**International Jean Gebser Society Annual Conference**

**Call for Proposals**

October 18–20, 2024

Santa Fe NM, Institute of American Indian Art [IAIA]

Theme:

**The Dance of the Sacred Feminine and Masculine—Duality or Polarity?**

We are living in a paradoxical and confusing era. It is a time of the “deficient rational” when people have trouble agreeing on a common set of facts, but it is also a time when the soil is being tilled and softened in preparation for the integral age to be born.

Will there be a resurgence of sacred feminine energies as part of a rebalancing of consciousness that has been overly patriarchal? Is this the time the time for men to hand over the baton of leadership to the women—or is this the time when neither men nor women dominate, and there will be a rebalancing of sacred feminine and masculine energies within all of us? What can we do to midwife such a future into existence? How can integral awaring of the energy dynamic between masculine and feminine inform our actual relations with each other? Can harmonious relations between masculine and feminine energies be a harbinger of the integral age? To clarify the latter question, Gebser suggests:

What must happen is a change in attitude by the male, who will have to forego many of his presumptions such as the arrogance that everything, including wife and child, belongs to him. He will have to give up his presumption in order that a world can come to be without maternal or paternal dominance, that is a non-masculinized world where man and woman together honor the human, and think not merely in terms of the human but of humankind in its entirety. … In this integral world neither man nor woman, but rather both in complement as human beings, should exercise sovereignty. … We prefer the term “integrum” to indicate the integration of woman and man. EPO 150, 161

It may be that the exploration of the sacred feminine and masculine is the most important issue for our times. It affects not just all of human society but the whole of nature. When there is imbalance there is uncertainty and peril. It is time to openly and honestly reflect upon the power structures of the present—all of us together. We must look at what is or isn’t working, what is or isn’t changing, and listen to each other to learn what we can do. Each of us has a role to play in facilitating a transformation to a world of greater balance and harmony.

To clarify the difference between duality and polarity, Gebser says that

Duality is characteristic of the mental structure to the same extent that polarity is a hallmark of the mythical structure. But duality differs in one essential respect from polarity: in polarity correspondences are valid. Every correspondence is a complement, a completion of the whole.

Duality is the mental splitting and tearing apart of polarity, and, from the correspondences of polarity, duality abstracts and quantifies the oppositions or antitheses. … from duality only a deficient, because unstable, form of unity can be realized as the unification of opposites in a third aspect. EPO 85, 86

The Mythic Age can be roughly divided into two eras, the first being that of goddess worship, and the second the age of gods and heroes. The feminine age is far longer, dating from Paleolithic times up until the middle to end of the Bronze Age. As Gebser implies, in the age of goddess worship, polarity was the norm, and hard and fast opposites of duality had not yet come into expression. The Great Goddess seamlessly moved from Earth to Heavens, from underworld to upperworld. The reason she could be both goddess of the world below and heavens above is that there was no hard line between life and death, which were instead seen as intermingling. Innana was the goddess of both life and death, similarly to the Indian goddess of destruction and rebirth, Kali. Only later, in the era of gods and heroes, did the underworld and upperworld become more dualistic than complementary.

How does all this relate to the era we are in now? What are appropriate ways to navigate our era in which the mental/rational age is deteriorating rapidly? How do we embrace that disintegration as we experience the dawning of the integral age? How is our consciousness transmuting and our understanding advancing toward integral consciousness in the following fields:

* The polycrises in world life, planetary citizenship, artificial intelligence, novel forms of communication
* Natural sciences, including biology, physics, and mathematics (see EPO chapter 5)
* Sciences of the mind, including psychology and philosophy (see EPO chapter 6)
* Social sciences, including jurisprudence, sociology, and economics (see EPO chapter 7)
* Convergings of the above (“transdisciplinarity”) (see EPO chapter 8)
* The arts, including music, architecture, painting, literature, and dance (see EPO chapter 9)

Our aim is that our time together will not only be informational but also transformational, as we share a co-creative experiment that can serve as an incubator for *birthing effective practices of masculine/feminine collaboration in all spheres of life*.

Further details will be available at www.gebser.org

**How to submit your proposal**

Please submit in the following form:

**\*Your name**

**\*Institution** (if applicable) Student? If so, where?

We encourage students to submit, to explore Gebser’s ideas and apply them to your field of interest or embody/manifest them.

Students whose presentations are chosen will be awarded a certificate and entered to win random prizes, including books and a cash prize of $200.

**\*Summary/abstract/overview (maximum 500 words)

\*Example of artistic expression with proposed elaboration (maximum 250 words + three images/videos/recordings**
**\*Time allocation requested (specify 15 to 45 minutes)**
**\*A/V requirements (provisions available for PowerPoint)**

**Submit to** jeangebsersociety@gmail.com

**Submission deadline July 1** /acceptance notification by August 15

**Registration:**

**$105 early bird—cut-off July 10**

**$135 regular**