

Dignity and Self Worth





Closely look at this painting.

What things do you notice?

What do you notice about:

- The foreground and background?
- The use of colour in the context?
- The lighting?
- The clothes?
- The silhouette of the clothes?
- The similarities and differences in the clothes?
- The way people are placed?
- Their posture?
- The position of the respective people?
- Their possessions ; The similarities and differences in possessions?
- What parts of their body are visible?
- Their hair styles – Similarities? Differences?
- Their physical contact?
- Their idea of 'dignity'?
- Their idea of what is 'fitting' and 'proper'?
- Which dress is most like the mother's?
- Which dress is least like the mother's; and the next least?
- What have the females got in common?
- Presence and absence?

What are all the things that are revealed and concealed by this painting?

What is obvious and not so obvious?

What has this experience of examining this painting revealed about you?



Continue closely examining this painting. What other things can you notice?

What kind of world do they live in?

What is this painting telling you about some of the ideas these people may have about :

- Themselves?
- Their clothes?
- Their appearance?
- Their behaviours?
- Obedience?
- Their society?
- Their world?
- Adult ideas about children?
- The children's view about adults?
- Children's view about children?
- Their privilege?
- Their worth?
- Their sense of self-worth?

What would these people never realize about themselves?

What things can you notice about them that they may not have noticed?

What can you now better realise about your own life?

What has happened with your attending competence in this exercise?



Barbara Gamage, Lady Sidney, later Countess of Leicester,
with two sons and four daughters - 1596

Having the above background information, what else can you notice?



Children are little adults that should be seen and not heard.

This type of idea led to the virtual death of play for over 150 years in Europe

Idea 'To be vibrantly alive one has spontaneity and joyful playfulness'

In the 1500s and 1600s both in Europe and in UK spontaneity and play was squashed out of everyday life. People had to be very controlled in everything they did. This was their version of being dignified.; all proper and fitting. Even one sin means you are going to hell! For the poor, both adult and child left home in the dark to go to work and return in the dark exhausted six days a week – no time for play. Sunday was the Lord's day of rest.

Some possible discussion themes

Note the mother has her hands on the two boys.
Both the two older and the younger girls are touching,
All are posed and posing – ways to be imposing.
The older girls mimic the hair style and dress of the mother.
Only the oldest girl's dress has the centre adornment down the front of the dress.
The older boy has the military hat and sword .
All shoes are genteel (characterized by exaggerated or affected politeness, refinement, or respectability) as befits people of property. No work boots here.

Reflecting and Contemplating on the Painting

Gaze at the painting and see what comes to mind.

Possible Questions

What else do you notice about the picture?
What is being conveyed about the idea of possession?
In what ways may their ways of thinking be limiting their thinking?
What would have been unthinkable for these people?
What things can you notice about them that they may not have noticed?
In what ways may your ways of thinking be limiting your *own* thinking?
What can you now better realise about your *own* life?
Given that you can see some things that they may not have seen, what can you begin to see about your own life that you had not noticed before?



What things do you notice if you look at this painting from various perspectives?

From the perspective of:

- Your friends
- Your parents
- A peasant of that time
- Possessions
- Modern Fashion
- The Theatre
- Similarities and differences
- A person from an African Culture
- Modern Celebrity
- Innate worth
- The person who asked for this painting to be painted

What is it like to switch perspectives?

What other perspectives could be used?

What other things are revealed, and revealed as previously concealed, by interpreting this painting from differing perspectives?

What may have been the reasons/motives of the person who asked for this painting to be painted?

What is obvious and not so obvious?

What can you see:

That the people in the painting would not have seen?

That the painter of the painting would not have seen about the painting? About himself /herself?

What has this experience of examining this painting revealed about:

You?

How UK society worked back in the 16th Century

How society 'works' today?

What has this experience revealed about 'understanding'?

How has it enriched your understanding?



Lets look at some very large numbers. Current studies estimate that the average adult male human brain contains approximately **86 billion** neurons (86,000,000,000.)

Depicted is a synapse where neuro-chemicals can activate receptors to pass on information.

A **single neuron** has **hundreds to thousands** of synapses. Synapses have interconnections. The estimated number of these **functional contacts** throughout your body is much higher; in the trillions.

There can be over **1,000 trillion synaptic connections - 1,000, 000,000,000,000.**

Seven things can be arranged in 5040 ways ($7 \times 6 \times 5 \times 4 \times 3 \times 2 \times 1 = 5040$)

Eleven things can be arranged in over 36 million ways.

Thirteen things can be arranged in over 6,2 billion ways.

Note that one million (1,000,000) is made from 7 digits (one 1 and six 0s)

Also note that 1 billion is a number made from 10 digits (one 1 and nine 0s)

The number of ways One Trillion things can be arranged is a number made up of 11.5 trillion digits. An astronomical number!

How many ways can you 'arrange' experience if there are not one trillion ways but over 1,000 trillion possible ways to combine things. The answer is a number truly astronomical

We are all of astronomical worth

Number of ways of ordering **eleven** things is 39, 916,800
(a number made up of 8 digits.

Thirteen things can be arranged in over 6,2 billion ways.

So how many ways could you order pathways if you have not eleven, but over **one trillion options** to arrange.

The number of ways of arranging one trillion thing is a *number* containing somewhere in the vicinity of not 8 digits, but over **11.5 trillion digits!**

And yet we have not 1 trillion, rather over 1000 trillion connections in our nervous system.

An astronomic number!

Just one glimpse of our extraordinary worth.

Internal Connectivity



can process **millions** of
calculations per second

Worth?

Price



Number of possible interconnections?
Over a **1,000 trillion**

Worth?

Priceless

Again, you and I are of astronomical worth.

Internal Connectivity



One million is made up
of seven digits –
1,000,000

Price



The Number of ways of arranging
1 trillion interconnections?
A number made up of a little over 11.5
trillion digits – truly astronomical
And yet there are over 1000 trillion
connections

Priceless

Again, you and I are of astronomical worth.

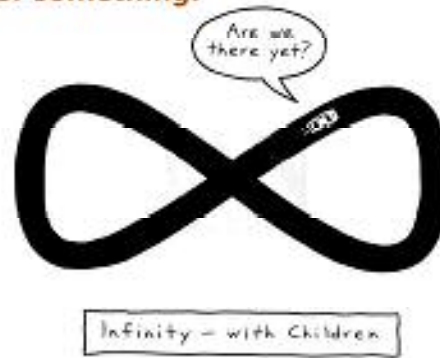


Defining the Word 'Define'

define (v.) late 14c., 'to specify; to end', from Latin *definire* to **limit, determine**, explain.

from *de-* 'completely' (see *de-*) + *finire* 'to bound, limit,' from *finis* 'boundary, end' hence: **to limit completely – originally – to set limits on knowing about some body or something.**

How do you define
'infinity'?



There are limits to using defining as a means of knowing.

The very concept 'define' means to limit.

The word 'explain' also carries the idea of limiting. It is from **Latin Ex**: out of and *planus* – from **Latin planus** 'flat, even, level'. It means to reduce the multi-dimensional to two dimensions. This inherently involves some distortion and abstraction.

Abstraction is from **Latin abstractus** "drawn away," meaning to take from .

Dignity

Dignity (n.) from Latin dignus
meaning: **worth** (n.), **worthy**



Her baby was **worth** everything to her.

Recognising that all humans have innate dignity or worth.

That is, we are all **of massive worth** when we're born whether or not this is realised or recognised by others.

It is an inherent aspect of being human.

The Essence of Dignity

Dignity is **innate**

Worth is an Essential Aspect of the
Very Essence of Being Human

Worth

Worth (n) High value or merit.

Her baby was worth everything to her.

He is noble, and gains his position by showing his inner worth.

The level at which someone deserves to be valued or rated.

They had to listen to gossip and judge its worth.

The amount that could be achieved or produced.

The company had debts greater than two years' worth of their sales

Discuss the concepts: 'noble', 'position' and 'worth' used in the second sentence.

Contrast the use of 'worth' in the first sentence and later sentences.

In many parts of the world they use the term 'life is cheap'

Worth

The quality that renders something desirable, useful, or valuable:
the worth of higher education.

Material or market value:
Shares having a worth of ten million dollars.

A quantity of something that may be purchased for a specified sum or by a specified means:
ten dollars' worth of natural gas; wanted their money's worth.

Wealth; riches: *her net worth.*

Quality that commands esteem or respect; merit:
a person of great worth.

Contrast 'inherent worth' with the above uses of the term worth.

Worth

Worth (adj)

sufficiently good, important, or interesting to be treated or regarded in the way specified

The museums in the district are well worth a visit

Equivalent in value to the sum or item specified

Jewellery worth more than US\$10 million was taken from Kim.

Dignity

Dignify (v.) from Latin *dignus* (see dignity)
+ Latin *facere* - to make,
hence **to make worthy**

I won't **dignify** that comment with an answer.

Note the use of the word 'make' – 'to make worthy'

Recognising that humans have innate dignity or worth - that is, they are born with it. It is an inherent aspect of being human.



Collapsing Awareness of Innate Worth

A human being has an
innate right to be valued,
respected, and to receive ethical treatment

This changes **innate worth**
to
innate right to be valued

What are the possible implications of such a subtle shift in wording?

On Subtle Shifts in Wording

In the 1970s, the Peek Industry Body in Australia, who had been resisting worker participation in decision making, announced that they were reversing their position with the statement along the lines:

We recognise that now is the time to give workers a sense of participating in decision making.

Consider this wording. Was this *really* a change in their position?

What Have Oppressors Been Doing for
Thousands of Years?

Collapsing Awareness of Innate Worth

Stripping People's Sense of Worth

Changing the Meaning of Dignity

Note that the wording was:

We recognise that now is the time to give workers **a sense of participating** in decision making.

They did not say:

We recognise that now is the time to give workers **a role in actual decision making.**

It was **only a sense that they were** when in fact **there was no way that they would be given an actual role.** *Nothing* had changed at all.

Collapsing Awareness of Innate Worth

A human being has an innate **right** to be valued, respected, and to receive ethical treatment

Assumes Dignity as something
established by Law and hence
Can be taken away by Law

For over 100 years Southern States had laws relating to slavery based on the notion of inferior beings (those unworthy)

Assumes Dignity as something that can be **given by or taken away by** Governments or by Power People in a Society

We have to fight for our right to worth?

On that last point in the Deep South enslaved African people for over 100 years were regarded as **'human beings of an inferior order'**, and **'altogether unfit to associate with the white race'**.

All human babies are of immense worth.

No one makes them of immense worth; they are of immense worth. Worth is an essential aspect of being human.



Indignity (n.)
unworthy treatment;
act intended to
lower the dignity of another

Dignity compared with Sense of Dignity

Dignity as an Inherent Aspect – it's always there
whether we or others recognise this or not

Dignity as a sensed feeling of Worth

Dignity as a sensed feeling of immense Worth

Dignity as an embodied knowing emerging from feeling Worth

The Abstract idea of 'Dignity' - Unconnected to feeling Worth

Sense of Being Unworthy – emerging from Indignities

Dignity – worth is an inherent and ever present aspect of being human whether we sense it or not. We all have immense worth.

Once you have reduced Dignity to an idea or concept it becomes something to think about remote from any actual feeling.

What Has Dominant Systems Been Doing for
Thousands of Years?

Changing the Meaning of
'Dignity' for Social Control

The term 'Dignity'
changed to meaning
being proper and *fitting*

First a little more on how Dignity has been diminished

The word 'Dignity' has been changed to mean behaving in a required way



Recall what you noticed and discovered about this painting.

What processes did you use in making sense of this painting?

How has this experience enriched your understanding about how you can understand?

Themes that may come up in discussion:

Interpreting from differing perspectives

The role of framing and reframing of context and meaning

Attending

Awareness

Making sense of what comes in via our senses

Our society today is very different to their society

How do societies change?

Differing social realities (society) is 'made' by people and hence may be re-made

The social making of reality, and the social re-making of realities

Exploring what happens to be AND what could be

Enriching my own unique potentials for being in the world

Titles linked to Norms

Members of Royalty are to be *royal*

Members of the King's Court are to be *courtly*

Lords are to be *lordly*

Nobility are to be *noble*

Politicians are to be *polite* (*polite society*)

Landed Gentry are *gentlemen* and *gentlewomen* are to be *gentle*

The Common Folk are *common* and as members of civil society, they are to be *civil* (*civilians*)



Especially following the mobs of the French Revolution,
the social requirement of **'Being Civil'**
was used to control behaviour of the masses
so there was never mobs or riots
in order to protect upper class interests.

A researcher from Australia went on the peasants train from a big city in Brazil called Sao Paulo out 30 kms to their shanty town. He tells of how the folk did not sit quietly in a civil way.

People were singing and dancing. In a corner there was a speaker on a small box with a small crowd of people exchanging comments with him. Conversations were lively with lots of belly laughs.

People were passing through with hot food in tins with hot coals selling roasted peanuts. Others sold fruit. The whole trip was a colourful, vibrant, spontaneous, thriving joy.

In all of this, people were kind and respecting each other and nurturing each other and respecting everyone as having immense worth. There was a pervasive feeling of being part of a common community.

The above image is of the march by women on the Palace of Versailles in France. The market women and their various allies grew into a mob of thousands seeking bread.



The masses are to be Civil.

Good morning Bill. And a very good morning to you Tom.

Diminishing Interest

Interest – Latin *Inter* : to enter ; *esse* : being, essence

To enter into the Essence of the other(s) – a community of worth

Interest - The advantage or benefit of a person or group.

It is not in your interest to be interested in that girl

Interest - A legal concern, title, or right in property.

Interest – The Price of Money

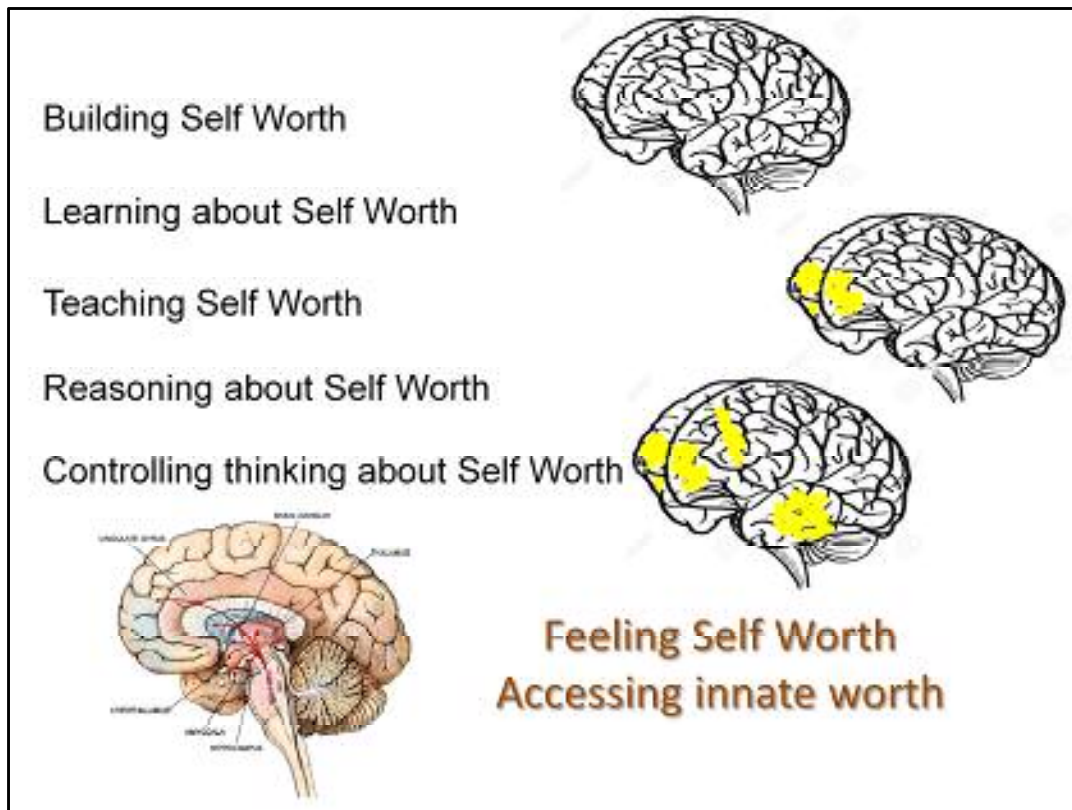
Your worth is **your net worth** No money – **no worth**

Diminishing Dignity

Dignity meaning **innate worth**

Dignity meaning **innate right to be valued**

Dignity meaning **exhibiting proper and fitting behaviour**



Increasing the **actual** feeling of worth.

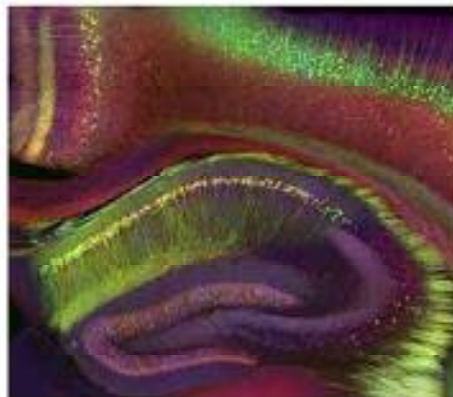
Not by thinking about worth.

Not by talking about worth.

Rather, by re-connecting with actually feeling worth!

Ways are now available to increase the felt feeling of worth alongside feeling of wellbeing.

Hints of our Astronomical Worth



A segment of the hypothalamic limbic region of a brain made up of millions of receptors processing the organizing of moving, sensing, and feeling amongst other things.

Hints of Astronomical Worth



The previous photo is of a section of the Hypothalamic Limbic region of a mouse brain.

This suggests that even a mouse is extraordinary in its essential essence. All life has immense worth.

How many ways can you arrange 4 different wraps and three pieces of lemon in a row?



$$7 \times 6 \times 5 \times 4 \times 3 \times 2 \times 1 = 5040$$

Establishing the Idea of the Extraordinary Complexity of Human Life

The number of ways of ordering seven things is 5040.

How many ways can you arrange these ten in a row?



3,628,800

The number of ways of ordering ten things.

Ten people can be arranged in 3,628,800 ways

How many ways can you arrange the group in a row if you add the women in yellow?



39,916,800

To repeat:

Number of ways of ordering eleven things is 39, 916,800 (a number made up of 8 digits).

Thirteen things can be arranged in over 6,2 billion ways.

So how many ways could you order pathways if you have over **one trillion options** to take. The figures become astronomical – a number containing somewhere in the vicinity of 11.5 **trillion** digits! And yet we have not one trillion, we have over **1000** trillion connections in our nervous system.

Just one glimpse of our extraordinary worth.



Everyone of us has massive untouched and untapped potential to be released.

And each person has a unique blend of potentials.

And we can do things by our selves and with others to tap into this astronomical reservoir.

Along with all of this we can do things that massively increase in our actual feeling of worth and wellbeing.

Transforming Feelings

Feeling unworthy is a very **specific** feeling.

When you get this feeling you can **readily recognize it**.

It may vary between people, though for each person it is an **easily identifiable particular feeling**.

Feeling unworthy involves
a single complex integrated pattern
within the
emotional centres of the brain



Every time a person feels unworthy they may have the **same integrated set of sensations occur**; for example:

An unpleasant sensation on both sides of the lower jaw

A sense of shrinking of the chest slightly down and to the left accompanied by a very unpleasant sinking feeling in the heart.

Accompanied by a specific weird unpleasant experience in the 'pit of the stomach' (solar plexus)

Accompanied by freezing of thought and inability to form words and talk properly

With increased tightness in the chest and difficulty breathing

Others may get a different set of sensations.

Transforming Feelings

Paraphrasing Feldenkrais (1972, p. 39):

*Any unexpected movement interrupt
within any single integration pattern,
(For example, feeling unworthy)
will break up the cohesion in that particular integration pattern
and thereby leave feeling
(in this case 'feeling unworthy')
without **anchorage** in the **patterns** of their **established routines**.
This provides scope to **access feelings of worth***

Motion & Emotion

There is a profound link between
how we move and position ourselves
and how we feel



Ways are now available to increase our feeling of worth and wellbeing.

It is potent to commence with how we move.

Typically, when people are having unpleasant feelings they shrink and twist their bodies with one side of their body different to the other. Note the difference between each side in the person on the left. Notice the height of one hand compared to the other. The raised right shoulder. All the weight on the left leg. This posture has strong effects on the body. For example, typically the body feels a lot heavier.

The next is awareness. And being aware of our awareness.

What follows are a set of photos of a group using moving as the entry point for increasing flexibility in how we feel.

Such a simple thing as walking up a slight hill and stepping up on a small rock and moving into a gently elongated open posture had each person saying this experience was superb.

Motion & Emotion



Motion & Emotion



Motion & Emotion



Motion & Emotion



Motion & Emotion



Motion & Emotion



Motion & Emotion



www.youtube.com/watch?v=D9Ko7U1pLlg

