

List of options (titles and short wordings)

This complementary table of contents is different from the one at the beginning of the book; it presents a detailed list of all the options proposed in this manifesto.

Remember what has been explained in the introduction: this book has proposed a range of successive key statements that represent proposed patterns for a change of behaviours. These patterns are the expressions of an alternative understanding of our society and, as such, provide powerful incentives for change. As they open to new choices, they represent many options that consist in a personal or collective choice (or commitment) that depends on us alone and the way we want to interact with the world.

Each option is made of a title and a short summary in two or three lines. They are organised here by chapters and sub-chapters, in the same order they have been presented; with the page number as reference.

List of options (titles and short wordings)

CHAPTER 1: THE GENDER EXPERIENCE

Complementarity, specialisation, hierarchy

- From the difference to the hierarchy** 20
The gender difference defines a complementarity of two equal genders, but the social construct creates a hierarchy and imposes rules of behaviour.
- The social hierarchy and more contrasts** 22
The social construct creates a hierarchy between the tasks, which defines a hierarchy between people. It stipulates the rules that confirm this new order and cares for its enforcement.
- The gender paradox: biological or social** 24
In our social construct, we have forgotten that it is mainly gender that fosters genetically a fundamental difference of life experience.

Two natures – two experiences

- Two contrasting experiences** 27
Pregnancy teaches women the art of introverted attention and predisposition for caring, while the male partner develops extroverted skills as a provider of structure.
- Yin and Yang** 29
Feminine and masculine qualities are complementary to one another; they mingle and combine in infinite ways. Each person, independently of gender, is free to practise them.
- Yin, or feminine qualities** 32
Motherhood is the expression of Yin energy that encompasses feminine qualities, providing life, gentleness, care and understanding.
- Yang, or masculine qualities** 35
Fatherhood is the expression of Yang that encompasses masculine qualities, providing structure, strength, leadership and expression.
- Yin and Yang archetypes** 37
Yin and Yang qualities rarely exist as such; like femininity and masculinity, they are poles of attraction of our behaviour or archetypes that impregnate our lives.

Recessive and dominant

Poles and combinations

39

Yin and Yang are never pure; they appear always in combination with their antagonistic feature. That is how equilibrium may arise.

39

Aptitudes and attitudes

42

Yang is rather shown in aptitudes (skills or abilities to act), while Yin is rather shown in attitudes (ways of being or understanding).

Competition, dominance and cooperation

The power of giving birth vs the feeling of threat

46

The Yin feminine power of giving birth is perceived by masculinity as subversive because it creates life and develops in a hidden place.

Strength vs resilience

49

Yang is linked with strength and control of external conditions; it dominates the Yin resilience that is an inner hidden force.

Control and dominance vs life and subversion

50

Sense of exclusion, fear of the subversive power of life and tendency for dominance translate into the masculine trend to control or override femininity.

Mary and John the Baptist

52

Femininity means understanding (i.e. deepening of the meaning of life). Masculinity means expression (i.e. acting out of this mystery).

The myth of the Garden of Eden

56

Two possible ways of living – either stealing the fruit or following the path of our own growth – which allows in us the marriage of both femininity and masculinity.

Dominant and recessive

61

By analogy with biology, masculinity may be said to be a dominant character and feminine a recessive one. Yet they are both essential.

Control, oppression and protection – five ways

65

The antinomy between Yin and Yang opens five different ways: control, exploitation, repression, self-restraint or cultivation.

Abortion of the feminine

71

Paradoxically, a major characteristic of our modern society is that we give priority to Yang dominant values over Yin recessive ones.

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CHAPTER 2: YANG DOMINATING OVER YIN

Gender roles

- Roles according to genders** 78
Privileges, power and preferences participate to define social roles, based on gender identities, in a whole range between conformism and exclusion.
- The essence of power** 83
There are not so many women in positions of institutional power as there are men. This is not only due to the restriction of access but also to the nature of power women wish to exercise.
- Women's liberation movement** 86
Women's liberation has broken open a vicious circle of false representations/situations of oppression. It has empowered us all.
- Gender specialisation** 91
In traditional societies, social roles are defined according to gender, but this does not create a hierarchy of values between people.
- The unisex issue** 95
Our trade system has uniformed our ways of being, disconnecting them from our own personality, which is linked with our gender.
- Gender as a social option** 99
Our distance from instinctive nature has allowed cultural patterns to generate social forms that may offer richer expressions of truth.

Gender as identity

- Gender as a natural expression or social construct** 102
We have to find the right balance between the natural determination of gender and its social or personal interpretation.
- 1) Essence or experience** 104
There are probably two main possible causes of same-sex relationships: 1) a discovery of one's own essence, or 2) a negative experience in heterosexual relationships.
- 2) Marriage, union, vocation, love** 107
It is essential to allow union for LGBTQIA+, but it does not need to be done in the same terms as for "straight" marriages. It is different.

Recessive and dominant

3) The rights of children in same-sex unions **109**

As it does not flow from nature, the integration of children in a same-sex union implies responsibilities and explicit constraints or obligations for the couple.

Gender and self-obsession **112**

Identity according to gender has become, in our Western rich society, such a powerful and all-invading worry that it often becomes destructive, taking the form of self-obsession.

Gender in a nutshell **124**

Gender is like race. There is a small physical difference that is superseded by a dominating social construct or interpretation. Yet, one remains free to express one's own gender as one wants.

Masculinisation throughout history

Seven stages of masculinisation **126**

Our human history and evolution are characterised by a constant development, by stages, of the domination of Yang over Yin values.

1) Agriculture and the loss of the book of teaching **128**

Domination over nature prevents us from listening to its generous teaching about the essence of life and adapting humbly to its laws.

2) Aristotelianism, scholasticism and the loss of mythical thinking **131**

Domination of rationality prevents us from being receptive to the unfathomable truth expressed by symbolical or mythical teaching.

3) Renaissance and the loss of sacredness **134**

Domination of scientific thinking generates an illusion of being all-powerful, at the expense of a search for the sacred mystery.

4) Colonisation and the loss of humanity **137**

The domination of other races and cultures imposes an artificial hierarchy between peoples, which distorts our common humanity.

5) Industrial Revolution and loss of being **140**

The exclusive focus on material production and profit has destroyed our ability to experience how life consists of just being.

6) Imperialism and the loss of community **141**

Exploitation imposes the law of individualism and destroys our sense of belonging to, and caring freely for, a wider community.

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- 7) Globalisation and the loss of empowerment** 144
The globalisation of the market has generated an anonymous economic system that focuses on things and makes local people powerless.
- Yin as synthesis and integration** 148
These seven stages reveal a lack of synthesis of each new discovery with heritage, a function of Yin attitudes that need to be protected.

CHAPTER 3: THE PATH OF LIBERATION

The core of the crisis in a nutshell

- Linear or circular** 150
In a society of overproduction and overconsumption, there are no cycles. We take what we want without feeding back into the context that nourishes us.
- The community dimension** 152
Nowadays, we act as individuals or takers. Yet we all depend on one another for our survival. It is high time that we think and act in terms of community.
- The plague of distraction and entertainment** 154
We spend ever more time in front of screens, looking for distraction in entertainment at the expense of our own liveliness and creativity.
- Friendship as involvement in real life** 156
Relationships are the building blocks of life. They mean we are involved in one another's life as far as it is requested by each other.
- A vision in consensus** 158
When community takes shape in the hands of its members, it has to be guided by a common vision, fruit of the best possible consensus.
- The indestructible energy of Life** 161
Materialism can repress the expression of Life, but Life can never be destroyed. It remains the energy that will bring us back to Life.

Recessive and dominant

A need for a new anthropology

The path of liberation 162

The deep change of mentality (mind turn-around) is when what was despised (Yin) becomes the leading value (the cornerstone) to be implemented (Yang).

True debate 165

Secularism is a radical form of active censorship. It prevents us from sharing our deepest values in order to define the priorities of a common social project.

Dialogue as a mosaic 167

Dialogue creates a new perception that arises by addition of many diverse contributions. Only together may they form a new picture.

CHAPTER 4: COMPLEMENTARITY, A RETURN TO LIFE

The marriage of the feminine and the masculine

Perception (Yin) and expression (Yang) 172

Any form of expression needs to be rooted in awareness of the deeper meaning of life – a sacred private space that needs protection.

Nurturing (Yin) and structuring (Yang) 177

Rooted in the ground of being, the seed needs first to be nurtured. It then needs a supporting structure, between emptiness and form.

Emptiness (Yin) and form (Yang) 181

Form both reveals and hides the deep meaning of emptiness, which reveals the content of form that has to dissolve. Both are essential.

Innocence (Yin) and knowledge (Yang) 188

Our Western society has taught us to believe in knowledge. Despite its creativity, knowledge dissolves innocence. Both are necessary.

Focus (Yang) and attention (Yin) 193

As we have learned mainly to solve single problems, our mind focusses on details and loses its ability to pay attention to the whole.

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A new strategy

- The systematic questioning of our thoughts** 196
Our mind never stops producing new thoughts and bits of knowledge. We need to question these thoughts and free ourselves from them.
- Loving what is** 198
Byron Katie proposes a method in four questions and a “turn-around” that will help us to question our thoughts and see clearly how they trick us and prevent us from loving what is.
- Process and result** 202
Western linear cultures tend to focus on the product (result). Traditional circular cultures care for the quality of the process.
- Institution and intuition** 205
Institutions structure our lives, but the true source of life remains in the intuitions that animate the structure, from emptiness to form.
- Life as a bottom-up movement** 209
Institutions can only be revived in their deeper meaning if they let people inspire them, in a bottom-up movement that gives expression to creativity and diversity (complexity).
- Reconnecting with nature as source or teacher** 212
If we stop considering nature as a heap of resources (Yang) but see her as the great source that feeds and teaches us (Yin), we will find our way on the path to liberation.
- The true purpose of the economy** 215
Instead of generating growth and profit for a few, the economy has to satisfy basic needs and provide good life conditions for all.
- The pre-eminence of the social option** 218
To take control of its destiny, the local community must define the conditions that translate the right priorities and preserve them.