

FEMININE GENIUS AS THE WISDOM FOR THE CELEBRATION OF LIFE

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Abstract: Woman is seen as symbol of wisdom and freedom and she is considered as the embodiment of care, commitment, and compassion. She is recognized as the person mothering life, mothering love, and mothering light in the world, which makes her as the window to wisdom enabling humanity to celebrate life in its wholeness. Her inclusive, intuitive, and integrating perspectives draw a roadmap of leadership of coexistence, cooperation, and celebration.

Keywords: Care, Celebration, Compassion, Feminine Genius, John Paul II, Life, Merkel, Relationship, Wisdom, Woman.

1. Introduction

In an interview with CNN on 28 July 2015, in spite of the four recent assaults in different parts of Germany, which according to authorities were carried out by asylum seekers or refugees, German Chancellor Angela Merkel refused to back-down from an open-door German policy to refugees. While she felt "shocked, depressed, terrified" about these attacks, Merkel defended Germany's decision to accept one million refugees. CNN's headline was "Germany's Merkel stands by refugee policy despite 'terrifying' attacks." She was committed to fulfil humanitarian tasks. Merkel said, "Refusing humanitarian support, that would be something I wouldn't want to do and I wouldn't recommend this to Germany." She added, "We are being tested in the way we live. Our understanding of freedom and security is being tested ... Anxiety and fear can't advise our

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political decisions.”¹ Seen from her disposition and determination as narrated by the event, Angela Merkel emerges as a genuine model of feminine genius: on the one hand, she has the German humanitarian task to provide for the refugees before her, and, on the other, she has the responsibility to provide safety and security to the citizens of Germany. On the one hand, she is a symbol of receptivity, sensitivity, generosity, hospitality, and mercy towards immigrants – who are to be respected with having human dignity, and, on the other, she is a symbol of power in service and compassionate leadership in moments of fear and anxiety, to tide over the times of testing and temptation with a deep-rooted and farsighted vision of nationhood. In the encircling gloom and criticism at the wake of unrest in the society, Angela Merkel, awakened by feminine genius, was expressing her service of love by calling for the protection of the rights of refugees and the promotion of the rights of citizens of her country. Carrying the cross of severe criticism, isolation and even rejection by her own people, was Angela Merkel not demonstrating the power of feminine genius and leadership for a just and compassionate society? Is she not offering the wisdom of celebrating life in the given geo-socio-political context? Merkel, in my opinion, emerges as a genuine mother safeguarding all her children in Germany and guiding all of them as a shepherd to ever green pastures and cool waters. This is a story of the beauty of feminine genius: the cause of justice is upheld and the compassion – service of love – is unfolded in the exercise of leadership, which is the roadmap for joyful, peaceful, and harmonious living and flourishing.

Keeping the story of Angela Merkel before our eyes as a key to feminine genius and as an example of women leadership for a just and compassionate society, may I now enter into a discussion on the clarification of the concepts of the article.

¹Angela Dewan and Jason Hanna, “Germany’s Merkel stands by refugee policy despite ‘terrifying’ attacks,” CNN, 28 July 2016 <<http://edition.cnn.com/2016/07/28/europe/germany-merkel-security-refugee-policy/>> (2.8.2016)

2. Terminological Clarifications

At the outset, let me clarify the concept of *Celebration*. We live in an age of celebration, often coloured with numerous diverse and at times divisive shades. This leads people to confusion. Who, what, when, where, why, and how of celebration determine its excellence and effectiveness. Though it is not necessary, often it is noticed that the celebration of one community is detrimental to another. Celebrations have taken such huge and varied proportions especially because of the explosion of mass media and social media. So celebration is a complex phenomenon. Nevertheless, celebration is close to the heart of all human beings.

Though celebrations differ in form and matter, a reasonable and acceptable celebration will focus on the enhancement and expansion of life – life in wholeness and fullness. Seen from this perspective, celebration and life go hand in hand; one mirrors the other. One cannot exist without the other: celebration gives birth to life and life seeks the ways for celebration. The context of celebration bestows life in abundance. In other words, we look to celebration from which life springs, grows, and flourishes. What else is the end of life, if not celebration? Life moves forward to the celebration of life – the celebration of life in the context of interrelated community. *As you celebrate, so you live*. The way one celebrates reveals the vision and mission of life.

In the panorama of celebration, there is a presupposition of relationships. While celebration is a manifestation of relationships, it commences, continues, and culminates in relationships. In the absence of relationship, celebration is unimaginable and unmanageable, for it presupposes a coming together – a coming of more than one in time and space on some ground for the realization of something through a particular way. Gathering of persons is indispensable for any celebration, whether it is material or spiritual. And celebrations support, strengthen, and seal relationships, which is triadic, namely, God, world, and human beings. In this sense, it may be appropriate to state that the key to celebration is relatedness through openness – openness to truth, goodness, and beauty found anywhere and

everywhere for the flourishing of life and the fulfilling human nature. In the age of progress, John Paul II attached great importance to the building up of relationships as «feminine genius»,

Much more important is the social and ethical dimension, which deals with human relations and spiritual values. In this area, which often develops in an inconspicuous way beginning with the daily relationships between people, especially within the family, society certainly owes much to the «genius of women».²

In this perspective of celebration – consolidating the triadic relationships and conferring life in abundance and enhancing it through a process of sacrifice and self-giving – I would like to reflect on feminine genius as the wisdom for the celebration of life.

Terminological clarification on *feminine genius* is in order here. At the very outset, it is to be noted that «feminine genius» is not a monopoly of women, but both women and men embody this genius in abundance. No one is dropped from heaven perfectly formed in feminine genius, but they need to grow and mature in it. It is a lifelong process and progress one has to make by integrating the values and virtues people encounter on their way. John Paul II foresaw that there “will certainly not be lacking in new and surprising manifestations of «the feminine genius».”³ Seeing the highest expression of the «feminine genius» in Mary, John Paul II focused on “service of others” or “service of love” as the authentic “reign.” He writes, “For her, «to reign» is to serve! Her service is «to reign»!”⁴ Taking a lead from Mary, John Paul II explores the deeper meaning of “gift of self”, which is the secret of full human realization and extends this gift as universal by being “a gift for the sons and daughters of the whole human race.”⁵ In fact, ‘service of others’, or ‘service

²John Paul II, *Letter of Pope John Paul II to Women*, Vatican City: Libreria Editrice Vaticana, 1995, 9.

³John Paul II, *Letter of Pope John Paul II to Women*, 11.

⁴John Paul II, *Letter of Pope John Paul II to Women*, 10.

⁵John Paul II, *Letter of Pope John Paul II to Women*, 10.

of love', or 'gift of self' or 'reigning through service' is seen as the core of «feminine genius», which is engraved in woman and man, for "each person has been created in the «image» of the One who is Lord of heaven and earth."⁶ Hence each person – woman and man – is endowed with the image of God, the essence of which is in the gift of self or service of love. John Paul II underlines the characteristic of «feminine genius» in the "gift of self" and attaches its relevance to both woman and man, "Each one reaches this final goal by fidelity to his or her own vocation; this goal provides meaning and direction for the earthly labours of men and women alike."⁷ In the light of the above discussion, we may conclude the essence of «feminine genius» is in the 'service of love' or 'service of others,' which is to be awakened in all persons, both women and men.

John Paul II goes on further illustrating the «feminine genius» in acknowledging the persons, in seeing persons with heart, in walking an extra mile:

Necessary emphasis should be placed on the «genius of women», not only by considering great and famous women of the past or present, but also those ordinary women who reveal the gift of their womanhood by placing themselves at the service of others in their everyday lives. For in giving themselves to others each day women fulfil their deepest vocation. Perhaps more than men, women acknowledge the person, because they see persons with their hearts. They see them independently of various ideological or political systems. They see others in their greatness and limitations; they try to go out to them and help them.⁸

John Paul II points out the ground for this order of love and service to the moment of creation, "From the «beginning», woman - like man - was created and «placed» by God in this order of love."⁹ He further observes, "In the «unity of the two», man and woman are called from the beginning not only to exist

⁶John Paul II, *Letter of Pope John Paul II to Women*, 10.

⁷John Paul II, *Letter of Pope John Paul II to Women*, 10.

⁸John Paul II, *Letter of Pope John Paul II to Women*, 12.

⁹John Paul II, *Mulieris Dignitatem*, 1988, 30.

«side by side» or «together», but they are also called to exist mutually «one for the other».¹⁰ This is the beauty of being woman and man. In order to nurture this beauty in mutuality, there should be “an effective and intelligent campaign for the promotion of women, concentrating on all areas of women’s life and beginning with a universal recognition of the dignity of women.”¹¹ According to Bhavya, feminine genius consists in her subjectivity which grows into responsible autonomy, “This subjectivity is a source of constructive relationships and finds its fulfilment in love.”¹² She sees Christian equality as “the result of mutual compassion, mutual concern, and mutual and voluntary loving service.”¹³ Teresa F. Rossi proposes a “theology of *koinonia*, a theology to which women may contribute with their experience, insights, intuitions and desires, moved by the Spirit and not by ideology.”¹⁴ In this case, feminine genius focuses on communion. Celebration supports and leads persons to an experience of union and communion. Both women and men engage themselves with the value and embrace the experience of communion. The key to communion is relationships, which is illustrated by feminine genius. It is a call for a holistic and integral approach to life and celebration. It is in mutual giving that it responds positively and creatively to the full flourishing of human nature, the ultimate end recognizing the differences of woman and man, and human dignity is respected in an atmosphere of joy. The flourishing of human nature and stature, therefore, consists in the flourishing of love, service, and sacrifice – the heart of feminine genius.

¹⁰John Paul II, *Mulieris Dignitatem*, 1988, 7.

¹¹John Paul II, *Letter of Pope John Paul II to Women*, 6.

¹²Bhavya, *Indian Women in Religious Life: A Formative Approach*, Thrissur: Holy Family Publications, 97.

¹³Bhavya, *Indian Women in Religious Life*, 227.

¹⁴Teresa F. Rossi, “Women in the Magisterial Documents of the Church,” in *Woman in Prism and Focus: Her Profile in Major World Religions and in Christian Traditions*, ed., Prasanna Vazheparampil, Rome: Mar Thoma Yogam, 1996, 283-298, 296.

Considering woman as peacemaker,¹⁵ Edward G. Farrugia argues that the vocation of woman is to manage the human situation by her heart, following her own feminine genius. If women live up to the aspirations and inspirations of love and operate as peacemakers, Farrugia is of the opinion that this process will give birth to a new humanity "to be born in which man and woman may face up together, as equals, the challenges facing humanity, each of them following his or her vocation."¹⁶

In order to get a closer look of the truth and beauty of feminine genius, it might be appropriate to read through the thanksgiving litany offered by John Paul II:

Thank you, every woman, for the simple fact of being a woman! Through the insight, which is so much a part of your womanhood you enrich the world's understanding and help to make human relations more honest and authentic.¹⁷

Thank you, women who work! You are present and active in every area of life-social, economic, cultural, artistic and political. In this way you make an indispensable contribution to the growth of a culture which unites reason and feeling, to a model of life ever open to the sense of «mystery», to the establishment of economic and political structures ever more worthy of humanity.¹⁸

Thank you, women who are daughters and women who are sisters! Into the heart of the family, and then of all society, you bring the richness of your sensitivity, your intuitiveness, your generosity and fidelity.¹⁹

This word of thanks to the Lord for his mysterious plan regarding the vocation and mission of women in the world is at the same time a concrete and direct word of thanks to women, to every woman, for all that they represent in the life of humanity.²⁰

¹⁵Edward G. Farrugia, "Peacemaker and Pacemaker: Woman in the Light of the Christian Mystery," in *Woman in Prism and Focus*, 1-31, 30.

¹⁶Farrugia, "Peacemaker and Pacemaker," 30.

¹⁷John Paul II, *Letter of Pope John Paul II to Women*, 2.

¹⁸John Paul II, *Letter of Pope John Paul II to Women*, 2.

¹⁹John Paul II, *Letter of Pope John Paul II to Women*, 2.

²⁰John Paul II, *Letter of Pope John Paul II to Women*, 2.

To add to the above laudable values of feminine genius, we can list certain

qualities that are unique to women are receptivity, sensitivity, generosity, and maternity. Please keep in mind that men can most certainly be receptive, sensitive and generous, a woman simply embodies these characteristics in a different way. The way in which a woman expresses these values is not better than the way in which a man does and most certainly not in a lesser capacity either. Simply put they are just different, and different never means greater or lesser.²¹

According to Pushpa Joseph,

In a holistic feminist anthropology, equality means the aspiration to eradicate not gender differentiation, but gender hierarchy. The feminist issue is *not* the gender difference but *the difference gender makes*, the *social meaning* imposed upon women's bodies. A holistic anthropology thus is a dynamic anthropology, which underscores the notion that what it means to be a woman or a man is a social process and, as such, it is subject to change.²²

Emphasising the aspect of communion, Matthew Levering identifies the feminine genius, "With saints, we must become «feminine» or receptive in relation to God rather than imagining ourselves to be self-sufficient."²³ Once again, this explains that feminine genius is not a monopoly of women, but both women and men have to grow and mature in the ability of love. The maturity in feminine genius would ensure dignity, identity, equality, authenticity, liberty, mercy and joy.

Feminine genius is in the celebration of life. In order to envisage life and the celebration of life, there is the need for an

²¹Made in His Image.Org, "Feminine Genius," <<http://madeinthisimage.org/fashionandthefemininegenius>> (7.7.2016).

²²Pushpa Joseph, "Past, Present and Future of Women in the Church: A Study in the Light of the Council's Teachings," in *Revisiting Vatican II 50 Years of Renewal*, vol. 1, ed., Shaji George Kochuthara, Bangalore: Dharmaram Publications, 2014, 483-499, 499.

²³Matthew Levering, *The Feminine Genius of Catholic Theology*, London: T&T Clark International, 2012, 2.

awakened consciousness coupled with praxis to excel in feminine genius. We have seen that feminine genius is not the monopoly of women, both women and men have to grow and mature in the ability of genuine self-giving love. In what follows, I would like to reflect upon a few traits of feminine genius which would ensure the celebration of life, namely, i) feminine genius as care, commitment, and compassion; ii) feminine genius as life, love, and light; and iii) feminine genius as inclusiveness, intuition, and integration.

3. Feminine Genius as Care, Commitment, and Compassion

As the service of love or gift of self – the core of feminine genius – is unpacked, it discloses a few important traits, like, care, commitment, and compassion. I would like to explain these characteristics in reference to the teaching of Jesus Christ.

Feminine genius reveals itself in care. Care is essential to human beings. So also it is normal. Human beings are because of the care that they have received and given generously. A world without care is unimaginable. This is applicable to care for both human beings and creation. Care of the earth is also receiving unprecedented momentum and enthusiasm in our day. We give thanks for the insight of caring for the earth, which is our common home. No life, and, for that matter, no celebration of life is possible without proper care of things and persons. In explaining the characteristics of a good shepherd, Jesus taught, "The good shepherd lays down his life for his sheep" (John 10:11). This may be seen as an example of care par excellence. Though there may be varying degrees in manifesting care to people, this is an experience of ordinary people. This is the care that parents offer in bringing up their children; this is the care teachers extend to their students; this is the care religions give to their members; this is the care that the healthcare sector provides; this is the care that different agencies in the society are busy with; this is the care the genuine leaders exhibit in their field of service of love; this is the care some people express towards their pet animals; this is the care people show towards flora and fauna. In essence, there is no flourishing of life without

care of people and things. Care when given to others with a sense of the gift of self transforms the giver and the receiver. Though the nature of caring for others is inherent, it is to be awakened and accelerated in women and men in order to ensure a merciful and joyful community, beginning with family, the foundational cell of society. *As the care, so the community.*

Feminine genius expresses itself in commitment. There is no care without commitment of oneself to others. The measure of care is in the degree of commitment. A community is envisaged, established, and consolidated on the basis of the commitment of its members. Life presupposes care and commitment. So also the celebration of life requires commitment to respective spheres and levels. The commitment is seen through the thoughts, words, and deeds of the members of the community. Jesus gave a powerful and memorable example for commitment by washing the feet of his disciples. Having washed the feet of his disciples, Jesus instructed them "I have set you an example, that you also should do as I have done to you" (John 13:15). There is an impression in the society that washing is the duty of the women. Jesus sets a challenging example for both women and men to pursue. The symbol of washing the feet may be seen as a deep sense of commitment to the other in love. Acts of commitment is a prerequisite to progress. It is in commitment that a community attains its growth and development. *As the commitment, so the community.*

Feminine genius is revealed in compassion. Care and commitment are essentials for the flourishing of human persons and community. Compassion along with care and commitment makes feminine genius vibrant and visible. This is very important for our times, for we are becoming more and more egoistic, legalistic, and judgemental. Intolerance, arrogance, and violence are on the increase in our society. In the parable of the Good Samaritan, Jesus exhorts, "Go and do likewise" (Luke 10:37) like the Good Samaritan in showing mercy. Compassion may be considered as the heart of feminine genius. Compassion is the nature of God. Jesus instructs his disciples, "Be compassionate, as the heavenly Father is compassionate" (Luke

6:36). To be compassionate, therefore, means to be in communion with the nature of God. Since everyone is in the image of God, both women and men have to communicate the nature of God by being compassionate to their fellow beings and to the entire creation. Where there is the outpouring of mercy, there is greater harmony. Compassion is the character of feminine genius. It opens up a great and wide horizon for conversion and commitment. When compassion is at work, there is no stranger or untouchable in the society. In an atmosphere of compassion, everybody is recognized, respected, and responded to as she or he is. There is no discrimination of people. All are welcome home. The strength of the community is in its ability to show mercy to all the members. Angela Merkel stands out as an example of an outstanding compassionate approach in defending the open-door policy to refugees amidst assaults. *As is the compassion, so is the community.*

4. Feminine Genius as Life, Love, and Light

Feminine genius – service of love or gift of self – is revealed in acts of life, love, and light. Life, and especially the celebration of life, is the hallmark of feminine genius. The culture of life symbolizes feminine genius when it protects, preserves, and promotes life from the moment of conception to the moment of natural death. The civilisation of love is the sign of feminine genius as it makes the gift of self to others risking one's own life. The world of light marks feminine genius in making life more hopeful and bright.

Feminine genius is in supporting and promoting life. In an age marked by the culture of death, feminine genius shines in its life-giving perspectives and praxis. It promotes a culture of life. Biologically speaking women give birth to new life. But both women and men can be life-giving in their dispositions, attitudes, and approaches. Wherever there is feminine genius, there is life. Jesus said, "I came that they may have life, have it abundantly" (John 10:10). Life is the basic good, without which there is nothing. Everything is thought, said, and done in order to have life, and to have life in abundance. Life has temporal and

transcendental dimensions. Human beings long for eternal life. Human thought, word, or deed is unthinkable in the absence of life. Only in the presence of life, is human thinking, talking, and walking possible. So life is the bedrock of all human activities. Feminine genius easily captures the worth of life and works for the promotion of life. The life-giving aspect of feminine genius is in giving oneself as a gift to the other. It involves service and self-sacrifice. All for life and life for all: a great ideal of feminine genius. Anyone who is awakened with feminine genius will consecrate themselves to the flourishing of all. It may be summarised in a parable narrated by Jesus, "Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit" (John 12:24). It is a phenomenon of growing and going out to be fruitful and joyful. Feminine genius embraces death – undergoing the experience of exodus – to give life in its fullness. *As your life, so your gift of life.*

Feminine genius sprouts and blossoms in love. It is in the overflowing of love to others. Love is the hallmark of feminine genius. All things are taken up because of love for others. Love is the reason of feminine genius. And this love is translated into action in different ways. Jesus commanded his disciples, "Just as I have loved you, you also should love one another" (John 13:34). The love of Jesus is supremely manifested on the cross. He died a death on the cross out of his love for God and for the world. Such a sacrificial or self-giving love is the testament of feminine genius. And the soul of feminine genius is love – a love founded on truth and service. There is dearth of such a love in the world. Nevertheless, it should be encouraged and enhanced for the full flourishing of humanity and harmony. Feminine genius is a wakeup call for all, both women and men. *As you love, so you live.*

Feminine genius shines as the light of humanity and it helps people to be the light of the world. It is feminine genius that brings the best out of women and men and makes life on earth worth living. Seeing the shining examples of persons, others are inspired to be enlightened and consequently seek the joy of love in life. Jesus said to his followers, "You are the light of the world" (Matthew 5:14). There is the flame in us. It is to be made

visible in the world and it should help people walk the way of true life. When women and men witness to the feminine genius, their life and example become a lamp unto their path and also on the path of others. Wherever there is light, there is hope and peace. An awakened feminine genius and consciousness dispels darkness and despair from the world. All people are endowed with this light. It should be burning in women and men so that the colour and heat of light may be experienced by all in the world. Feminine genius shines as light in the world. *As your light, so your way.*

5. Feminine Genius as Inclusiveness, Intuition, and Integration

Feminine genius is accessible and credible in inclusiveness, intuition, and integration. In a world of exclusivism, empiricism, and disintegration, feminine genius is a challenge to revisit our perspectives, priorities, and positions regarding life and its flowering.

Feminine genius is vibrant in its inclusiveness. It has spontaneity in being inclusive and incorporating people and ideas. It does not reject. It goes on recognizing others. It tolerates. It shows compassion to the aberrant. It embraces all. It appreciates the truth, goodness, and beauty in others. It is not jealous. It is not possessive. It does not impose views on others. Rather it proposes. It is patient. It is not in a hurry. It is slow and steady. It does not believe in demolishing, but builds up peoples and institutions. Not only does it respect differences, but finds time and space to celebrate them. "God saw everything that he had made, and indeed, it was very good" (Genesis 1:31). Feminine genius discloses the image of God in seeing the goodness of everything and everyone. It works with a holistic vision, trying to get the picture of the whole. It is a positive energy empowering all, especially the least, lost, and last in the society. It is a creative power promoting what is worthy of emulation and inspiration. It is celebrative, being inclusive of all and every relationship. Feminine genius is never possessive, but it is inclusive of differences, diversities, and adversities in life. *As you are inclusive, so you are whole.*

Feminine genius excels in intuition. It capitalizes on insights, which often gives a better picture of the reality, and on relationships. In the process of service of love or giving of the self, feminine genius reads into both the reality and mystery of life. It goes beyond the visible and looks into the invisible. Intuition helps people to overcome the invincible or impossible things. Intuition may be likened to a luminous eye – an eye that sees through the power of faith. It may be helpful in addressing the vexing problems and issues of our time. Jesus said, “And remember, I am with you always, to the end of age” (Matthew 28:20). Intuition of the accompanying presence of the Lord – God-with-us – in the world and in the life of the people is an enlightening, encouraging and empowering path to go beyond the boundaries of human constructs. Feminine genius strengthens persons’ relationships through intuition. And such a relationship widens one’s horizons and enables people to reconcile with others. Intuitive knowledge of events and moments place the agents in a better position to enter into a dialogue with a greater attraction and appeal. *As your intuition, so your inspiration.*

Feminine genius moves in the direction of integration rather than disintegration. Integration is the key to growth and transformation. Feminine genius helps us to see, judge, and act in the context of a web of relationships. We are what our relations are. Inter-subjectivity is the fruit of this integration. Thomas Merton’s book, *No Man is an Island* reminds us of the resourcefulness of our being related. Everything in the world is interrelated and interconnected. An act of an agent has a repercussion on all others. The ripple effect is becoming more and more visible and verifiable. This is not only true in one’s relationship with fellow beings, but it is also true with the environment and ecology. Feminine genius respects the different layers – physical, social, cultural, mental, spiritual, etc. – of human life. So also the interaction of human life with the world and God is within the orbit of feminine genius. An integral and integrating reading of the socio-religio-politico-economic history is part of feminine genius. In this connection, I would like to

suggest the *Magnificat* (Luke 1:46-55) as a powerful symbol of integration of historical events and overthrowing the oppressive system by a challenging interpretation on evils perpetuated by economic injustice, religious triumphalism, social discrimination, and political domination and exploitation of the time and tradition. In the hymn there is a fine thread of integration and restoration of the covenant community. In the backdrop of the integration, there is a strong denouncement of all divisive and disintegrating forces of the society. The *Magnificat* is a beautiful hymn, "My soul magnifies the Lord and my spirit rejoices in God my Saviour" (Luke 1:46). It sends a strong signal against all oppressive structures and injustices and is an action plan of God in restoring justice in the community. *As your integration, so your interpretation.*

6. Conclusion

I have been attempting to identify some of the salient features of feminine genius, which is an inclusive and yet a vague concept. And we notice the values and vision housed in feminine genius is rich and resourceful in establishing a just and harmonious living in the world. Feminine genius may be seen as a window or the wisdom of humanity for the celebration of life, the essence of which is in the healthy, happy, and harmonious relationships on the basis of the service of love or the gift of self. Feminine genius is not the monopoly of women, but both women and men need to grow and mature in the ability of love.

As a conclusion I would like to add a few captions, which might elicit the feminine genius in each one of us. These descriptions are in the light of the subtitles of our discussions. Pertaining to the subtitle, "Care, Commitment, and Compassion," I may say the following: *As you care, so your leadership. As your commitment, so your friendship. As your compassion, so your perfection. As your life, so your way.* Regarding the subtitle "Life, Love, and Light," I propose the following: *As your life, so your way. As your love, so your beauty. As your light, so your joy.* Concerning the subtitle, "Inclusiveness, Intuition, and Integration," I shall articulate the following: *The more you are inclusive, the wider is your horizon. The more you are intuitive, the*

finer is your perception and relationships. The more you integrate, the greater is your celebration. In this manner we have better perspective to appreciate the feminine genius which guarantees the leadership of a just and compassionate society and sets the right note for the celebration of life – the end of human imagination and action.

Relationship is the key to celebration. Celebration is the way of life. Feminine genius is in networking multifaceted relationships. It is the window to the celebration of life. Feminine genius is collaborative, communitarian emphasising communion of persons, and compassionate till the end. Feminine genius is a wonder; it is wisdom; it is the window to the celebration of life; it is a symbol of our world in the making. Hence, the need of the hour is to discover the world of wonder through the window of feminine genius innate in everyone and in everything around and enables all to live a life of mystic in a world of mystery and mastery.