptions of the instinctual drives, I had a response inside of my body, heart, and head that felt like something was missing, that something was somewhat compressed.

While I'm still on a journey to unpack and unfold that, I think some of it is just that the whole exploration of instinctual drives is still quite young in our field, so there's more to unpack that way. I began to recognize a familiar feeling that it felt to me like the instinctual drives had a lot of contribution in their explanation that came from a masculine energy perspective, more of a left-brain kind of way of looking at things. I could just feel that there was this other energy about the instinctual drives. I couldn't quite put my finger on it, but one thing that I noticed, which I think most people wouldn't disagree with, is that it seemed easier for people who were more in touch with their feminine energy, whatever their gender orientation, to make changes in terms of personal growth and transformation a little more easily with a little less challenge, a little less roughness, but also just a little more embodiment.

I was talking to Dr. Dan Siegel about that and I gave him this theory that maybe the instinctual drives had been referred from and been spoken to the world primarily through a masculine lens. We talked about some of the brain structures that might make that possible. Just very simply in the short time that we have here, I'll say that whereas temperament, he and others like Dr. David Daniels, Helen Palmer, Denise Daniels, other people that have been in a study group about this with him for a while, they've come to feel that while temperament is inbred in the brain and it's a whole brain phenomenon, instinctual drives and the preference for one over the other or to have a dominant and a middle and then a blind spot arises more within the first two years. It has a little bit more of the nurture piece whereas temperament is the nature piece.

Rather than a whole brain phenomenon, the instinctual drives tend to develop in vertical drives through the brain, which means there's actually potentially mapping that shows these self-pres going through one hemisphere and the social through another, et cetera. Well, the interesting thing about that is that in the female brain or the feminine brain, it may turn out to be, there's more connection between the two hemispheres, more corpus callosum. What we talked about in that very first conversation was that that might be why, for instance, there's more communication in a way because we have all three instinctual drives between the instinctual drives of a feminine brain than a masculine brain, which might make it possible that they would have a view that was more oriented towards human potential than just survival. And that masculine brains theoretically, the more inner work they did, he could explain biologically, neurologically why more corpus callosum would be created even in those male brains, the more inner work there was. So, they would become more available to the communication of the instinctual drives with each other and with the rest of the brain. Now, that's a lot to unpack in the short time that I have right here.

Let me just say that something felt right to me about it. I noticed that in the Enneagram literature, we talk about the higher heart as the virtues. We talk about the higher mind as the holy ideas. There was not a similar phrase about the instincts, so I introduced one. It hasn't been widely used and I'm completely open to it being someone coming up with a great name, but I just started calling it the Illuminated Instincts. Now, of course, the theory is already there, and the masculine says that too. Bringing presence to the instincts allows them to come online in service of higher consciousness. I wanted to take it a step further. I love therefore that Julie called the body center "sacred form" because my sense is that the feminine energies in the world are more aligned with the idea of as above, so below. But not like as above then you work on it for a while.

Then eventually, it gets to below, but like as above, so below right now. I think that's why maybe in Kabbalah, they say that women don't have to study as much as men the Talmud scriptures and all that because there's a way that their bodies, the feminine cycles, feminine energy is already more attuned, more connected with God, if you will, or the natural world, the way things happen. I wanted to bring that to us today because I feel like it's an important missing element of the whole conversation around the feminine. I wanted to read this that my mother wrote when she was doing a Master's on Women's Studies after she had raised her children. She uses the word "women" and I'm going to just substitute the word "the feminine" every time she says "women." This was from her master's thesis. "The feminine lives with hopes and dreams for those they love and nurture." I'd like you to consider that what we love, and nurture can be children. It can be an idea. It can be an art. It can be a mission. It can be a garden. "Sometimes, these hopes, and dreams cannot come true, and the

feminine is often the great realist at that moment, working to bring what warmth and compassion can to those that look to it for guidance. The feminine is usually the first teacher for a young mind, and thus, it possesses the greatest capacity to develop or to stunt young lives. The feminine forms the future of every society. To bring love and harmony to others in a family, the feminine ideally should be at peace with itself and its creativity. It should be in an environment where it itself is not neglected. Incredibly, when this is not possible, the feminine will reach into its soul and bring forth the great gift of making the world better for the next generation, for another person even if it cannot be for her." I want to introduce the idea that a feminine orientation to the instinctual drives is more about human potential than survival. That we need to start introducing into our language in the Enneagram an equivalency, a parity between the awakened instincts, the virtues, and the holy ideas.

In fact, I would be provocative here at the end and say that I think we even need to consider the possibility that our greatest enlightenment, our greatest self-actualization actually dwells within the awakened instincts, within the enlightened or illuminated, as I call them, instinctual drives. And why that would be? Because existence starts as the Big Bang and then it moves out to create all this form. The physicalness of us is the birth. It is the child of the absolute. It's the crowning glory and achievement. It's not limited. It's actually where creativity is feeling its potential most greatly. So why have we disdained the body? Why have we thought that the body was lesser than the spirit? I would say that a feminine orientation to the instinctual drives would start from a slightly different place that includes the masculine perspective but has at its basis something that is more in equivalent with the virtues and the holy ideas.

If you want to just have a way of playing with this, let us say that the self-preservation instinct would really be about embodied essence rather than survival. It would be the drive to feel the essence of life in every moment as life force and as everything else that life can be. And that the sexual instinct, which some people call one-on-one, would be about transformation or transmutation even by communion with something outside of oneself or other. That it would be about transformation and that that would be even the basic drive itself. The social instinct would be about what I call, which I borrowed from a play, Antigone, a very famous Greek play. It would be about the God of Many Faces. In other words, it would be an intrinsic understanding that we are only whole if everyone is included. That is my offering about the feminine instincts in the Enneagram field.

I would like to now bring in Erlina Edwards. Erlina joins us as the president of the Arizona Enneagram Association. She has recently completed her career within corporate life where she earned the designation of Corporate Spiritual Advisor to global leaders and employees alike. She successfully used the Enneagram in that

field to guide, coach, and mentor senior executives and staff at all levels, and was able to create compassionate corporate environments, an amazing thing for somebody to accomplish. She's an accomplished Enneagram teacher, and as I said, she's the president of the Arizona Enneagram Association or chapter. Thank you, Erlina, for coming to be with us and to speak about the also very provocative and important topic of racial identity and racial understanding with the feminine energies. Thank you.

Erlina: Thank you so much. What a privilege it is to be here with everyone today and just hearing the content of everything you're talking about. I am going to focus a little bit on the issue of race. This is a global summit. However, what I'm going to do is I want to talk a little bit about the American perspective right now. As you see, we are in quite a dilemma when it comes to the topic of race. I've been with the Enneagram for several decades. I am a light-skinned person of color. My parents are from Panama. Within my community, there are people who are extremely dark and people who are extremely light. I think that as a result of that, there are certain sensitivities that have, I think, hidden me in the Enneagram world because it was very difficult for me to either be in one world or in the world. What I've come to realize is the importance of us really realizing that part of this hiddenness, I think, is the suppression of the feminine. It doesn't matter where you look. What you do not see is even how in our language, how we even talk about it from a place of love.

Now, I've been working with Dr. Egerton recently. I think many of you know her. She is really taking this time to help us to really look at what it means to have cultural competence as Enneagram leaders. I conclude that coming into the realization that it was much easier for me to do a spiritual bypass, and I'm not making this about me. I'm really just trying to make a point, that people are really struggling in diverse communities to find this type of content of knowledge to really evolve themselves. One of the things we did, for example, is to put together a group of Enneagram teachers so that we could begin to talk to how are we going to bring this work into communities of color because the orientation of the Enneagram in many groups is that it is not necessarily been aggressive, I say, or assertive in putting potential groups together. I think all of this is happening next because a lot of this is here. Let me give you an example. The Gallup Poll, which is an analytical company here in America that drives for opinion, is now saying that the race issue in America is one of the top five challenges in America. Yet when we were in the '60s, and this was a very familiar time when we were marching for Civil Rights, it was at 56%. Many of the people are feeling that this race issue that has come, it comes up and then it's actually pushed back down. Pushing down is done more on a policy point of view, from a political point of view. The feminine is actually pushed down, the speaking of the matrix that Julie had spoken about earlier. There is a way in which we have to really embody these pieces and bring them into the conversation.

The content of the descriptions of the type in many of the work that's actually been going on, I'm not certain, if we look at the syntax of the language in that, how much of feminine language was actually built into that. I think I'm starting to see this come about now because many of the women now who are getting involved are actually realizing that the rage that we are witnessing is totally because we are completely out of balance. There were three things that the Enneagram teachers have asked me to not necessarily convey for this group, but I want to take an opportunity to be able to do this. This is specifically here, again, to the domestic US, but what I would do is encourage those of you who are in other countries to understand that number one, cultural competency is very important right now. The Enneagram and cultural competence are two things that have to be brought together. In fact, my more recent interest is I went back to some work that David Bohm tried to introduce many years ago as a theoretical physicist about dialogue. How do we start to have very difficult conversations so that the feminine can come in?

That the art of participation, the art of exploring meaning without trying to fix something can surface some of the things that Julie and other people have been talking about, so it arises? So that we can come into a different level of consciousness than we are operating from. Another thing that they asked me to share is many times, when people of color come into Enneagram meetings, people take liberty of feeling that because they are in that circle that they can have a conversation with them about race without asking permission. In many instances, this is a deep wound of which sometimes they're not prepared to really talk about because they didn't come in for that purpose. I just want to encourage you to think about that before you start having conversations in an Enneagram circle in which people of color are coming in for the first time. Finally, we are encouraging that all leaders within Enneagram institutions on your boards, in your committee members, it would be very helpful if they were trained in consciousness as well. I think these were key points that I wanted to make, and hopefully, that's satisfactory. I'm sorry. All of a sudden, someone's gardening.

Jessica: I think the Enneagram is so rich with possibilities and we're having such multidimensional conversations. We seem to be having this with a lot of speakers on the summit. People will go to speak and suddenly, people start taking care of trees and plants outside, so no worries at all. Thank you so much, Erlina. That was really well thought out and what an incredible point. I've heard people talking about this, that there's oppression and then there's oppression within oppression, and certainly the feminine. I appreciate deeply your sensibilities. I'm happy and delighted now to bring on Viola Edward. Viola lives in Cyprus. She's the co-founder and CEO of GRIT Academy and the recipient of multiple awards including a Doctorate Honoris Causa for Aspirational Woman

and Outstanding Contribution to Mentoring. She's a humanitarian, a board member, an ambassador of several organizations, and the author of two books, *Breathing the Rhythm of Success* and *Who Makes the Bed?* Ten more books, too. She's also a psychotherapist, a breathwork trainer, a business consultant, and an expert in the rhythm of Enneagram and breathwork for recovery. Thank you for joining us, Viola. You're here to speak to us about the feminine leadership.

Viola: Thank you. This bio is so long because I'm almost 62 and I started working at 13. This is why it's become so extensive and I'm actively working as an eternal student. Thank you so much, Jessica. I said that before, but here I am with one of my dearest teachers of the Enneagram who make me fall deeply, deeply in love with it. Even though I had my first connection with the Enneagram in 1994, it was in 2001 when I met Jessica and I got this immense expansion of how big and wide Enneagram can be. For me, it has been as a woman and I would say as a working child because I started working at the age of 13 and was out, getting a little bit lost with some addictions. Even though I kept very focused in my studies and development, it was quite hard to be in the feet of elderly people when I was so young. Being a Seven, I couldn't understand, so it helped me so much to know about the Enneagram and understand my Enneatype. I'm the daughter of a woman who is definitely Two and maybe a Seven and was confused for many years about being a Two. Anyway, I hold them both in my heart. It has been a huge healing for me, being in recovery, because I understand, what is my personality. How is it, why variety and curiosity are so important? And when I start dancing into the rhythm of my female Enneatype.

Today, I want to talk to you about it. I want to name also my dearest, dearest colleague, Helene Ashue. Together, we do work for the feminine leadership. I also wanted to share with you, I have it written here because in a recent interview, they asked me, if I could choose any role of the world, being the president of any country, which one I would choose. You would say it's a very tricky question for my type. I was hesitant. I said I will choose to be who I am, but in a global level. I want to continue being an influencer of influencers because I know, it's not new actually. It's an old new way to approach leadership from being the leader of influence. Sometimes I work in the women's leader of influence. That includes diversity. That is exploring a way of resilient leadership that is firm yet feminine. Assertive, yet balanced. Inspirational, yet grounded. How is it that so many of us, women and men, in this session where we're talking about the feminine, how is it that we have dedicated our lives to driving impact and greatness using our inner resources, experience and influence to make a difference in our families, communities, society, and the world at large? Here, being with Jessica that I knew for a long time, and I just met Erlina, Julie, and Dr. Stee, I could not be more in agreement with my statement about leader of influence, women of influence.

I wanted to talk with you today. Why is it for some of us, for some great amazing women, that they sabotage these possibilities of influence for a greater good? What happened to them and what happened to them in their path that they get confused? Like myself we miss, or we waste so many years in a different road than the road to evolution. It takes so much to get out of it. My work with women, in different network of women, is to shift the need of perfection of the One. Shift it by excellence. Continue leading by example. Continue leading by high standard but shift that need. Also, I want to tell the Two that it's true that leading by motivation and encouragement is great, but never, never over your own worth. By never confuse what is love and what is need. Same thing with the Three, how to lead by goals, plan, and result, but keep your feelings pumping and your connection with others. And how the connection and division with the Four, it will be really clear. As Dr. Stee tells us, the Four doesn't have to over-dimension the pain. Here we go, leading by research, deliberation, and planning of the Five.

Leading by creative problem-solving by the Six. And by ideas and innovation with the Seven but keep focusing in one or two things in your life. Keep focusing on that and maintain your curiosity going. How is it leading by strategy and big action, but without getting into cruelty with others? Of course, with the Nine, how is it to lead by consensus? All that, all of us, we know. What I did for you today because I am also apart from Enneagram, my heart is big, so I love so many things. One of them is one of my first learnings about psychology, psychotherapy, and mentoring, which was through transactional analysis. One thing I do is that I integrate different things together. As a psychotherapist, I practice positive psychotherapy. In positive psychotherapy, the positive is coming from positum that in Latin means what is there. Each one of us has there inside what we need in our process to heal and to expand.

Our role as mentors, therapists, coaches, counselors, is to be there for our clients, to support them, guide them, depends on what is our role, so they can connect with their inner resources to work better for them instead of working against them. I want to work with you now. What is it with the feminine that sabotages the feminine in all that I read so quickly now about how we can lead according to our Enneatype and our wings? How is it? What happened that something got shifted? We go into the different syndromes. How many of us suffer from the syndrome of imposter syndrome, for example? How many women suffered from that for years and years, and they need to confirm to themselves again and again that they are real, that they are authentic? For that, they go to so many co-neurotic situation. Which Enneatype suffer more with the imposter syndrome, you think? Then we have what happened with -- imagine the Seven, how much it suffered from the imposter syndrome. What happened with the syndrome of being persecutor when things don't work well?

When we are not connected and balanced and vertical with our essence? How is it that the One go into starting to persecute people when they don't have the authority to do that? What about the saviors? What happened with the Twos and the Six when they take in to save people, when those people even didn't ask to be saved or didn't ask to be helped? Also, this victimicity that some of us get and we claim to lose something when it was never ours. I think in the leading, in the expansion that we have now, the feminine has so much space because of our creativity, resilience, influence. If we are not really aligned or supported by a network that we believe in or by mentors that we choose in our path, how is it that we can use our resources to work against us instead of to work for us and for others, and create all these syndrome that can deviate us from our really, really meaningful purpose? My call to you today, my dear, dear women friends and to all the men that are supporting the women in their diversity, in their expansion and beyond ethnicity, beyond racism, beyond shape and form. I can talk about that a lot because I'm a migrant and you see my accent. I'm going to live and die with this accent. Nowadays, wherever I go, I have an accent.

Even in my language of origin nowadays, I have an accent. How is it to be embraced and to embrace others especially women in this time where we have shown much capability, much beauty and kindness? Because this time is the time of the caring economy. It's the time of different leadership and it's the time of caring alliances. I agree totally with Jessica. I know by myself. I met the Enneagram in 1994 and I know that Enneagram has and it will have a different expansion, greater even. Through the years, it has helped so many people, including me, to find our path and to go to where we needed to go. I know by the work that we're doing altogether, because of these caring alliances, we will match. We will join because caring alliances is a term that I'm working with nowadays with some colleagues. It's about how to really be together because together is better. At the same time, we're respecting deeply our individuality, and this is where I'm heading. To align these with the SDGs, that we just have another ten years to achieve what was planted in 2015. My goal is Goal 17, which is togetherness to achieve the goals and not leaving anyone behind. Today, listening to you from different continents, from different places with so much love, care for health, for authenticity, and for expansion, I can see that I'm at the correct place and at the correct time. I'm very, very thankful to be with this group. Thank you so much.

Jessica: Thank you, Viola. Thank you so much. I'd like to ask our producers now if they could make sure that all five of us are up on the screen at the same time. Thank you. That was a wonderful place to culminate there, Viola. I have the same feeling. There are times when I've been listening to all four of you and myself too, whatever voice was coming through me, that I felt very teary. I felt the hesitation that the feminine feels about its wisdom, the hesitation. Even though I felt the brilliance, the valor, the love, and the caring in all of us, just giving our

best. There's a way that, I just know in dealing with people who have more sense, or they operate more from the feminine energy that it's a little harder to feel safety and to feel deserving of bringing this wisdom. To be with all of you and feel the possibility of that empowerment for the feminine is a really exhilarating experience. I feel like in the little time that we have left, there are a couple of things that would be really important, maybe three. I'll name all three of them.

One is that what you're saying, Viola, that I have felt, and others have felt that the Enneagram community itself, like so much of the world, has come down through a masculine perspective. I remember when I went to the National Museum for Women in the Arts in Washington, DC for the first time and I literally wept because they show you right there that there were artists as talented as Michelangelo, women artists of different colors, by the way. Their work never got shown. Their work never got supported. Just in the same way with race. Julie, she introduced herself as white. There's just so much of the world that we've missed out on that way, and that part of the world has missed. I think the Enneagram field itself has got to take a look at how it may have inadvertently, no one is saying it did it on purpose, but left out some of the feminine principles, the feminine wisdom. And it would be up to us to pick that up just like we have to do that for race. That's one thing that we could talk about.

Another thing would just be how the power of the Enneagram itself could be a tool in unlocking the feminine energy in the world. That may be like you're talking about, Erlina, of having cultural competency. That if Enneagram teachers also had feminine competency as well that there would be a way, we could use the Enneagram in a powerful way. Then of course the other piece that's sitting here, huge, looming too, is race. I want to say before each of you starts to say anything that as Julie introduced herself as a white woman, I want to say I'm a heterosexual woman and I'm extremely grateful for all the different kinds of expressions there are right now of energies and gender and all that, and people who even identify as binary. I think there is a spiritual component to some of what they're doing that they're wanting to not have this kind of oppression that happens when things are parsed apart and some of it is oppressed. With that, Julie, why don't we start with you? I know that we should have a three-hour conversation now, but whatever in those two or three questions you'd like to respond to, we'd love to hear your wisdom.

Julie: Yeah. Well, I think it's really interesting, that place that you ended in, Jessica, talking about people who identify as non-binary. I've been working with a group of women from different backgrounds and one of the things we've been talking about is not putting ourselves into a false binary where the feminine exists in opposition to the masculine. My theme of wholeness is about including,

including the feminine and including the masculine. I think whenever we get into that binary or that paradox where we're pitting one thing against another, we begin to tick up people's resistance and resentment, and that's the opposite of where we want to go. Each of us has the feminine in us. Each of us has the masculine in us and we want to make sure that none of it is being suppressed and that we don't have to choose between one or the other, but that we can really develop ourselves without hesitation, without shame, and be the fullest version of who we are. Because the feminine has not been in power, this is a part of us that we need to pay attention to. And because women of color have a double suppression around both race and being a woman that it's so important to pay attention to the intersectionality of their issues and to make sure as white women that we're really listening to them and what they have to say and understanding that even the feminine itself is a spectrum. There are lots of different experiences within the feminine, and so I'm really advocating for us to open our lens wide on what we mean by feminine and to discover how it lives in each of us.

Jessica: Thank you so much for that, Julie. I'm just curious, because you are an Enneagram teacher, is there anything that you would want to say about that happening in the Enneagram field? Even any practical suggestions about what we might need to look at so that that takes place.

Julie: Well, I think the basic theory of the Enneagram is understanding that without our awakeness, we are living inside a prism where we think we're seeing the whole thing. I think part of my interest in articulating the qualities of the feminine through the three centers of intelligence is to widen the lens on what it really means to be connected to our bodies in a full way, and to our hearts and to our minds. I think adding that lens when we're thinking about the intelligence of the three centers is a good way to continue to expand our understanding that there lives a world outside our particular narrow personality perspective.

Jessica: Thank you.

Erlina: I think Julie is making a very good point and I just want to -- Jessica, the reading that you did from your mother was just so, so powerful and I think so poignant. Even Viola is talking about the imposter right now. I think one of the points that I wanted to make earlier when I was talking about the percentages of even the polls in America is this need to try to push it back down and our need for courage right now and our need for non-dualistic thinking, I think, which is what Julie is saying. It's how to stay in that state of courage to really bring forth this feminine energy that so many people are starving for right now. We all are because we see times in our life that it really is the time now. We have the fertile ground of the Mother. The mercy or chesed in Kabbalah. To bring back some of

that energy to bring forth binah, to bring forth these energies right now. They are starving for us to work together and to bring forth.

Jessica: Yeah. Go ahead. Let's have an open conversation.

Stee: I just love what everyone has brought. It just shows that women just have such a diversity and expression, which is what the feminine. Sorry, I'm a student to you all. Viola said something beautiful that this is the time for the caring alliance because the world is so broken right now and in so much pain. And in so much trauma in addressing issues that have taken years to come up. I completely agree with what Erlina also said about cultural competence being needed. I feel that this can only come through the feminine. We need to put it in a package that can be understood in that nurturing way and heal the world, heal people through the different ways that we know how. I am really, really feeling all the submissions that are being given. Thank you.

Viola: Yes. I can add that I talked about currency, about capital. I have a writing here, some articles. I write about that. The feminine capital actually is to be able to support women, and you have said it all in different ways. I'm going to go here into what are the resources, what is that capital. For me, I have moved from one country to another, but what is the currency that I take with me all the time, which is my capital? I say that for the women to rediscover themselves, their power, to balance the light and the shadow of their femininity and masculinity, masculine energy, and share this equilibrium with their family, colleague, community, and society. Also, for those men who are in power, and those men, committed men who are ready to break free from cultural judgment, to share and enjoy the participation of women as peers in all areas of life because together as peers is when we will be caring for equity, for equality, and for sharing these caring alliances.

But what is the purpose, the ultimate purpose about that? It's to arrive to the connection point where women have embraced their femininity and men their masculinity. From where we can move into a sphere beyond the concepts of femininity and masculinity. Where every individual is seen to be unique with infinite possibilities. At this point, togetherness becomes sustainability, becomes sustainable. This is what I think all of us, we are working for. To go to a sustainable point where all of us, we have the right to choose. Where all of us, we have the right to change. Where all of us, we have the right to stop and restart again. It doesn't matter what is our gender, what's our age, what is our color. For me, this is this fantastic triple impact of being productive and care about people and also care about the planet. But that's not possible if we don't care about each other in similar light and choices. It's like we're talking about concept. We're talking about what we can really achieve as humanity. This is where I'm heading. This is where I want to be, and this is what I'm working for.

Jessica: Julie, I want to circle back to you and see what's arising.

Julie: Yeah. It's been such a rich discussion, a rich series of offerings. I think there's something again just about really bringing awareness to this lens for me that each of us are talking about it in different ways. I think in our time, we're just seeing this push, as Viola was saying, to recognize people as individuals. Not just like a standard individual and then there are these deviations from the standard individual. I think what we're asking for is the feminine to be included in the definition of what it means to be human. To start from that point rather than for it to be an identity group or something that only belongs to women. The feminine is the source of life. If we don't attend to it, there's no place for us to continue to grow and to flourish on this planet. So, I think we need to include it as part of the way that we are looking at people and understanding the qualities of people then we'll be in a position to grow.

Jessica: Erlina, let's begin with you again. What's coming up for you? Let's circle back.

Erlina: I think right now, the whole feminine energy is working so hard to wake us up. All of the events that we are witnessing is just that maternal cry for saying, "I am present, and I am here to bring change that you seek to this world." I think this is why it's so critical right now that all of us have been saying that we embody the perfection of that energy and bring it forth in everything that we do. In every participation from our health point of view, from our social, from our day-to-day and our one-to-one actions to help people realize what it will bring forth for us if we really honor it.

Jessica: Thank you. Dr. Stee or Viola, any last words for this particular conversation?

Viola: Yes. I know we get very comfortable with uncomfortable places because they are known. I know that some people could be scared of the changes, but you can't stop the changes. It's like the feminine force is here and it cannot be silence anymore. Maybe you can delay it by some minutes, by some hours, by some days, but it's just here. Actually, it has been here for a long time and I think it was part of the wisdom of the feminine to guide it in a way how it was. Thanks to some of our ancestors that make the noise for our right to vote, for our right to be in art and to be in science and to have a representation in different fields. Sometimes, when I see some political summits or some economical summits, I see the lack of women or the lack of diversity, ethnic diversity or ethnic of age like for me, having this white hair. I think it's just in a way, I don't know what's the politically correct word, futile, unnecessary delay. For me, it's just a delay. It's there. We're there.

I would invite you all, especially the ones who still have fear in their heart or in their mind, to ask for help and to remember that you're not losing anything. You're gaining a lot of expansion. You're gaining much more friends, much more colleague, provider for your homes, more people in your community services. You're not going to be losing. You're going to be gaining. I think if you can't see it yet, just ask for some support, some mentoring, some help. I'm sure you will be there very soon to join forces so the world will be in a different balance. It's how it should be for many, many years, but now is the time.

Jessica: Thank you. Dr. Stee?

Stee: Thank you. Just my general take-home is the irony of what is deemed to be weak or vulnerable is actually the true strength and is the direction that we should, or the world should be taking. Feminine has always been deemed as the lower, the weaker, the not knowing. In actual fact, our perception has just not been correct. There is no strong or weak. It's just the balance is what we need to come to. I'm also getting on a personal level understanding that there are many teachers, many people who have gone before us globally, coverage-wise, and there's still so much to do. So many need to get the message. So many need to hear and to be transformed in their lives. It's not a matter of handing over baton sticks to say from the old to the young, but it's just an understanding that there is no young, there is no old. We are all in a balance where we need to realize that the weaknesses are actually not weaknesses. We can exist amongst each other in harmony.

Jessica: Thank you. Well, we call this session "Cultivating Feminine Love, Wisdom and Power" and I feel honored to be with all of you. I'm thinking about the beautiful tens of thousands of people around the globe that are listening and how we all have forms of wisdom, masculine, feminine, and many, many other kinds of energies that if they can be held and listened to and allowed to express will help us bring into this planet true interdependent power. A collaborative creativity and wisdom that, as Viola said, we're starving for and Erlina said, we're starving for. Thank you for listening. We hope that this is the beginning of many wonderful conversations and explorations. Thank you, Julie. Thank you, Viola. Thank you, Dr. Stee. Thank you, Erlina.

Erlina: Thank you very much. It's my privilege.

Viola: Thank you so much.

Jessica: Thank you, everyone, for being with us.

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