CONSCIOUSNESS - FORCE,
SOCIALLY CONSTRUCTED REALITY
AND THERAPY

RUNNING HEAD: Consciousness-Force, Reality, Therapy

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ABSTRACT

In this essay I discuss the nature of consciousness and its relationship to force and socially constructed reality, along with the relevance for therapy. I argue that both consciousness and force permeate all levels of reality including socially constructed reality. From a causal perspective, however, I consider the argument that consciousness as a social product makes profound sense, and should be taken seriously. I also give an overview on the dominating social structure today, which is based on scientific materialism. From a human perspective it is defective, seriously limiting the consciousness and psychology of the individual. There is, however, an evolution of consciousness, which today is opening up the possibility for people to develop more integral awareness. In fact, individuals relate in various ways to the present reality frame, some few living more consciously, while others, the majority, are more collectively enmeshed. The implications for therapy are that individuals be taken where they are psychologically and assisted in becoming more conscious. Along with this, there is an ethical need for therapists to continually deliberate on their complicity with the present socially constructed reality.

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Introduction

The purpose of this essay is to inquire into the nature of the underlying forces at play in today's world and their implications for therapy. First, I consider the nature of consciousness and its relationship to energy or force [1]. By the latter, I mean nature in all its modes of working, for instance in its physical, vital and mental expressions. Secondly, I discuss the question of the social construction of reality (Berger, Luckman, 1967, passim) and its relationship to consciousness and socially patterned defects (Fromm, 1947). I include an overview on the contemporary world and the current spirit of the times. Thirdly, I look into the phenomenon and significance of the evolution of consciousness. Finally, I discuss the implications of my inquiry and line of reasoning for the practice of therapy and therapeutic intervention in the contemporary world.

Consciousness and Conscious-Force

I now discuss the meaning of consciousness from a perspective which is compatible with that of Jung's. As waking life, above all, consists of different modes of consciousness, it is difficult to determine its true nature. We all experience it differently at each moment of time by way of self-awareness and awareness of forces and objects in the surrounding world. Indeed, Sri Aurobindo (1970) writes that consciousness is the fundamental thing in existence, while Jung (as reported in Jacobi and Hull, 1974, p. 36-37) observes that it is a "pre-condition of being." Precisely because it is so primordial, it is difficult define.

Mystical literature informs us that there is a self-absorbed state of being which Merrill-Wolff (1973), describes as pure consciousness that exists prior to either space-time categories or their negation. Likewise Sri Aurobindo (1970) contends that such a state of mind is without any other character than that of "pure conscious existence" (pp. 511, 512). I have no reason to doubt such contentions, but the psychotherapist must, nevertheless, ask what this has to do with the psyche and therapeutic intervention. Seeking release into such a state of being, however desirable, does not answer the question put to humankind by life. Such a goal may genuinely satisfy the instincts of some people, but for the majority, who are gripped by the reality of becoming, it does not attract.

Indeed, Sri Aurobindo (1970a) observes that, along with consciousness, force is inherent in existence and expresses itself through rest or movement, "self-concentration in Force or self-diffusion in Force" (p. 83). Appealing to the ancient Hindu conception of _Chit_ or consciousness, which creates through _Shakti_, or Force, he writes that "consciousness is a self-aware force of existence" (p. 88). Expanding on this idea, he writes:

> All our activities are the play of the triple force of the old
> philosophies, knowledge-force, desire-force, action-force
> and all these prove to be really three streams of one
> original and identical power, _Adyha Shakti_. Even our
> states of rest are only equable states or equilibrium of the
> play of her movement (p. 82).

Consciousness-Force is an unbroken unity, active at all levels of being, whether in the introverted or extroverted modes. Self-concentration ultimately leads to pure

conscious being, self-diffusion to a multitude of forms and ways of becoming. Consciousness-Force, argues Sri Aurobindo, is intelligent, purposeful and functions with self-knowledge, along with force of will.

There is overwhelming evidence that consciousness does, indeed, pervade all levels of existence. Animals exhibit an uncanny instinctual intelligence, while nature in general shows an extraordinary hidden purposefulness that ecological concerns are bringing to light. Moreover, individual awareness potentially exists in various functions and modalities of being as thinking, sensation, intuition, and feeling, along with extroversion and introversion, which combine variously as philosopher, king, trader and servant in diverse qualities and guises.

Consciousness, therefore, is all-pervasive and comes with formative power. Such a view is harmonious with Jung's understanding of the psyche and the nature of the unconscious. He refers to the latter as an autonomous psychic entity which "sees correctly even when conscious reason is blind and impotent" (Jung, as reported in Jacobi & Hull, 1974, p. 27). Indeed, Jung (as reported in Edinger, 1984, p. 57) encourages one "to become conscious of the contents that press upward from the unconscious," which allows for the creative fulfillment of the Self in the world of becoming.

In order to describe experiences of the unconscious, Jung (as reported in Edinger, 1984) refers to alchemical images such as the multiple _scintillae_ as archetypal centers of partial consciousness. He defines archetypes, however, not only as

centers of intelligence, but as purposive "great decisive forces" (Jung, as reported in Jacobi & Hull, 1974). They are, asserts (Jung, as reported in Samuels), psychoid, embracing and transcending both spirit and matter. These observations suggest that archetypes are primordial formative vehicles for consciousness-force.

Consciousness fulfills itself in life. The archetypes come with intelligence and effective force of realization. The archetype-in-itself, is not representable, a nodal point of energy (Jung, as reported in Samuels, 1988). It transcends the polarity of becoming while being instrumental to it. Such a line of reasoning suggests that the archetype both transcends and embraces our experience of socially constructed reality. That is to say, the social construction of reality is contained in the archetype as it gives it form. In other words, consciousness-force defines itself, at least on one level as the reality we encounter in our experience of every day life.

<div align="center">Consciousness as a Social Product</div>

The perspective I have been taking as acausal and synchronistic. From a causal perspective, however, a powerful argument holds that individual human consciousness is a social product or, as the sociologists Berger and Luckman (1967) observe, socially determined. Indeed, they trace in considerable detail the deterministic chain of cause and effect whereby the objective socially constructed reality becomes the individual's subjective reality or de facto consciousness. This includes the existence of considerable multiplicity for, as they note, the social distribution of knowledge allows for considerable variety and complexity in

institutions, roles, cultures and therefore consciousness, albeit with a large common core of beliefs and values, especially in a pluralistic society like our own.

According to Berger and Luckman, the three moments in the dialectical process that produces the social constructed reality include: a.) a primary humanly produced externalization of the social order, b.) objectification of reality with successive generations and, c.) internalization, where the objectivized _nomos_ becomes retrojected into consciousness, or as consciousness, through the process of socialization (Berger & Luckman, 1967) [2]. As Berger and Luckman, (1967, p. 89) observe, reification implies that humans can forget their own "authorship" and view the socially patterned reality as directly God-given. Individuals, therefore, can participate in perpetuating a reality that is effectively self-demeaning at the core of their being. Put another way, they can participate in extending a social reality long after it serves any intrinsically beneficial purpose.

Individuals, therefore, see the world through the lenses of a socially patterned reality and think, act, feel and become accordingly. Not only do institutions and roles become typified in such a way, but relatively stable identity and identity types are also determined accordingly [3]. The socially constructed reality is not absolute however. Individuals also react upon the social structure, maintaining, modifying and reshaping it (Berger, Luckman, 1967). Moreover, in a pluralistic society such as ours, the main universe is continually called upon to respond to challenges from different sub-universes and vice-versa. Indeed, it is interesting to observe how, over

time, mainline society absorbs some of these challenges. For example, much of what was new and provocative in the "sixties" has become "politically correct" or at least bourgeois by the nineties.

Amongst the better known psychologists, it is Erich Fromm (1947) who most emphasizes the need to liberate the individual from the current prevailing social pattern, much of which he sees as defective [4]. He even argues that the prevailing social pattern affects dreams by way of a censoring process. According to him, for instance, Freud's censor is simply the super ego of his time. Poncé (1988) seems to have come to a similar conclusion.

Although Fromm acknowledges a broad symbolic reality based on the nature of myth, his metapsychology neither includes the transformative aspect of the archetype, nor does it comprehend its mandate as embracing and transcending social reality (Fromm, 1957). His solution for the cure of psychological ills is essentially to appeal to humanistic reason and conscience (Fromm, 1980, 1947). In contrast, Jung argues that salvation comes by following a complex path to the Self that includes a transformative process that is induced by the archetype, most comprehensively by the archetype of the Self itself.

However Jung, too, encourages detachment from the socially constructed reality, which he articulates in his plea for the need to relativise the persona, one's presentation to the world [5]. Indeed, he observes that individuation involves

gradually discarding "participation in publicity determined roles and behavior" (Jung, as reported in Poncé, 1988, p. 165). As Joseph Henderson (1990) observes, Jung often refers to a cultural unconscious that lies somewhere between the personal unconscious and the collective unconscious proper. Becoming more aware of both the collective unconscious and the cultural unconscious encourages detachment.

Jung (1975) acknowledges the value of Alfred Adler's contribution to psychology, which encourages the individual to find the appropriate balance between the will to power and social interest. This should alert one to the fact that the persona is not simply a superficial phenomenon but intricately involved in the prevailing cultural matrix [6]. Yet, given his insistence on the need for a refined conscience and ethical deliberation (Jung, as reported in Johnston, 1989), there is surely a need to be concerned with one's involvement and complicity with the present social pattern, which is increasingly showing a defective face. Indeed, it is a constant source of frustration for me how little the followers of Jung seem to be genuinely interested in this issue.

For this reason, I find that Poncé's (1988) insistence on the need for psychology to come to terms with the powerful hold that socially constructed reality has on individual identity and consciousness renders it an invaluable service.   His contention that archetypes are not images of the instincts but "tenacious socially designed habits" and actual modifications of the instincts needs to be taken seriously (Poncé, 1990, p. 38). Indeed, following Bourgignon, Poncé (1988) even argues that

individuating therapies are methods of social adaptation, albeit not towards fully adapting to the norm. In Berger and Luckman's (1967) terms, there is re-socialization where the individual's reality is reinterpreted to conform to new circumstances.

Although I fully appreciate the presence and forceful reality behind this line of thinking, I take a somewhat different tact because of my assumptions on the primordial nature of consciousness and its effective power of realization. A socially constructed reality is a function of memory that relates past to present and future under the aegis of a coordinating ego. Although memory gives continuity and with it a persistent sense of identity, it is, as Sri Aurobindo (1970) observes, only one of the workings of consciousness and not consciousness *per se*.

Furthermore, given the fundamental reality of consciousness it is evident that it is the source of a universal process of ordering that formulates itself differently over time as reflected in the evolving _zeitgeist_. And as Luckman and Berger (1967) indicate, changes in social structure come along with a concomitant change in the psychological reality of the individual. Fixing this observation in one's awareness is important, especially today, as we are constantly being subjected to the relentless rupturing of social reality, despite a reluctance to let go of our fundamental assumptions about life.

The Contemporary Social Pattern

There is also considerable evidence to indicate that there is a cyclic or spiral-like evolution of consciousness that is today applying profound pressure for a new order of reality -- which is hesitatingly emerging against a defensively rigid but dying social order. Sri Aurobindo, Jean Gebser, Teilhard de Chardin, Carl Jung and Erich Neumann have each written compellingly on this subject [7]. Sri Aurobindo, in particular, gives evidence for its spiral-like nature in his book The Human Cycle. I will explore this phenomenon in more detail later. In the meantime, I will proceed by discussing the nature of the present dominant social reality and its effect on individual identity and consciousness.

The times we live in continue to be dominated by scientific-materialism, a philosophic position that originated some three hundred and fifty years ago, although the seed was planted earlier, during the Renaissance. The resulting organization of consciousness is based on science-technology, whereby the power of the human mind has been harnessed to externalize a social reality dominated by a will to organize, control and dominate nature at all levels of becoming, including the individual. There are, of course, considerable material and social benefits to what William Barrett (1986, p. 73) calls this "single human project". But, in many ways, the socially patterned reality, as we experience it, is defective.

Despite the present ecological crisis, the mind of humankind's intense emphasis on the study of the physical science can be seen as a necessary stage in the long spiral-like evolutionary individuation of nature. Nevertheless, as we emerge from blind involvement with scientific materialism, we are beginning to become conscious

of the psychologically destructive implications of such an intensity narrow focus. Perhaps, at this point, it needs to be emphasized that it is not simply the practice of science or execution of technology itself that is involved, but a whole orientation to life.

All our institutions and roles are either typified through the biased lenses of science-technology or, to some degree, react to it. Our notion of good and evil, our sense of beauty and ugliness, our ideas of justice and equality, our conception of normalcy and madness, even our understanding of what comprises wholeness are all affected. As the historian Lewis Mumford (as reported in Franklin, 1990, p. 65) observes, between the 13th and 19th century the ruling morality changed as the "seven deadly sins become the seven cardinal virtues," that is greed, gluttony, avarice, envy and luxury gained ascendancy for the sake of commerce and industry.

Our institutions are all deeply impregnated with the prejudices inherent in scientific-materialism. The same current of thought biases our understanding of the role of government, education and the application of law. As Rose (1990) argues, political power is increasingly controlling, regulating, and managing personal conduct. The increasingly vice-like grip of the "rule of law" along with advanced technology, including the ever widening network of computer systems, is another indication of tightening pressure and control on the life of society. The present move towards a "new-world order," which is grounded on the desires of powerful business and

economic interests, indicates the inexorable power behind this tendency towards cultural homogeneity.

Scientific materialism has affected education, not only in subject matter, but also in its way of organizing, disciplining and controlling students, preparing them for the needs of industry and generally for the reality frame of a society dominated by this mode of thinking. The yardstick of science-technology continues to permeate all levels of education, including liberal arts in its "outcomes" orientation and drive towards specialization, excellence and effectiveness. Despite the merits of this approach, too much goal orientation diverts attention away from full concentration and absorption in the subject matter itself and emerging possibilities.

I know about this development from personal experience. I attended a week long training session on abilities based or outcomes oriented education at Alverno College in Milwaukee. Alverno is ranked as one of the top five experimental universities in the United States. It is a small liberal arts college which unabashedly bases its approach to assessment directly on the model developed and used internally by a huge commercial enterprise, AT & T. The reader may refer to Alverno's own publication "Sharing a Century: The First Hundred Years of Teaching at Alverno," (1987) for evidence.

Similar influences affect the practice of psychology even the family as an institution, and the way individuals conduct their lives. Inasmuch as therapy is adaptively

geared towards so-called normalcy, either through the prescription of medication or otherwise, it plays directly into the hands of the present socially constructed reality, regardless of how defective it is.   Finally, the family has disintegrated to a fragmented nuclear unit, as both parents work, babies are postponed unnaturally, and people move across vast spaces, directly affecting such units as kinship systems and community. Finally, whatever their virtues, the increasing acceptance of psychotropic drugs and genetic engineering is bound to have a destabilizing effect on contemporary morality.

Personnel policies and motivational systems at work, based on cognitive-behavioral oriented psychology (Werther, et al, 1985), combine to create an atmosphere that belittles the individuals and has the effect of decreasing the "reliance of people on their own experience and senses" (Franklin, p. 39).   Moreover, computerization tends to move genuine decision making up the organization, leaving a growing number of employees with robot-like work (Braverman, as reported in Hochschild, 1983). Marketing practices, advertising, selling and public relations are becoming increasingly sophisticated, where the latest findings in consumer psychology, anthropology, sociology and cultural history (Mahatoo, 1985) is used to create an illusory reality that psychologically affects people to the core of their being.

The lesson to be taken here is that increasing control exerted by the scientific and technological mind has a powerful impact, a repressive and narrowing one, on the experience of life. Institutions are affected as I noted above. The way individuals

conduct their lives, on a daily basis both at work and in their leisure time, is also affected.

It should not be surprising, therefore, that Erich Fromm (1976) notes that the dominant social character of the contemporary world is the marketing orientation, which creates people who see themselves as commodities on the personality market and who respond to life in a cerebral and manipulative fashion. The result of manipulation of the public is, as von Franz (1977) observes, "mass repression-- which leads to neurotic dissociation and psychological illness" (p. 241) [8]. The manipulation of the employee has a similar effect.

Contemporary popular culture, whether it be via television, movies, music or video games, is a child of science-technology. Video games bombard the senses with a fast paced series of fragmented, often violent images. The other three cultural vehicles emphasize gratuitous sex, violence and sentimentality, indicating a disturbed relationship to both power and Eros. Overall, collective consciousness is being assaulted with sound and images that may be exciting but can only add stress and tension to people's lives.   Meanwhile, the viewer or listener is seldom if ever presented with the opportunity to participate sympathetically in the portrayal of tragic suffering in order to undergo a catharsis or spiritual and psychological cleansing.

Although all mass media are party to a form of controlling consumerism, television exacerbates the phenomenon and adds other dimensions to the effect that

technology has on the minds of people. Its choice of programming which, by and large, is formula sitcom and sentimental or violent and crime related along with its powerful use of advertising, appeals to a narrow range of emotions and desires. In addition to overloading the mind with disturbing images and illusory goals, refinement and introspection are, to say the least, discouraged.

Gerry Mander (as reported in Nelson, 1987) notes how television puts viewers in an alpha-wave state, which has the effect of putting them into a trance. It is presumably for this reason that people are emotionally isolated from one another, even while sitting in the same room watching the same program. Moreover, bypassing the critical mind of the left brain, images and their attending emotions are imposed on the right brain. Given the nature of most programming, hedonism, violence, sentimentality, the sense of inadequacy, frustration and other questionable feelings are encouraged.

Mander also makes the interesting point that images on television contain none of the deep numinosity, atmosphere and differentiated mystery of the real thing, for example like experienced during a walk in nature. Therefore, in addition to implanting dubious images and desires on the viewers mind, technology in the form or television, where the average person spends an inordinate amount of time, seduces people into watching images that are, relatively speaking, dead-in-themselves. The effect on people's psyche, if nothing else, is to intensely narrow

their range of aesthetic, ethical, spiritual and intellectual exposure while deadening

their sensibility.

Now, as if to say television isn't enough, there is the recent phenomenon of the

commercialization of the personal computer, with its video games and Internet that is

absorbing the attention of a growing population of users. Although the Internet has

the decided merit of globally connecting people and organizations with similar

interests, while opening up access to a considerable range of information, it comes

with a dark shadow. To begin with, in its currently unregulated state, beliefs, values

and attitudes, sometimes of a dubious, even unsavory nature, can be presented to

the viewer as can information that can be used for destructive purposes. Moreover,

despite the possibility of developing a global web of inter-relationships, isolationism

and unhealthy self-absorption, away from true Eros and local engagement, seems to

be promoted.

Although science-technology continues to dominate our lives, there is evidence to

suggest that we live in a period of great transition. On the one hand, there is

increasing pressure towards organizing all life including one's own on the narrow

focus fostered by science-technology. This leads to alienation, fragmentation and

debilitating individualism. On the other hand, there is an intensification of a narrow

range of emotions and desires encouraged by the present consumerism. As I have

already implied, overlaying scientific materialism with the marketing orientation,

which is at the core of the present social reality, encourages narcissism and

weakens the "social ego." However, Christopher Lasch (as reported in Rose, 1990, p. 261) may be right in observing that we live in a narcissistic culture, where the narcissist is in fact, in a "desperate search for the means to counter the insecurity" engendered by the bureaucratization of life and the weakening "social superego."

The will-to-power of science-technology harnesses everything to its own ends leaving society and the individual bereft of soul-space, of a place for the soul to thrive. In doing so, it ultimately aids its own demise as humankind is forced within in order to come to terms with this psychic desert. Indeed, at a deeper level, there is evidence to suggest that the spirit of society is taking a move inward or subjective turn. This is reflected in the thinking of Kant and Nietzche and now Heidegger, Whitehead, Jung and others, who are increasingly influencing the curricula in North American universities. Although a potentially liberating phenomenon, Leonard Peikoff (1986) in his <u>Ominous Parallels</u> and Alan Bloom 91987) in <u>The Closing of the American Mind</u> both view it with some alarm. They each observe that the dominant philosophy predating Nazi Germany suffered the same influence. This points to the grave psychic danger of the present *zeitgeist,* where the inward turn is presently stuck in a narcissistic ego.

In fact, the nature of the pathology of present day society is beginning to look more life narcissism with an underlying borderline organization. Consider the boundary problems of a local and international nature, centerless, sprawling megalopolises, the invasive quality of television, advertising and popular culture, the narrowly

defined "new world order," the devastation of local culture in general, and pollution without borders. Consider, too, the lack of cultural memory, apparently half hazard emotional explosions and a society that continues to go along in its daily life in a business as usual attitude. The diagnosis of narcissism based on a borderline organizational structure does not seem too farfetched and suggests a severely damaged reality orientation.

The Solution

But, there is no turning back, only turning more deeply within toward a more spiritual truth. There is only turning towards a life increasingly directed by the Self, which can be defined as a paradoxical center that reconciles all opposites into a wholeness of being and becoming. There can only be a seeking for more consciousness with its formative power of realization. Indeed, Sri Aurobindo (1974) contends that the evolution of consciousness is leading humankind precisely in this direction. He suggests that the transformation is consciousness taking place today is based on a spiritual reality that fully embraces all aspects of life, including, science-technology. Likewise, Jean Gebser (1980) argues that the nature of the new order of consciousness is diaphanous or open to spiritual authenticity while manifesting itself through "concretion" in time, where time is experienced as experiential intensity. The constellated archetypes come with an effective power of realization; consciousness comes with force. The new mutation in consciousness is integral, taking up life in its fullest, while remaining open to inner spiritual dimensions of being that seek full realization in the world.

Since nature is intelligent, even our present circumstances, our present involvement in the socially constructed reality has meaning, regardless of how defective it is and how much it is imbued with a collective attitude. The process of individuation, however, involves a gradual detachment from the contemporary social structure. In Jung's (as reported in Poncé, p. 165) words, "it progressively diverts the person of his participation in publicly determined roles and behavior," adding that "the end point of individuation is a pure and intensely privatized self liberated from all obligations imposed from without by the social order." One moves from being the mass person "who realizes nothing" (Jung, as reported in Jacobi & Hull, 1974, pp. 162, 163) to expressing the unique individual one always was.

But, what does this mean in practical reality for the typical person locked into today's world, where the socially constructed reality asserts itself at every turn? A general perusal of Jungian literature suggests that one expresses oneself in the normal ways, for example in business or in one profession or another, from reading tarot cards to engineering to being a therapist, while detaching from outer expressions of the persona. Concomitantly, one studies dreams, performs meditative exercises such as active imagination and generally widens one's interests.

I would suggest that, ultimately, this is not enough. Given the relationship of consciousness to force, given the pressure towards transparency, spiritual authenticity and the redemption of time through experiential intensity -- given the fact

that the evolution of consciousness is drawing humankind in this direction, more is

ultimately demanded of the individuating person. To such an individual the dominant

socially constructed reality takes on an even more illusory nature. It is experienced

in the heart as defective and it becomes increasingly evident that it is impossible to

fully participate in many of the enterprises that typically make up that reality.

But, I would also suggest that the process is gradual, as one eventually finds oneself

in a "new" reality. It is not simply a question of re-socialization, although in part is

can be that. But more deeply, it is the result of a change in the organization of

consciousness that seeks realization in life. It is the result of despair, periods of

anxiety and great uncertainty. It is the result of taking a lonely path that meets

incomprehension and many faces of rejection. In the final analysis, it succeeds only

through the numinous sweetness and power of the Self, through grace.

But social reality does not go away. Despite the pluralistic nature of contemporary

society, its common core beliefs imply that there are not many places to go. It is

likely that over time the evolution of consciousness will realize itself in a completely

new order of society. But, not yet. So Jung's (as reported in Poncé, 1988, p. 165)

advice to retain the persona, but making it secondary in comparison to the Self

makes sense. Although one's expressive nature, even vocation can change

radically in the process, allegiance turns increasingly to the Self within and its desire

for realization and coming to be in life. I am tempted to suggest that people who are

farther along in the individuation process find themselves on the fringe of society.

Howecer, it is more likely that the universes and sub-universes of social reality are experienced as something like Bonaventure's sphere, "whose centre is everywhere and circumference is nowhere" (as reported in Johnston, 1990, p. 179).

Allow me to bring this discussion into sharper focus by way of an illustrative example. This is the case of an individual whose father was a businessman, and who had himself aspirations in the same direction. In addition he had earned a MBA from Canada's most prestigious Business School. Over time he became interested in Jung and entered into Jungian therapy. It became apparent that many personal shadow issues were resolved in working in the business world. However, over time it also became evident that certain collective issues relating to the shadow of the business world itself forced him eventually to leave.

After leaving the business world he eventually got into teaching business management courses especially marketing oriented subjects at a community college (Appendix 1). Again he was thrown into an ethical dilemma due to the nature of the subject matter. But a dream indicated that his old marketing professor was now teaching psychology. He began to realize that as he was teaching the course he was, in fact, learning about the psychology of his culture, in other words, its socially constructed reality. A higher ethic inspired by the transcendent function encouraged him to continue despite his misgivings.

After some time, he found himself in a college administrative position that allowed him to gain a more objective perspective on the whole educational process and the current trends in education. Circumstances forced him out of that situation too, and he is now reorganizing his life to become a therapist. It is not, however, simply a change of profession but the experience of a highly relativized persona along with more opportunity to express his inner uniqueness in life.

Implications for Therapy

The implications of this line of reasoning for the practice of therapy are that both the therapist and the analysand need to come to terms with their attitude and involvement in the contemporary socially constructed reality. Perhaps a way to see things is by viewing adaptation and transformative individuation as a continuum that takes one from collectively driven outer involvement in the present social structure in whatever universe or sub-universe, to full allegiance to the Self, with a concomitant relativization of the persona. In the process of moving from one extreme to the other, individuation involves increasing realization of the Self in time, which comes along with both detachment from the present social pattern and increasing differentiation of the aesthetic, ethical, intellectual and spiritual aspects of one's nature.

Thus, therapy for some people means learning to find one's place within the present society. For others, it means integrating some aspects of the Self, while detaching somewhat from the persona and social roles. For others again, it means a radical

reorganization of personality including the persona and social roles themselves (Appendix 2). Indeed, given the nature of the present social pattern, along with the emerging consciousness-force which is seeking realization, it is incumbent upon both therapists and the therapeutic community to continually examine their conscience regarding complicity in the present collective reality orientation.

Conclusion

Consciousness, which permeates all levels of reality, comes together with force and the power of effective realization in time. From a causal perspective, consciousness and its structure is a social product, which continuously asserts its powerful presence. Today, the social construction of reality defines consciousness in a limited and defective way. There is at the same time pressure for a new organization of personality that is integral in nature and transparent to the Self. The therapist's task is to assist people to become open to the present demands of consciousness-force at their level of readiness. Amongst other things, this requires a constant ethical scrutiny of one's complicity with the social pattern as it is presently constructed.

FOOTNOTES-1

1.   Nature in all its modes of working, for instance as physical, vital and mental expressions is comprised of force or energy.

2.   As Berger and Luckman, (1967, p. 89) observe, reification implies that humans can forget their own "authorship" and view the socially patterned reality as God-given. Individuals, therefore, can participate in perpetuating a reality that effectively denies them at the core of their being. Put another way, they can participate in extending a social reality long after it serves any intrinsically beneficial purpose.

3.   The socially constructed reality is not absolute. Individuals also react upon the social structure, maintaining, modifying and reshaping it (Berger, Luckman, 1967). Moreover, in a pluralistic society such as ours, the main universe is continually called upon to respond to challenges from different sub-universes and vice-versa. It is interesting to observe haw, over time, mainline society absorbs some of these challenges. For example, much of what was new and provocative in the "sixties" has become "politically correct" by the nineties.

4.   Fromm (1957) argues that the prevailing social pattern affects dreams by way of a censoring process. According to him, Freud"s censor is simply related to the super ego of his time. Pongee (192°) seems to have come to a similar conclusion.

5.   Joseph Henderson (1995) argues that Jung often speaks of a cultural unconscious that lies somewhere between the personal unconscious and the collective unconscious proper.

6.   Adler's psychology is concerned with difficulties people have in adapting to work, friendship and love generally because of a one-sided power drive. His approach to psychology concerns educating the analysand in social interests.

7.   Sri Aurcrbindo. Jean Gebser. Teilhard de Chardin, Carl Jung and Erich Newmann have each written compellingly on the evolution of consciousness. Sri Aurobindo, in particular, notes its cyclic nature in his book The Human Cycle.

8.   This danger is magnified many times over due to the terrible destructive capacity of modern weaponry.

APPENDIX 1

What follows are three paintings-drawing that reflect the current socially constructed reality along with amplificatory comments on the significance of each of the paintings-drawing.

[I] MEPHISTOPHELES: THE INSURANCE SALESMAN

AMPLIFICATIONS

The drawing represents a shadow figure for the artist. The horns as well as the crescent-shaped tie suggest a Mephistophelean type individual. The red tie indicates Eros, relationship and the yellow shirt, illumination. With the right attitude, following the ways o f Mephistopheles, who "does evil but engenders good" one gains consciousness. As Lucifer, the bearer of light, he guides one to greater awareness. The animal hooves, however, suggest an undifferentiated viewpoint based on the power principle. It is expressed as charm and cunning - depicted by the lunar shaped crooked smile. Lucifer has also become the father of lies.

During the course of individuation there comes a time when one begins to have to deal with the collective shadow. Suffice it to say here, the individual aids and abets the collective shadow through the personal shadow which can take many forms. It can take the form, for- example, o f personal ambition, concupiscence, fear, lying, greed, pride, narcissism, and so on.

Scott Peck (1985) makes some observations on "evil" or forces that are inimical to a healthy life that, at least to some degree, fit t the characteristics demanded in many sales jobs. Peck's list includes, the imposition of one's will upon other's, creating confusion, lying, including half truths, and the use of "seduction, cajolery, flattery, and intellectual argument (p. 207), based on human weakness (called in marketing text books "needs"), and particularly stimulating fear. (The number of products or services sold using fear is legend - from life insurance to skin cleanser, from "ring around the collar" to bad breath).

As Peck observes, people who are identified with evil qualities are "coherent and self-possessed, holding down responsible jobs ... apparently functioning smoothly in the social system" (p. 121). Marketing and sales jobs do not discourage success by such people. The business world, as such, has a large shadow o f which it is blithely unaware, so much so, it is considered to be perfectly normal to conduct business in the way that we do.

One might also add that business has shown considerable reluctance to examine its conscience.

The average life insurance salesperson would be quite surprised about my critical observations, probably indignant. In fact, should such people begin to study dreams and the unconscious, they would first have to deal with personal shadow qualities before looking at complicity with the collective shadow. These may include, for instance, being more or less assertive, being more accurate, having better product knowledge, and perhaps allowing for more feeling in the sales presentation, and so on. Only later does one have to deal with one's personal relationships to the collective shadow.

[II]-MAN IN THE GREY FLANNEL SUIT HANGING LOOSE

AMPLIFICATIONS

-making.

The man in the grey flannel suit represents the business Man. The all permeating grey, which include the color of his eyes, his suit, tie and skin hue, point to the prime importance of this color and to the psychological meaning of the painting. *Grey* is the color of concrete, which suggests hard reality. Athena, a goddess with grey eyes, was given birth parthegenetically by Zeus, jumping out of his head fully armed and clothed Bolen, (1984), Norford and Lenardon, (1977). She is known to be clear sighted and to give wise and useful counsel. She is the goddess who inspires the useful crafts, whether they be domestic, political or military. During the Trojan war she counseled the winning Achaians (Greeks) on strategy and tactics. Athena, in particular, associated with the hero Odysseus whom she aids and guides on his return home. She is, in fact, helpful to many hero figures and the heroic nature in all of us. The amplifications are suggestive of the appropriateness of the color grey to symbolize the businessman, the arch realist, who today conducts his business with astute strategy and tactics, not unlike his military brothers.

Given these considerations, it is very difficult to see where the "man in the gray flannel suit hanging loose" fits in today's business world. Once again, one can be reminded that any great_ transformation begins with the individual. Institutions (civilization) change when humankind changes. The individual businessperson can only start from where he or she is on the path of individuation. But, one should not be blinded to the narrowness of the business life, its essentially one-sided concerns, its conscious misuse of psychology and the arts and its general driveness. Business' generous philanthropic side, in itself to be commended, does little to alleviate the collective shadow of the business world. Individuation means a deepening and a broadening of one's cultural horizons, it means sincerity and unity of purpose, something that the individuating businessperson must struggle with and reconcile to current business practices and demands, or eventually find his or her way out.


This image of a relaxed businessman is, in many ways, compensatory to the way most, if not all, business is run today. Contemporary business, which is increasingly of an international nature, is extremely competitive. At best, conduct is based on a pragmatic ethic with very little philosophic or psychologically redeeming underpinnings. In contrast to this image of a relaxed individual is the reality of the constant drive for increased productivity. This is largely behind the increasing stress found at work and does not encourage the businessman to "hang loose" as portrayed here.

Science-technology and business represent the central focus in our present society. We have all been party to the creation of an exceedingly complex yet exceptionally one-sided civilization. The present system of civilization has developed to the point of surpassing humankind's limited understanding and moral capacity.   It serves mainly to bolster the appetites and cajole the inflated ego. Ethics today needs to be more conscious than ever due to the enormous long-term impact of today's decision

[III]-LOGO FOR THE BUSINESS WORLD
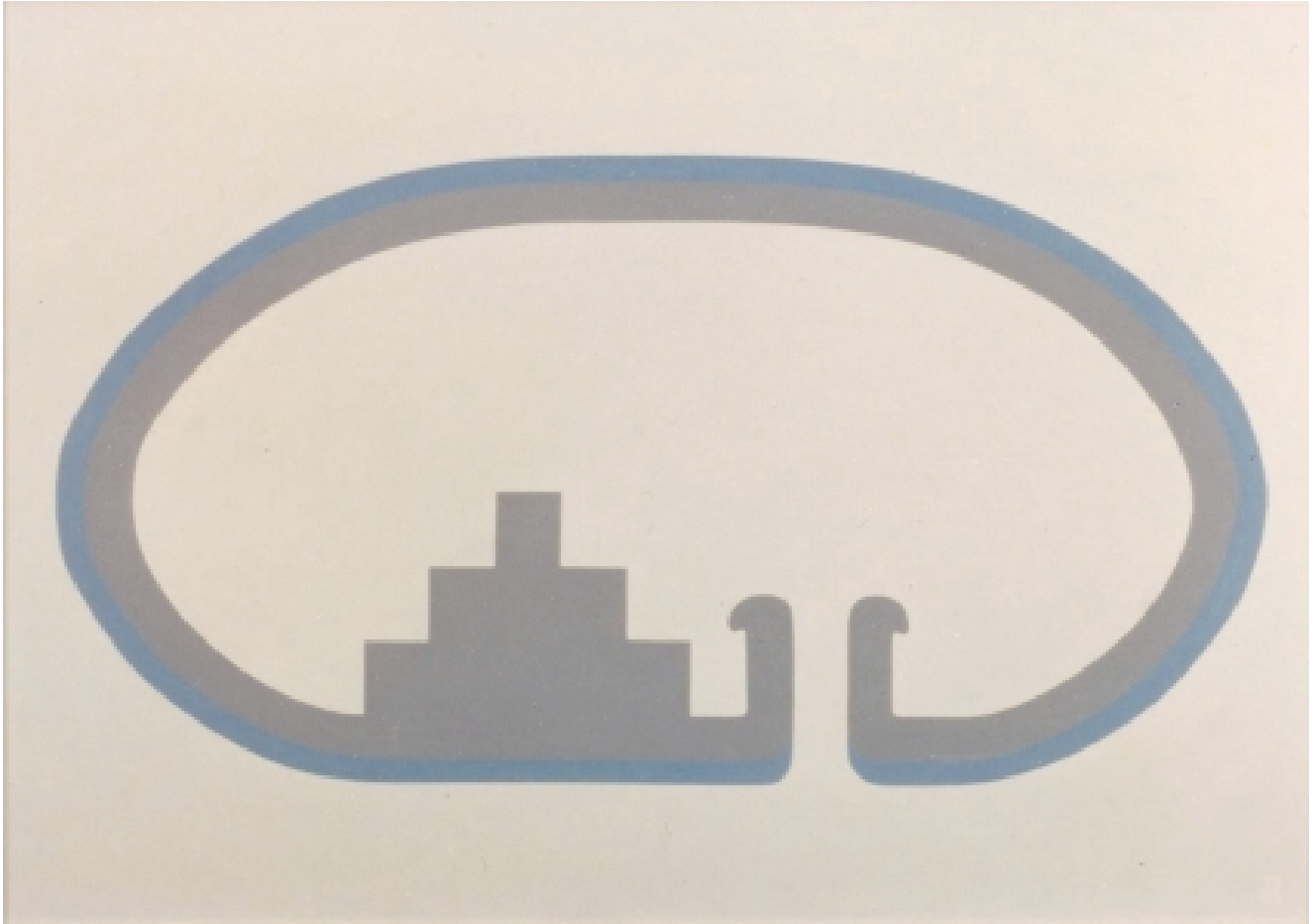
APPENDIX 2

AMPLIFICATIONS

A logo is meant to be a sign or signature that attempts to express in shorthand an image that an institution or company wishes to portray to the public and its employees. Ideally, there is a sincere attempt to discover and express the true meaning or essential purpose of the institution in question. Often, however, it is merely an aspect of the persona, a sort of camouflage, little related to the institutions essential purpose.

This logo symbolizes the business world itself. I will begin by discussing the colors used. The figure is made up of blue and a bluish grey, while the background is a light blue-grey. Blue is psychologically related to the spirit or the higher mind as well as qualities of devotion and will (Sri Aurobindo, as reported by Pandit, 1966). The ancients associated Jupiter or Zeus, with heavenly blue (Portman et al, 1977). In Africa, the god of the EWE is blue and white, and his priests are dressed in these colors (Portman, et al, 1977). In India, Krishna is said to have a blue body (Sri Aurobindo, as reported by Pandit, 1966). The Virgin Mary is often depicted in a celestial blue dress (Warner, 1976). And finally, many contemporary spiritual leaders talk of their "light" being blue (Sri Aurobindo, as reported by Pandit, 1966). Physiologically, blue normalizes the flow of blood and reduces inflammations (Ousley, 1949). It is a cool color that induces both sleep and mediation.

Not only is the contemporary marketing oriented company not based on a spiritual principle, it is not interested in cooling people down but "heating" them up. Contrary to the logo portrayed here, much of consumer oriented business consciously and purposely uses music, colors, images and words to excite desire. In addition, companies are constantly seeking ways to motivate employees to increase production levels, again often "heating up" the situation. In a world facing ecological disaster and one that is psychologically and spiritually bankrupt, a decided "cooling down" and not a "heating up" is what is necessary.

What follows is a series of four paintings entitled <u>The Turning Point</u> and amplifications reflecting the fact that both the individual [artist] directly, and contemporary culture have reached a major turning point involving a transformation of consciousness.

THE TURNING POINT
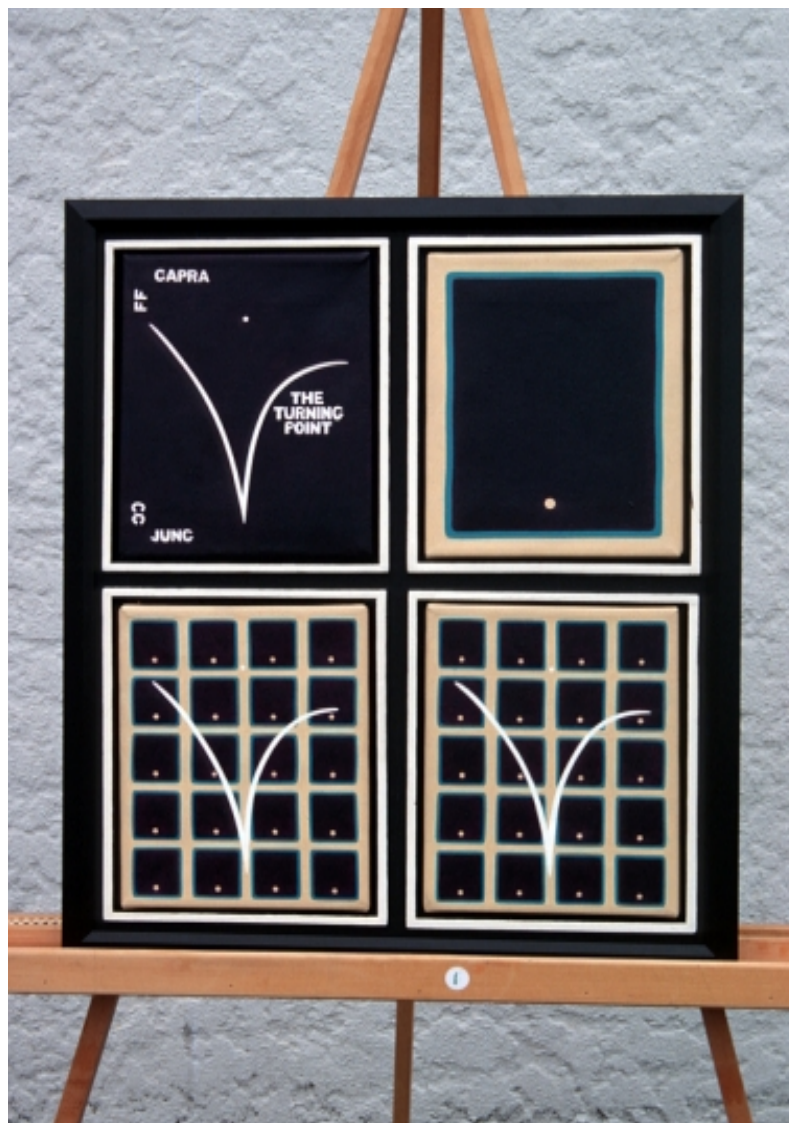
AMPLIFICATIONS

The artist saw the images in the paintings entitled <u>The Turning Point i</u>n a dream and he painstakingly reproduced them as faithfully as possible. The first panel represents the cover of a book, while the last two panels are reproductions of the last page and inside cover at the back of the book. The second panel is a painting of one part of the pictures at the end of the book, which "lifted off" the page to take up all his inner vision.

To begin with, since the images are found on the cover and in the books it means that they come along with knowledge. Starting with the first panel I will now amplify each of the images in an attempt to find meaning in them. C.G. Jung's name is on the bottom left hand corner of the first painting. He is a man of great spiritual wisdom who observes that the archetype, as fundamental building block of reality is psychoid, meaning that, in its essence, it both transcends and embraces spirit and matter (Jung, 1969, p. 211-213). Moreover, Jung (1968, p. 215) notes that it is "fairly probable... that psyche and matter are two different aspects of one and the same thing." The appearance of his name at the bottom left hand side of the panel suggests the potential for insight and meaning to be found at the "lower end" of the archetypal spectrum -- that is in relationship to the physical world.

The other name, which appears on the top left hand side of the first panel, is that of Fritiof Capra, a physicist. He has written two popular boons, one entitled <u>The Tao of Physics</u> and another, <u>The Turning Point,</u> a title which relates directly to the book in the dream. He shows how the study of physics, in addition to other disciplines, has come to the point of acknowledging a unitary reality (Capra, 1983). The knowledge contained in the dream book, therefore, is concerned with the nature of this reality. The fact that Capra's name is on the top implies that physics is on the ascendant, again, suggesting meaning that directly involves the physical world.

 According to David Bohm (as reported in Johnston, 1990, pp.213) both quantum and relativity theory are grounded on the assumption of "unbroken wholeness" whereby the "implicate order" expresses itself in the "explicate order," with the whole being

enfolded in each of its parts. He sees mind and matter as being acausally interrelated, mutually enfolding projections of a higher order (p. 21). Bohm, Capra and other physicists have, accordingly, come to a similar model of psychic reality as did Jung.

The color of this panel and a dominant color in all the panels is violet - considered to be the "royal color" as it is often worn by Kings, Queens and popes. Esoteric literature suggests that it has spiritually transformative properties. Likewise, Jung (as reported in Johnston, 1991) chooses violet to represent the spiritual pole of the archetype. As he observes, it is a synthesis of blue and red and implies the "readiness for action" as the physical end of the archetypal pole is also taken up (p. 415).

The V shape is actually reminiscent of the trajectory taken by colliding sub atomic particles and, in itself, is aesthetically deeply satisfying [1]. Moreover, as a spontaneously ordered structure, it is, in its essence, ecological according to observations made by Miller and Drexler (as quoted in Ponce, 1991). They reason that *a* natural patterned system, which is implied in the meaning of the word "ecology," is a spontaneous order which emerges as a result of individual atomic forces. In other words, the image suggests a transformative process that affects the individual at the core of being and that concomitantly affects interrelationships with community and more generally the multileveled environment.

The title of the dream book, The Turning Point, in itself, is suggestive of transformation and change. Interestingly enough, Hexagram 24 of the *I Ching*, also entitled The Turning Point has a commentary that is directly relevant to the amplification of this series of paintings, which follows:

After a time of decay comes the turning point. The powerful light, that has been banished, returns_ There is movement, but it is not brought about by force ... The movement is natural, arising spontaneously. For this reason the transformation of the old becomes easy. The old is discarded and the new is introduced. Both

measures accord with the time; therefore no harm results... Everything comes of itself at the appointed time. (The Richard Wilhelm translation of the *I Ching*, pp. 97, 98).

According to Miller and Drexler's reasoning, referred to above, the natural, spontaneous quality of the transformation implies ecological balance. Moreover, its "easy" nature "that accords with the time" indicates a harmony with "natural cycles and rhythms" indicative of ecological "at-one-ment," according to the definition of the word "ecology [2]." Authentic transformation, the Hexagram implies, comes about primarily by being harmoniously contained in ecology and not by acting upon "the ecology [2]."

When the dreamer saw the picture portrayed on the second panel, he heard the word *"mandala"*, indicating it is a genuine symbol of the Self, his essential nature and unique personality. The circular hole at the bottom of the *mandala* indicates openness to the ground of being and the re-creative energies of the unconscious. The color turquoise surrounds the dominating violet.

Like the latter color, turquoise is a synthesis, this time of green and yellow. It, too, is considered to be a color with spiritually transformative properties. Indeed, it has been held sacred by many people, including some native North Americans, Tibetans and the ancient Egyptians (Johnston, 1990). The *mandala's* vertical shape stresses a link between spirit and matter.

The third and fourth panels are identical and contain a multiplication of the individual *mandala*, along with the symbolic V shape. As I indicated earlier in the dream, single *mandala* form was "lifted out" of the pictures depicted in the third and fourth panels. The many *mandala*, together suggest the interrelationship of many Selves, or the Self in community, with each Self connected to each other through the ground of being.

The identical picture portrayed in the third and fourth panels are of course

themselves mandalas. As they each consist of twenty (20) individual mandalas, this number may be significant. Numerologically, it is the number two (2) raised to a higher power and symbolizes the rhythmic polarity of life (Johnston, 1991). The mandalas, therefore, each represent the individual Self in a community of many Selves, living in alternating rhythms of polarity. The natural rhythms indicated here, again, relate the paintings to the meaning of the word "ecology." I am also reminded of Jung's (19b8) observation that each Self is paradoxically both individual and all other Selves. The V shaped symbol on these two panels indicates that the transforrmative process taking place, not only affects oneself, but at a profound level interrelationship with community. That is to say, the transformation depicted here is based on the ecology of the Self. The fact that the last two panels are identical suggests this process is just becoming conscious.

The images on the paintings, therefore, depict a transformation of consciousness which affects individuals themselves and their interrelationship with the community. Moreover, there are ecological repercussions that involve both the spiritual and physical aspects of life.

FOOTNOTES-2

1. I refer the reader here to the chapter entitled "The Cosmic Dance" in Fritjof Capra's book <u>The Tao of Physics</u> (Boulder, Colorado, Shambla Publications, Inc., 1477, pp. 211-233.

2. The definition of the word "ecology," according to Webster (1966) includes the following:

> a branch of science concerned with interrelationship of organisms and their environment especially as manifested by natural cycles and rhythms, community development and structure, interaction between different kinds of organisms geographic distributions, and population alterations.

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