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MAN IN CONFLICT:
THE BREAKDOWN AND RESTORATION
OF THE POLAR MASCULINE/FEMININE DYNAMIC

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ABSTRACT

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Born of the violence characteristic of Northern Ireland, this study seeks a creative approach to deviancy. An overview of the theories of deviancy is presented. The psychological development of the person according to C. G. Jung, and Teilhard de Chardin's evolutionary process of community in a nuclear world provide the substructure for introducing the principle of complementarity as basis for our new approach. The philosophy/phenomenology of Wojtyla's The Acting Person is our foundation for understanding man.

Four levels of complementarity are distinguished: male/female, masculine/feminine, man/woman, father/mother. Practical implications and implementation are indicated through a projection for a center for the reformation of deviants. The proposed Center depends upon a matrix of collaborative community relationships, demanding a Religious Witness as core. This alone would make possible the containment, conversion and nurturance of an intensive energy of "new life" from what is otherwise annihilative violence.

To

The Corporate

Fortress and Arms

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INTRODUCTION

Coming from the North of Ireland steeped in devastation of troubles which resulted and results in broken homes, vandalism, gangsterism, shootings and bombings, I have first hand experience of man in conflict within himself and with others. Through Criminal Justics I see a way to introduce means to reverse, to reorient and reform the energies presently invested in annihilative violence.

In this thesis I:

1) review the traditional approaches to deviancy.
2) incorporate new sources, namely, the psychological development of the human person as expounded by Carl Gustav Jung. Then I bring Jung's work a stage further through the research and vision of Pierre Teilhard de Chardin. This part of the thesis sets the context of principles for:
3) introducing complementarity as the basis for a new approach to deviancy. Within this focus of complementarity, the four levels--male/female, masculine/feminine, man/woman, and father/mother--are

distinguished. Some practical implications are indicated through a projection for a center dedicated to the re-formation of deviants.

PART I

REVIEWING TRADITIONAL APPROACHES TO DEVIANCY

CHAPTER I

OVERVIEW OF SELECTED TRADITIONAL APPROACHES TO DEVIANCE

There exist a variety of approaches to the social issue of deviancy. However, certain theories stand out as representative of what is regarded in this thesis as traditional approaches. The theories presented in this chapter, I believe, give a general overview and express the traditional approach to the theme of deviancy.

Anomie Theory

According to Emile Durkheim there are physical and moral needs in man. Man's bio-organic structure regulates the first while the second is controlled by some force external to him.

> The passions...must be limited. Only then can they be harmonized with the faculties and satisfied. But since the individual has no way of regulating them, this must be done by some force exterior to him. A regulative force must play the same role for moral needs which the organism plays for physical needs...society alone can play this moderating role; for it is the only moral power superior to the individual, the authority of which he accepts. (Traub, 1975, p. 64.)

Durkheim points to the collective order as the external force which regulates, defines and orders the goals for man. If this order is offset in any way, then man's aspirations rise and thus exceed realistic fulfillment

with a corresponding corrosion of the traditional norms and rules. With the possibility of fulfillment lessened there results a rise towards deviant behaviour. There is, no longer, a realistic relationship between means and ends.

It is during depression, prosperity and increased technological change that men aspire to goals beyond them. During a depression many, who have enjoyed better times are threatened and want their former positions restored; they aim for heights which they cannot attain. Under these conditions the machinery to maintain order is severely strained. This societal condition is the state of normlessness or anomie. During times of prosperity many are in a higher status than before and do not see any reason why they should not go higher. Once again there is the separation of aspirations and realistic possibilities of what can be attained. "Thus, the more one has, the more one wants, since satisfactions received only stimulate instead of filling needs" (Traub, 1975, p.63). In both instances of depression and prosperity, passions are less disciplined. "All classes contend among themselves because no established classification any longer exists" (Ibid. p. 68). Man's social needs are never satisfied--he is always tending towards a yet more illusive goal. It is, then, in this reaching out beyond what he is capable of and what is possible that result in a breakdown in the regulatory norms or functions of the social order leading to anomie. Durkheim zoned in on the goals of society and the means

capable of attaining them.

Robert K. Merton takes up practically where Durkheim stopped. He explains the relationship between the goals, means and norms regulating the means. Goals may be sought without a lot of concern about their attainment or indeed the means may be emphasized while ignoring the goal.

Merton emphasized two elements of social and cultural structures. These are "The culturally defined goals, purposes and interests, held out as legitimate objectives for all" and that of the cultural structure which "defines, regulates and controls the acceptable modes of reaching out for these goals" (Ibid. p. 74). It is not always easy to have a balance between the cultural goals and institutionalized norms.

> Between these extreme types are societies which maintain a rough balance between emphases upon cultural goals and institutionalized practices and these constitute the integrated and relatively stable, though changing, societies. An effective equilibrium between these two phases of the social structure is maintained so long as satisfactions accrue to individuals conforming to both cultural constraints, viz., satisfactions emerging directly from the institutionally canalized modes of striving to attain them. (Ibid. p. 75.)

There is equilibrium in society as long as people aim for and can achieve the goal by the means approved of by society. If the individuals in society accept the socially approved goals and the socially approved means to achieve them then there is conforming behaviour. But if the individuals reject the goals or the means to achieve

them then there is deviant behaviour. When there is an emphasis on the goals and no concern is given to the legitimacy of the means to achieve them, then the balance is disrupted.

> It is my central hypothesis that aberrant behavior may be regarded sociologically as a symptom of dissociation between culturally prescribed aspirations and socially structured avenues for realizing these aspirations. (Ibid. p. 76.)

For Merton deviant behaviour is symptomatic of a dislocation between the cultural structure, namely the goals and the norms, and the social structure viz., the institutionalized modes of striving for means. Anomie is a breakdown in the cultural structure, which occurs when there is a severe breakdown between the cultural norms and the socially structured capacities of the members of groups to act in accord with them. A stress on goals, without the corresponding emphasis on the socially approved methods to attain them, and an emphasis on the means while losing sight of the goals, both lead to the state of anomie.

Labeling Theory

The self is built upon the interaction of the self as it is and the self as it should be. It is built upon the interaction between the self image and the self expectations. Since the self is to a large extent defined in terms of role-demands that an individual plays, the labeling of an individual as a delinquent will have a far-reaching

consequence. Due to the delinquent definitions of self which have become internalized, the individuals will tend to emit behaviours which correspond to their definitions. There is a reciprocal relationship between role-self-behavior.

Labeling arguments focus on such matters as processes by which particular individuals earn the title of deviant, the experiences through which they acquire or do not acquire deviant attitudes and the effects of social reactions upon their continued involvement in deviant behaviour. The labeling process refers to the impact on the person of society or social agents categorizing and responding towards him as deviant. The emphasis in the labeling theory is not on what motivates individuals to violate norms but on what causes others to define their behaviour as "deviant" or "normal." Labeling theorists focus their attention on the reacting of others who perceive a person or an act as deviant.

> It is a central tenet of the labeling perspective that neither acts nor individuals are 'deviant' in the sense of immutable, 'objective' reality without reference to processes of social definition. (Schur, 1971, p. 14.)

Later the same author gives what he considers is a working definition of deviance:

> Human behavior is deviant to the extent that it comes to be viewed as involving a personally discreditable departure from a group's normative expectations, and it elicits interpersonal or collective reactions that serve to 'isolate,' 'treat,' 'correct' or 'punish' individuals engaged in such behavior. (Ibid. p. 24.)

The terms "deviant," "criminal," and "delinquent" according to Schur refer to statuses which are ascribed not achieved. One is regarded as fitting into one or other of these three categories not because of what one has done but because of the way others have reacted to that behaviour, and ascribed status is what is imposed on the individual by others. Schur places a lot of stress on a person's commitment to deviant roles as well as making the distinction between deviating acts and deviant identities. A person could commit deviant acts without being labeled a deviant.

Schur also claims that there are several key processes which can be identified in the process of labeling. Stereotyping is one very obvious method of labeling. Closely allied with this is that of retrospective interpretation whereby a person is not so much changed in himself but is reconstituted in the eyes of the community. Once a person is condemned or convicted then the new identity takes over and people begin to review his life "in a totally new light" for cues or signs of his alleged deviance. What he is now is what he had been all along. Negotiating is the third identifiable process. This applies more to adults and involves the plea bargaining process.

Once labeled it becomes almost impossible for the one labeled to shed that status. Too often he will be expected to live up to his reputation and he cannot claim

or convince others that he is not "like that." Indeed once he is stigmatized restrictions are placed on even legitimate opportunities which mean that there are more opportunities for further deviance. His problems are compounded. The labelee's self image corrodes and his response may be what sociologists call the "self-fulfilling prophecy." He lives up to the image society has of him. It is "role engulfment." It can and does create links between the labeling orientation and deviant subcultures; the latter provides a shelter for those who are labeled from the negative and hostile attitude of outsiders.

Schur points out that one act may not be enough to result in the negative label. He also indicates that certain groups or types are more prone to be labeled deviant than others. The groups are those which have not got political power, those which are regarded as being a threat to those in power and those which have low social status. The last group are especially vulnerable as they are less sophisticated, have less money and less education and since they as a rule live in ghetto areas they are more likely to be under constant supervision and thus more visible in committing a crime. It can be said that social class is a relevant variable in determining who is arrested and convicted.

Sutherland's Theory: Differential Association

The theory of anomie looks at the person from the legitimate opportunities structure. It focuses its

attention on questions about the differentials in access to legitimate means to success goals. It assumes that there must be illegitimate ways to attain these goals because otherwise differentials in availability are of no consequence.

Sutherland also postulates a differential. For him there are different educational processes available and these vary with the groups. He names the process of receiving these definitions "differential association" with anti-criminal behaviour. The person may receive education or be exposed to either conventional or criminal ways of achieving success. For Sutherland the "differential association" should explain the criminal behavior of a person and the "differential social organization" should explain the crime rate. Both are interrelated: "the conditions which are said to cause crime should always be present when crime is present, and they should always be absent when crime is absent" (Traub, 1975, p. 110). The emphasis in this theory, which is a type of cultural deviance theory, is on learning within the subculture.

"Differential Association" is not only social, it is also psychological in that it looks at why people become criminals. It is social in that it looks at the social systems which determine the kinds of criminal acts which take place within these systems and also their distribution. Indeed the same processes or methods of learning are involved in criminal and anti-criminal

behaviour.

> Scientific explanations of criminal behavior may be stated either in terms of the processes which are operating at the moment of occurrence of crime or in terms of the processes operating in the earlier history of the criminal. (Ibid. p. 113.)

It is important to have both types of explanation. The opportunity for a criminal act may present itself but whether a person will then perpetrate the criminal act will depend on the past experiences of the person: "the events in the person-situation complex at the time a crime occurs cannot be separated from the prior life experiences of the criminal" (Idem.)

In order to engage in criminal behaviour the person must have learned to do so from his interaction with others. Usually and more frequently this occurs within intimate personal groups. Sutherland would not hold for movies or television having a large part to play in this learning process. If the person is in an environment where the emphasis is on observing the legal codes as it regards them in a favorable light, then he will as a rule respect the law; but if he is living in an area which does not regard the legal codes in a favorable light he will favor the violation of the law:

> A person becomes delinquent because of an excess of definitions favorable to violation of law over definitions unfavorable to violation of law. It refers to both criminal and anti-criminal associations and has to do with counteracting forces. (Ibid. p. 114.)

"Differential associations may vary in frequency, duration,

priority and intensity" (Ibid. p. 115). Sutherland went on to say that criminal behaviour, while it is an expression of general needs and values, is not explained by these as everyone has similar needs and values.

> The postulate on which this theory is based... is that crime is rooted in the social organization and is an expression of that social organization. A group may be organized for criminal and anti-criminal behavior. Most communities are organized for both criminal and anti-criminal behavior, and, in that sense the crime rate is an expression of the differential group organization. (Ibid. p. 116.)

Basically, it is who the person associates with, as well as how long, how often, how personally meaningful the relationships and how early in the person's development, that makes the principal difference. Sutherland emphasizes the fact that individuals observe, imitate, internalize and manifest the needs and values of a particular environment in which they live. If the attitudes, values and behaviours which are learned and which tend to be illegal outweigh those that are legal, then the individual is likely to engage in illegal activities.

Theory of Subculture

The creation and the maintenance of the delinquent subculture can be seen as the discrepancy between the culturally given common success goals and the socially structured differentials in the availability of the institutionalized means to attain them. If the person or group cannot attain the level of achievement expected or is

aware that only a level below what is aspired to, will be achieved due to lack of opportunity, then there will be instigated a process of alienation from social structures. Why follow the regulations of society when only a few are going to benefit. In those areas where the legitimate avenues for achievement of the goals lauded by society are restricted the way is open for deviant behavior. The restrictions on legitimate opportunity result in normative strain and consequent change in the definition of legitimate opportunities.

The delinquent subculture is set apart from the social system in terms both of belief and its normative structure. According to Albert K. Cohen delinquency is a response to a frustrating situation in which the working class boy who fails in his status aspirations, will suffer status discontent or frustration. It is here, that Cohen maintains the delinquent subculture helps in that it provides a status universe where he can achieve status in his own eyes and in those of his fellows. Status aspirations are now within realistic bounds and bestows legitimacy on the delinquent group norms.

Cloward and Ohlin write:

> Members of the subculture share a knowledge of what is required for the competent performance of these roles, which give the subculture its distinctiveness....The integration of belief and values with norms provides stability for the essential activities of the subculture.... When delinquent behavior is supported by delinquent attitudes...the offender challenges

> the authority of the social expectations which he has violated; his sentiments and behavior are not in conflict but reinforce each other. (Cloward and Ohlin, 1964, p. 14-15.)

The members of a delinquent subculture have withdrawn their sentiments or attitudes from the official norms and transferred them to their delinquent subculture. "A sense of being unjustly deprived of access to opportunity to which one is entitled is common among those who become participants in delinquent subcultures" (Ibid. p. 117).

While he has withdrawn his sentiments of legitimacy from the social order for a more efficient way to fulfill his aspirations one may ask is it possible to completely suppress middle class norms? The first condition for the evolution of a subcultural adaptation is that the person be "freed from commitment to a belief in the legitimacy of certain aspects of the existing organization of means" (Ibid. p. 110). It is possible that delinquency may be an isolated adaptation but more generally it is a group effort at problem solving requiring the support of beliefs and behaviours of others. Belief functions as a way of ego-defense shielding the individual from guilt feelings.

Cohen in addressing the same problem of what happens to the middle class norms writes:

> Moral norms, once effectively internalized are not lightly thrust aside or extinguished. If a new moral order is evolved which offers a more satisfactory solution to one's life problems, the old order usually continues to press for recognition. (Cohen, 1955, p. 132.)

The intensity of this reaction shows that the middle class

criteria are not completely extinguished but rather are suppressed and are a constant source of anxiety and negative self evaluation. According to Cohen, reaction-formation, as an ego-defense, has the function of minimizing the tension created by ambivalence or conflict in norms. To the extent that reaction formation is effective, at least in the situation of company, the individual does not need to experience status discontent and frustration as he is now operating under the status criteria of the delinquent subculture.

While Cohen places emphasis upon the orientation of the working class boy to the achievement of status in middle class terms, Cloward maintains that the goal of the working class youth is not that of a middle class but rather working class. Rather than a reaction formation, Cloward's delinquents are characterized by alienation from conventional social norms. Cloward's basic hypothesis is a restatement of Merton's central theme, namely, the disparity between what the lower class youth are led to want and what is actually available to them and their resultant frustration. Given frustrated economic aspirations, unjust deprivation, then there is a delinquent response. Cloward thus places the fault outside the person.

The basic difference between Cohen and Cloward/Ohlin is on the nature of the goal orientation. Both admit restrictions on opportunity. The differences revolve around the conceptualization of the goal. Status

frustration concerns itself with the goal of middle class status which for the middle class boy, entails a change in reference group, but not necessarily a concomitant change in economic position. Opportunity structure theory envisions economic improvement without change in reference group. Cloward and Ohlin's theory of differential association looks at the individual not in terms of either the legitimate or the illegitimate systems but in terms of both:

> Given limited access to success-goals by legitimate means, the nature of the delinquent response that may result will vary according to the availability of various illegitimate means. (Ibid. p. 152.)

Critique

Anomie Theory

The Anomie Theory points to a law. It points to the law which maintains that for the true development of man there must be genuine goals and means to achieve these goals. If either is lacking or perverted then there will be an imbalance within the individual and society will suffer. Most societies fall somewhere on a continuum between goals and means. In our society today not only is the individual divided as regards goals and means but society also is not at one. With our pluralistic society it is impossible to have one set of rules and values. So how can there be a balance between what Merton calls the cultural structure and the social structure.

According to Sue Titus Reid:

> Merton raised some criticisms of his own theory. The theory does not take into account social-psychological variables that might explain the adoption of one adaptation over the other. (Reid, 1979, p. 181.)

His theory does not explain how some individuals cause deviant behaviour for "kicks," and not for some goal put forward by society. Indeed these individuals have their own "goals" and their own "means" to achieve them. So there is still a relationship between goals and means. However, they are not socially approved ones and they also do not as a rule lead to fulfillment of the person in a deep sense. How also explain the crimes commited by the "successful" members of society? Merton seems to see wealth as the goal of society.

Durkheim claims that the individual has no way of regulating his passions and so society must do it for him. But how can society do this and by what standard? Is the fact that there is so much violence not in itself an indication that society is unable to achieve what Durkheim seeks or advocates?

Labeling Theory

The importance of naming or labeling something is as old as man. So this theory fulfils a most useful law--the law of naming. In naming something one points to the essence or the deeper reality of the object named and thereby presents the possibility of controlling it. In this instance the labeling focuses on "the importance of studying social definitions and the process by which acts

and people get labeled as deviant" (Akers, 1973, p. 24). However, the naming is done by the dominant groups in society who define what is deviant as that which goes against their norms and values. Labeling in itself does not create the behaviour in the first place nor does it in itself correct what is labeled. The behaviour is prior to the labeling and creates the label. "People can and do commit deviant acts because of the particular contingencies and circumstances in their lives, quite apart from or in combination with the labels others apply to them" (Ibid. p. 25.) While deviancy labeling may help to stop some from their deviant activity many who are labeled deviant may become more commited deviants and other kinds of secondary deviancy emerge. Akers asks:

> What determines when a behavior pattern not previously specifically stigmatized will become defined as deviant and when labeling increases or decreases the probability of further involvement in that pattern? (Akers, Ibid. p. 26.)

Differential Association

In Differential Association, Sutherland indicates how the environment and the past experiences of the individual contribute to criminal acts. The law he is highlighting is that one is not an island and one is not without a history. It is the interaction of this particular person with these particular situations that determine the action or outcome. Sutherland seeks to give a logical, systematic formulation of the different factors involved in

criminal behavior. Like all behaviour it is normal learned in interaction with others who present him with both criminal and anti-criminal patterns, techniques and motivations in respect to the legal norms. The balance or otherwise of criminal and anti-criminal definitions determines whether one will conform or be deviant.

However, this theory does not account for differential responses to the same patterns except by reference to the differential impact of prior associations. Yet even in the latter case it only pushes the response further back and still the question remains; why do some respond in a deviant way and others do not? How also does one explain criminal acts in young children who live in law-abiding areas? And what about those people who work constantly with criminals, for example, the police and the prison guards--how do they fare?

We can also ask what is the learning process Sutherland refers to, and what kinds of learning are important, and what is involved in these? It is also difficult to determine criminally induced associations. What does "excess of definitions" mean? In emphasizing association he would appear to preclude the possibility that a person may become criminal as a result of a weak ego or because there is a deficiency in the internalization of social values.

Certainly this theory directs attention to an understanding of learning processes and indicates the many

ways which can lead to the development of crime. It points to the power of social learning.

Subculture

According to Cloward and Ohlin, individuals living in poor, urban districts find their aspirations for success thwarted, become frustrated and angry and attribute their troubles to the barriers erected by society. The authors take this approach rather than considering personal inadequacy in the individuals. However, the truth which is highlighted is that of a community structure where the person is supported to achieve goals through means which are deemed possible. This is in contrast to society which encourages and rewards material success but does not provide sufficient opportunity for lower class citizens to achieve the well advertised material and financial goods. So these frustrated people feel justified in pursuing illegal careers and behavioral patterns in order to obtain their fair share of the material benefits.

The criminal subculture builds on illegitimate success models. One will not necessarily be a successful criminal by merely learning the skills and values of the criminal subculture. The support of the members is also necessary as well as the fact that the individual must conform to the value systems of the group and also control undisciplined, unpredictable, erratic behaviour. This view of Cloward and Ohlin would seem to apply more to one who would fit into normal society structures rather than the

criminal subculture. It is true that the delinquent who can use his aggression with some discretion would qualify as a "socialized" delinquent; yet even in this instance the same would apply to any person in society.

This theory appears to be limited to economically deprived delinquents and does not explain delinquency and criminal activity among other socioeconomic classes. It is also difficult to believe that the criminal subculture is as structured as they claim. How does one explain why some lower class children living in these deprived areas may achieve success through legitimate means.

It can be said that Cloward and Ohlin point to the different opportunities for learning criminal behaviours inherent in delinquent subcultures. The theory of subculture explains why the individulas come together into a group. Those who cannot make it in society, those who consider themselves a failure and suffer status discontent or frustration find in the subculture status aspirations which are within realistic bounds.

Conclusion

In these different theories we see honest attempts to explain and understand deviancy. Each makes its own contribution. The Anomie Theory points to the relationship between goals and means; the Labeling Theory points to the relationship between goals and means; the Labeling Theory to the study of social definitions and the process by which acts and people are labeled as deviants; the

Differential Association to the environment and the past experiences of the individual which contribute to criminal acts; and Subculture is established to enable the individuals who are prevented from achieving their aspirations through the barriers erected by society by presenting them with more realistic goals. Each theory stresses a truth.

These theories in offering the description of deviancy from outside the individual accent the collective without positing "why" from within the individual. It would take the psychological approach to the laws within the individual's own psyche to be the complement part to the collective. This we shall pursue in Part II.

PART II

INCORPORATING NEW SOURCES

CHAPTER II

SEPARATION AND SYNTHESIS OF PSYCHIC OPPOSITES

Having looked at different behavioral and social approaches to the problems of deviancy, we shall now consider an approach from the psychological viewpoint. In this we shall consider the psychological make-up of the individual person as he matures from infancy to adulthood; namely, a development of consciousness, which is the specifically human dimension separating man from plants and animals. The approach we shall consider is that of Carl Gustav Jung, a Swiss psychotherapist (1875-1961).

The Development of Consciousness

Jung tirelessly studied the cultural evolutionary history of man, accenting the empirical and symbolic, in order to trace the development of consciousness. It was clear to him from his own experience and from his psychomedical studies that contemporary man is not "thoroughly civilized" but bears within him much of the same matter and energy characteristic of our primitive ancestors.

> Beneath the decent facade of consciousness with its disciplined moral order and its good intentions lurk the crude instinctive forces of life, like monsters of the deep--devouring, begetting, warring endlessly. They are for the most part unseen, yet on their urge and energy life itself depends: without them living beings would be inert as stones. But were they left to function

> unchecked, life would lose its meaning, being reduced once more to mere birth and death, as in the teeming world of the primordial swamp. In creating civilization man sought, however unconsciously, to curb these natural forces and to channel some part at least of their energy into forms that would serve a different purpose. For with the coming of consciousness, cultural and psychological values began to compete with the purely biological aims of unconscious functioning. . . .
>
> It is possible to trace, at least roughly, the stages by which the instinctive urges have gradually been modified and transformed in the long course of history through the increase and development of consciousness. The development of the individual follows a similar path: what has been achieved only through untold ages by the race must be recapitulated in the brief space of a few years in every man and woman if the individuals of any generation are to attain to a personal level of consciousness suitable for their epoch. (Harding, 1973, pp. 3, 13; cf. de Chardin, 1964, p. 32.)

The Psyche

Jung indicates that whatever we know of the world or of our own being comes to us through the mediation of the psyche. This psyche is as real as the body and has "a world of its own, governed by laws, structured and endowed with its own means of expression" (Jacobi, 1973, p. 17).

Two other men, Freud and Adler, have also tried to understand this world of the psyche. These three men have gained general recognition in the field of psychology and each makes his own contribution.

> (Freud) through his work with his patients ...unmasked one of the dragons, lust, and made its defeat and redemption his life work. His explorations were followed by those of Adler, who attached the dragon of ego power. (Harding, 1973, pp. 301-302.)

Jung refers to Freud and Adler in a lecture he delivered to the Institute of Medical Psychology (Tavistock Clinic), London:

> People who have the capacity to adapt and are successful are more inclined to have a Freudian psychology, because a man in that position is looking for the gratification of his desires, while the man who has not been successful has no time to think about desires. He has only one desire--to succeed, and he will have an Adlerian psychology, because a man who always falls into the second place will develop a power complex. (Jung, 1970, pp. 140-141.)

Jung's contribution to the field of psychology is directed towards the dragon of selfishness:

> to the concern with oneself, and (he) also showed how the energy inherent in these instinctive drives must be wrested from them, for it is needed to build a house for the individuality. (Harding, 1973, p. 302.)

All three men have their own subjective point of view, their own approach to the psyche and each, in acknowledging this, contributes to an objective psychology.

> Out of the understanding of the dragon powers gained by these men of science, three redeeming values have been brought within the reach of all: a new attitude to sexuality and greed, that is, to the biological urges brought to consciousness in the autos; a new attitude to the will, to the power of the ego; and a new concept of the self. (Idem.)

Psychic Energy/Psychic Totality

Through careful observation and description of psychic facts Jung endeavours to grasp what the psyche says about itself. To help understand the psyche Jung uses two principles, namely, those of psychic energy and psychic totality. In speaking about energy he says:

> I wished no longer to speak of the instincts of hunger, aggression, and sex but to regard all these phenomena as expressions of psychic energy.
>
> In physics too, we speak of energy and its various manifestations, such as electricity, light, heat, etc. The situation in psychology is precisely the same. Here, too, we are dealing primarily with energy, that is to say, with measures of intensity, with greater or lesser quantities. I see man's drives, for example, as various manifestations of energic processes. (Jung, 1965, p. 208.)

Freud also regarded psychic life as an energic process; but Jung in contrast to Freud, "did not regard this process as psychosexual libido but rather as being in itself entirely indefinite as to content, like a surface or a skin. Only in the field of actual experience does it appear as power, drive, wish, willing, affect, work-achievement, etc." (von Franz, 1975, p. 85).

In Two Essays on Analytical Psychology he writes that "every process is a phenomenon of energy, and that all energy can proceed only from the tension of opposites" (Jung, 1972, p. 34). The tension of opposites he points out, is in the psyche, where man is to balance the conscious and the unconscious for totality. Jung endeavours to scientifically investigate the existence of the unconscious, which was a revolutionary theory at that time and indeed still largely remains an hypothesis.

> Psychology is a science of consciousness, in the very first place. In the second place, it is the science of the products of what we call the unconscious psyche. . . one-fifth, or one-third, or perhaps even one-half of our human life is spent in an unconscious condition. . . consciousness is like a surface or a skin upon a vast unconscious area of unknown extent. . .

> We have only indirect proofs that there is a mental sphere which is subliminal. We have some scientific justification for our conclusion that it exists. From the products which that unconscious mind produces we can draw certain conclusions as to its possible nature. (Jung, 1970, pp. 6-7.)

In Memories, Dreams, Reflections, Jung again refers to the unconscious:

> Only after I had familiarized myself with alchemy did I realize that the unconscious is a process, and that the psyche is transformed or developed by the relationship of the ego to the contents of the unconscious. In individual cases that transformation can be read from dreams and fantasies. In collective life it has left its deposit principally in the various religious systems and their changing symbols. Through the study of these collective transformation processes and through understanding of alchemical symbolism I arrived at the central concept of my psychology: the process of individuation. (Jung, 1965, p. 209.)

Individuation

As Jung studied the parallels between the advance of culture and the advance of individual maturation, he saw the psychological development of the society and/or the person as a continuum, a progression in differing relationships of imbalance then balance between the unconscious and the conscious principles of the psyche. As one grows in self-awareness, the contents of the unconscious become assimilated into consciousness, while elements of consciousness naturally or by force fall back into unconsciousness.

> Individuation means becoming an "in-dividual," and, insofar as "individuality" embraces our innermost, last, and incomparable uniqueness, it also implies becoming one's own self. We could therefore translate individuation as "coming to selfhood" or "self-realization." (Jung, 1972, p. 143.)

The baby or child is basically unconscious as regards self-awareness. There is little or no differentiation between this and consciousness; "somatic or bodily perceptions form the content of consciousness" (Harding, 1973, footnote, p. 24). This naive stage is characterized by an accent on "what is good for me," and by a discovery of the literal laws of cause and effect.

As the child continues to grow, he begins to differentiate between what is "I" and what is "not-I"; for example, between you-me, up-down, in-out. This ego stage is a time of mastering the laws of opposites so that one has enough awareness of reality to make life "work." This means a growing knowledge that one's being has a center of consciousness, the ego, by which one can begin to recognize and regulate in an initial way the non-personal urgings from the unconscious.

> When consciousness is still only a very small part of the psyche, being restricted to awareness of the body and its needs, the center of consciousness is the autos. When consciousness grows by taking up a part of the energy inherent in the instincts and directing it to a different aim, a new center of consciousness develops: this we call the ego. (Harding, 1973, pp. 203-204.)

A man matures to the self stage when he not only has a grasp of opposites but the capacity to live with both of them without eliminating either one. "Self" is a designation reserved by Jung for this specific achievement of balance; the term is not to be confused in the colloquial sense of equation with "I" or "ego," much less with

"selfishness" or "egotism." Its particular meaning as a Jungian reference denotes the centering of the total personality, of both the conscious and the unconscious.

> The union of the conscious mind or ego personality with the unconscious . . .produces a new personality compounded of both. . . . Not that the new personality is a third thing midway between conscious and unconscious, it is both together. Since it transcends consciousness it can no longer be called "ego" but must be given the name of "self". . . The self. . . is both ego and non-ego, subjective and objective, individual and collective. It is the "uniting symbol" which epitomized the total union of opposites. (Jung, 1974, p. 103.)

One can speak of wholeness or of a well-rounded man only when the polarity of the two psychic systems has been disciplined into this unity. The maturation of consciousness cannot be attained in isolation in any case, but the key to it is a matter of individual discipline. According to Jung, the first half of life is concerned with a spiraling evolution of consciousness. In the second half of life there is:

> . . . a circumbulation of the self. Uniform development exists, at most, only at the beginning; later, everything points towards the center. The center is the goal, and everything is directed toward that center. (Jung, 1965, pp. 196-198 passim.)

The process of individuation, requiring as it does the transformation of primordial non-personal energies into human personal ones, is obviously an immense work, emotionally, intellectually, spiritually. A more familiar term for this change in the orientation of energy is "sublimation." The result is a new creation. "For the conscious

personality the birth of the self means a shift of its psychic center, and consequently an entirely different attitude toward, and view, of life--in other words a 'transformation' in the fullest sense of the word" (Jacobi, 1973, p. 127). In this new, centered state of being, one can accept any experience or fact as true in some relational sense, for everything is known to be part of something greater than itself. Thus this stage of wholeness expresses and fulfills the laws regarding the conservation of energy.

Obviously the brief scope of this chapter does not permit an adequate presentation of these key Jungian concepts.[1] Since we are dealing with energy, it has direction, and this can go forward positively into the growth of individuals balanced within themselves and within their society; or it can go backwards, or get confused, or be thwarted at any point. These expressions of negative direction produce "troubled" persons who may remain relatively quiet within their situation. Or it can produce the trouble that manifests itself in numerous forms of deviancy and criminal violence. In this case the elementary energies in opposition remain in conflict.

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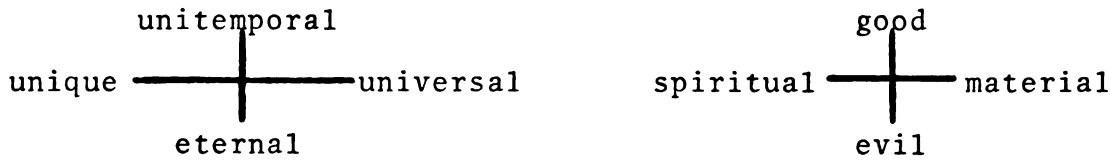
[1]Part III of this thesis presumes the underlying operability of these stages of growth. Appendix A offers a more full presentation of the material relevant to naive-ego-self development.

Quaternity

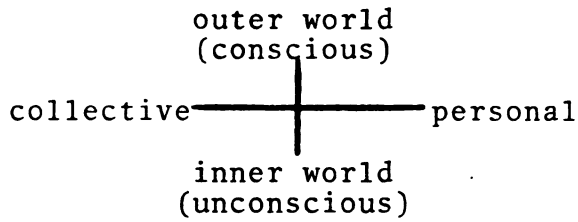
Essential to Jungian psychology is the separation and synthesis of psychic opposites. For man to become himself, he must integrate his vegetative/animal nature with his spiritual one which reaches out beyond the merely human toward the divine. "His wholeness implies a tremendous tension of opposites paradoxically at one with themselves, as in the cross, their most perfect symbol" (Jung, 1977, p. 3).

Man is surrounded by the phenomena of factors which "are conceived as opposites, either confronting one another in enmity or attracting one another in love. To begin with they form a dualism"--e.g., moist/dry, cold/warm, heaven/earth, good/evil, masculine/feminine, etc. "Often the polarity is arranged as a quaternio (quaternity), with the two opposites crossing one another, as for instance the four elements or the four qualities (moist, dry, cold, warm), or the four directions and seasons, thus producing the cross as an emblem of the four elements and symbol of the sublunary physical world" (Idem.)

Two familiar patterns of this quaternity are as follows (Jung, Aion, 1979, p. 63):



Within man the elements of the psychic world can be represented in this pattern:



The appearance of the number four as an expression of wholeness, completeness, totality, is as ancient as man himself. To differentiate and then assimilate and integrate this conjunction of polarities is the task of psychological maturation.

Critique

In this study of the world of the psyche, C. G. Jung has opened to mankind a revolutionary frontier within the realm of man's inner experience of himself. Dissatisfied with the prevailing approach to psychic disorder, which was content to categorize a "what" without asking the "why," Dr. Jung plunged into his studies with a sense of urgent personal commitment. He sought to describe more accurately not only what he saw manifested in his patients' behaviour, but also the sources, the hidden roots of these phenomena. Communication from these sources became intelligible.

through the interpretation of dreams and other symbols.

Jung rejected the social, philosophical and theological traditions of his time, judging them unable to deal effectively with the paradoxes and contradictions which daily comprised the existential violence he witnessed in nature, within man and between men, evidenced by the catastrophism of two world wars. At the heart of these phenomena was energy, dynamic, compelling, relentless. Unlike many of his contempories, Jung was convinced that the process of individuation, indeed the process and progress of life itself, was inherently dependent on the energetic interaction of opposing polarities. Personal wholeness is to be obtained not by the elimination of tension--this would amount to something inhuman--but rather as the fruit of conflict reconciled, integrated and transcended by creative resolution. The continuum between individual truth and the reality of collective mankind lent itself to parallel development, a kind of micro-/macro-scopic variation on a theme.

Jung concentrated all his effort on one end of that spectrum, on only one "term" of the polarity: the individual.

> The psychology of the individual is reflected in the psychology of the nation. . . . Only a change in the attitude of the individual can initiate a change in the psychology of the nation. The great problems of humanity were never yet solved by general laws, but only through regeneration of the attitudes of individuals. . . . Every individual needs revolution, inner division, overthrow of the existing order, and renewal. . . . Individual self-reflection, return of the individual to the

> ground of human nature, to his deepest being with its individual and social destiny--here is the beginning of a cure for that blindness which reigns at the present hour. (Jung, 1972, pp. 4-5.)

The "other term" of the polarity--the group, society, community (though he never addressed this kind of body except perhaps in a general reference to the "community of man")--is left undeveloped. Actually, this energy of the collective is accented as a threat, a source of energy which tends towards annihilating or subjugating the individual. "Individuality manifests itself partly as an obstacle to collective functioning, and partly as resistance to collective thinking and feeling" (Ibid. p. 301). While holding this position, Jung never intended individuation to mean irresponsibility towards the collective. Jung recognized that as a physician he had a very circumscribed position from which to observe psychic processes:

> As a rule we see only the pathological phase of development, and we lose sight of the patient as soon as he is cured. Yet it is only after the cure that we would really be in a position to study the normal process. (Jung, 1974B, p. 108.)

Thus he had good reason to distrust and to be fearful of the power of "the collective," for he faced its negative potential and effects both from within and from without.

Within--all his patients, characteristics of those in mental hospitals or under psychiatric care, were suffering the disintegration of their psyche, swamped by archaic material from the collective unconscious. Without--this

same energy was at the ready to erupt: a group gathered together ostensibly for altruistic purposes could so easily degenerate into a violent mob; mass hysteria swept away the fragile facade of rationality; "collective infection" perverted a wholesome national spirit into an evil one. Short of these extremes, the collective of society could suppress individuality through forcing conformation to its norms, even within the seeming enclosure of family or work. Ever the champion of individual integrity, Jung sought to liberate the individual person from captivity to the suggestive power of primordial images on the one hand, and from the false wrappings of "putting on airs" or "playing a social role," on the other. This liberation is the aim of individuation.

All well and good. Jung certainly cannot be faulted for his enlightened defense of personal integrity. But this truth, if taken in isolation, produces a like or worse distortion or captivity of the human person. Jung's rigorous subjectivism is shown in the following passage describing a journey to India:

> I studiously avoided all so-called "holy men." I did so because I had to make do with my own truth, not accept from others what I could not attain on my own. (Jung, 1965, p. 245.)

This attitude, taken to its logical conclusion, leads not only to differentiation and separation, but to division, divergence, disintegration and ultimately the very defeat of wholeness to which Jung was so passionately committed.

For its own good, the truth of Jung's work requires its complement: community. Otherwise the vital polarity which he substantiated as a kind of "native law" would in fact be reduced to an absurd caricature in which there would be only either/or; the nature of individuation cries out for this complement, though Jung did not recognize it.

Each stage of growth in consciousness, from the naive to the ego to the self, presumes the existence of the next higher one. Instinctual energy is transformed/raised through the ego, which is in turn transformed/raised by the power of the self. It is the self that keeps the ego moving, so that the energy does not become static or fall back into the nonpersonal realm of the instincts. But what is to keep the self moving? If the self does not advance--and itself become transformed and raised by a higher energy which is irreversible--then the summit of human achievement, the self, becomes the vulnerable point at which the entire process can be sent reeling backwards like a collapsed deck of cards.

We owe to Jung a just recognition of his immense gift: he has provided a nomenclature, a vocabulary, a grammar which not only communicates accurately what lies within the domain of psychic life, but which also lends itself to analogical and transdisciplinary usage. Jung disclosed the terrain of this "new world," its energy and its development (whether positive or negative). But it is for others to indicate an orientation and a dynamic to this

body of knowledge. Jungians are in accord that "the individuals of each generation are to attain to a personal level of consciousness suitable for their epoch." They immediately add: "And this process must actually be accelerated if each generation is to be in a position to add noticeably to the psychological achievements of the race" (Harding, 1973, p. 13).

Within a Jungian Weltanschauung this would seem to mean only the more rapid multiplication of the number of individuals who have attained to true self-consciousness. This would obviously raise the level of society, for more persons would be capable of being good spouses, parents, workers, citizens, etc. But this still does not prepare for the urgently needed "acceleration," which means really a change in being, a leap within humanity, based on the necessity of mutual interdependence, of bonding into conjugate relationships that transform and elevate the collectivity, the aggregate of "I"s into the new corporate being of a We. The same terrible power contained in collective humanity that can erupt into unimaginable violence, is the very same power which--when harnessed within community, or in a community of communities--can result in the creative release of energy surpassing what the individual could ever come to on his own. This introduces the possibility of transcending the self. This superpersonal or transpersonal dimension, completing the stages of individuation beyond what Jung discerned, is the missing fourth member of the

pervasive quaternity of wholeness.

> The grains of consciousness do not tend to lose their outlines and blend, but, on the contrary, to accentuate the depth and incommunicability of their egos. The more "other" they become in conjunction, the more they find themselves as "self." (Teilhard de Chardin, 1975, p. 262.)

CHAPTER III

TEILHARD DE CHARDIN: CONVERGENCE: TRANSCENDING THE SELF

French philosopher, anthropologist and priest, contemporary with Carl Jung (1881-1955) in the milieu of the world wars, Pierre Teilhard de Chardin brings into balance and context the invaluable contribution of Jung. Teilhard's writings as a scientist examine man as he appears in the cosmos. The object of his research is the whole manifestation of man, namely the "within" and the "without" (cf. de Chardin, 1975A). For Teilhard, man belongs in his entirety to nature--the whole of man is a product of our earth. Man is, therefore, in his entirety subject to the demands and methods of science. Anthropology is thus anthropology only when it deals with man as a whole. This is the reason why Teilhard as a scientist wanted to collect every facet of man known to modern science into a coherent picture and then interpret it.

A New Order

Teilhard was a witness and observer of his own age but always with a view to the future.

> Underlying all the events he studied, he discerned the same design and the same basic trend: Progressive unification of mankind, intensification of collective consciousness, birth of a socialized

> mankind, and, finally, movement towards the convergent structure of evolution as it seeks out its cosmic centre. Thus it is that spiritual energy, far from coming to a halt or sinking back, is active in mankind, and is continuing to evolve and to progress towards its full realization. (de Chardin, 1975B, p. 9.)

The rise of divergent political powers, the great discoveries in astronomy, astro-physics, nuclear physics and biology comprised a new situation of man

> which called for a new attitude towards life on his part, a new moral philosophy. Our traditional moral concepts originated from and were based upon faith in a cosmic order which was accepted as stable and inviolable. . . . Today, however, we see the universe in a very different light, not as a final, inevitable order, but as an order to be designed and created by man himself, for the purpose of his own fuller development. (Ibid., p. 10.)

Teilhard thus distinguished between two forms of humanism:

> The Middle Ages and the Renaissance had known a humanism of balance, which placed man's moral perfection in his conformity with the natural order of the world. Our own age had seen the birth of a new form of humanism: the humanism of achievement, which measured the value of human life not by the degree of equilibrium it had succeeded in attaining, but rather by its contribution to the progress and spiritual growth of mankind. The humanism of balance had seen evil as refusal to adapt oneself to a pre-existing order; the humanism of achievement saw evil as refusal to contribute, according to one's capabilities, to the progress of mankind as it advances towards its true destiny. (Ibid., pp. 10-11.)

Teilhard was acutely aware of the negative forces and spectres within humanity. On the international scene he viewed modern totalitarianism as a distortion of the magnificent human spirit, producing static crystals instead of

organic cells, ant hills instead of brotherhood. He, too, was an impassioned defender of the inviolable integrity of each human person, but his vision of the meaning and goal of human wholeness is quite different from that of Jung.

Process of Complexification

The evolutionary vision of Teilhard must be viewed in terms of a process of complexification (cf. de Chardin, 1975A and 1975B). Instead of regarding the cosmos as either static or disintegrating, Teilhard approached evolution from a positive perspective--the intensification of life. Rather than regarding the lower forms of life against the background of the more refined forms and accenting their differences, Teilhard turned the process around and viewed the higher forms of life in terms of its preparatory phase in order to see what they had in common. He did this in order to postulate that nothing which exists in the higher forms of life does not also exist in a much less refined form in all the preparatory forms of matter. For example, instead of viewing plants and animals in the light of man and concluding that man has conscious reflection and plants do not, Teilhard instead traces the power of conscious reflection in man back through all its evolutionary development and acknowledged a form of "consciousness" or a "within" in every aspect of creation.

Teilhard states that nothing can appear in the higher forms of life which has not been present from the beginning. The more complex the "without," the richer the

"consciousness" or "within." In its less refined form it may not be visible to the analytical eye of man, but it is present nevertheless. It is and must have been present in some obscure and primordial way.

Teilhard's approach to consciousness is not to be considered from the point of view strictly of the individual, for he postulates also a collective consciousness:

> In the passage of time a state of collective human consciousness has been progressively evolved which is inherited by each succeeding generation of conscious individuals and to which each generation adds something. Sustained, certainly, by the individual, but at the same time embracing and shaping the successive multitude of individuals, a sort of generalized human personality is visibly in process upon the earth. (de Chardin, 1964, p. 32.)

Polar Convergence

Having given a brief overview of Teilhard's scientific approach to man as belonging to nature and evolving within and as part of nature, we now consider man himself. Teilhard unequivocally states that while the root of all man's perfections is his power of reflection, man cannot develop this power in isolation.

> The basic characteristic of Man, the root of all his perfections, is his gift of awareness in the second degree. Man not only knows: he knows that he knows. He reflects. But this power of reflection, when restricted to the individual, faced by himself alone, cannot fulfill himself. It is only when opposed to other men that he can discover his own depth and wholeness. However personal and incommunicable it may be at its root and origin, Reflection can only be developed in communion with others. (de Chardin, 1964, p. 133.)

For Teilhard there must be the complementary

relationship of man and woman for the person to be complete or whole. Without this union the duality of the masculine and feminine aspects within the person himself or herself would not be integrated.

> Face to face with woman, man understands that "the complete human molecule is a more complex synthesis and therefore a more spiritualized being than the individual person. It is a duality comprising both something masculine and something feminine." The complete human being is realized in the dyad in which the masculine and the feminine are harmonized. . . ."No man can do without woman any more than he can do without light, oxygen or vitamins." (Devaux, 1968, p. 12.)

Synthesis of Centers

While Teilhard postulates the necessity of the union of the masculine and feminine within the person and the need man has for woman and vice versa, he again does not see this union developing in isolation. Rather he claims that it occurs within a community and between communities since there is a relationship between all members of creation. This relationship is not an additive one, forming a gigantic aggregate. Rather:

> The quantity of activity and consciousness contained in mankind, taken as a whole, is greater than the mere sum of individual activity and consciousness. Progress in complexity is making itself felt in a deepening of centricity. It is not simply a sum, but synthesis. (de Chardin, 1970, p. 38.)

The process of complexification into union envisioned by Teilhard culminates or reaches its term "not simply on a centered system of centres, but on a centre of centres" (de Chardin, 1975[B], p. 188).

> Egoism, whether personal or racial, is quite rightly excited by the idea of the element ascending through faithfulness to life, to the extremes of the incommunicable and the exclusive that it holds within it. It feels right. Its only mistake, but a fatal one, is to confuse individuality with personality. In trying to separate itself as much as possible from others, the element individualized itself . . . it diminishes itself and loses itself. To be fully ourselves it is in the opposite direction, in the direction of convergence with all the rest, that we must advance towards the "other" . . . we can only find our person by uniting together. There is no mind without synthesis . . . . The true ego grows in inverse proportion to "egoism." For the human particles to become really personalized under the creative influence of union . . . it is a question of achieving a synthesis of centers, it is center to center that they must make contact. (de Chardin, 1975A, pp. 262-264.)

Had Jung known of Teilhard's research and vision would he have recognized the extension of his own principles? Would he have accepted the substantial change implied in the release of an individual into a centering beyond the self?

> Physically and biologically man, like everything else . . . is essentially plural . . . we cannot reach our own ultimate without emerging from ourselves by uniting ourselves with others, in such a way as to develop through this union an added measure of consciousness . . . . Hence the insistence, the deep surge of love, which, in all its forms, drives us to associate our individual center with other chosen and specifically favoured centers: love whose essential function and charm are that it completes us. (Ibid., 1975B, p. 118.)

Synergy

This association of individual centers forming a center of centers draws persons in a movement of assumption. This trans-personal reality is not something one can get to

by self-will or discipline. In this dimension wholeness means not only an "individual personal" wholeness in which man can live the balance of conscious/unconscious energies within himself, but simultaneously a "corporate personal wholeness" in which he lives the conscious/unconscious balance as a member of a larger body. Corporateness is the medium for the laws of synergy.

> Mankind, the spirit of the earth, the synthesis of individuals and peoples, the paradoxical conciliation of the element with the whole, and of unity with multitude--all these are called Utopian and yet they are biologically necessary. And for them to be incarnated in the world all we may well need is to imagine our power of love developing until it embraces the total of men and of earth. (de Chardin, 1975A, p. 266.)

Teilhard perceived in the evolving consciousness of man a capacity for this kind of love, an urging to union, whose energy is on the threshold of passing from potentiality into action.

> So long as it absorbs or appears to absorb the person, collectivity kills the love that is trying to come to birth . . . . But if the universe ahead of us assumes a face and a heart, and so to speak personifies itself, then in the atmosphere created by this focus the elemental attraction will immediately blossom. (Ibid., p. 267.)

We recognize an inner dynamism within Teilhard that truly advances the work of Jung. Yet Teilhard does not state how the vision is to be effected or practically implemented.

Conclusion

Certainly Jung and Teilhard have gone deeper into disclosing the energies which can lead to good or evil effects, than have those of whom we spoke in Part I who concentrated on misplaced energy resulting in deviancy. It is the application and extension of Jung's approach to polarity which is the reference for our own proposal to follow. In accenting the Masculine/Feminine dynamic of polarity, we shall see that the proper balance and synthesis of both within a center, contained within more inclusive centers is the sine qua non condition, translating Teilhard's vision into a practicable medium, for effectively penetrating and reforming the energies lost or locked up in the crisis of deviancy.

PART III

INTRODUCING COMPLEMENTARITY AS BASIS FOR A NEW APPROACH TO DEVIANCY

CHAPTER IV

ORDER AND LAW WITHIN NATURE: THE PREPERSONAL UNIVERSE

To address the question of deviancy one needs to consider the nature of human beings, especially their laws and rhythms which hold and manifest the norm. This presupposes that the nature of man belongs to an ordered universe and has an order and laws proper to itself. The immediate question is: how do we understand nature, the universe?

What Kind of Order and Law?

Prescinding from questions about the origin of the universe--e.g., was it a "Big Bang?" was it a gradual evolution?--we know that Cartesian philosophy and Newtonian physics have shaped man's understanding of the universe from the 17th century until the beginning of the 20th century (cf. Zukav, 1979). According to this pre-nuclear approach, nature was seen as a great machine, the sum of its parts, a closed system subject to growing disorder, or increasing entropy (the second law of thermodynamics).

Then at the beginning of this century, quantum physics emerged to deal with the space-time problems of the atomic and sub-atomic worlds of matter and energy. Quantum physics is

> based upon a perception of a new order. According to Bohm, "We must turn physics around. Instead of starting with parts and showing how they work together (the Cartesian order). . . we start with the whole." Bohm's theory is compatible with Bell's theorem. Bohm's theorem implies that the apparently "separate parts" of the universe could be intimately connected at a deep and fundamental level. Bohm asserts that the most fundamental level is an unbroken wholeness which is, in his words, "that-which-is." All things, including space, time and matter are forms of that-which-is. There is an order which is enfolded into the very process of the universe, but that enfolded order may not be readily apparent.[2] (Zukav, 1979, pp. 308-309.)

This definition of the relation between elements and powers within the context of the whole accents the difference between an organism and a machine, and fits a sense of evolutionary consciousness.

> The universe appears purposive when viewed from an evolutionary perspective; that is, it appears to be moving from relative simplicity toward relative complexity. Furthermore, it appears to be moving from relative chaos to relative order. When viewed as a closed system--from the point of view of linear progression within a limited time span--complexity seems frequently to fall apart and order seems to collapse into confusion. But in the wider view of the universe as an open system where time is cyclic and space is open-ended, it is possible to recognize an ordering principle at work guiding the functioning of all creation. This principle obtains throughout the universe. Since human beings are members of the universe, the principle operates in us also. The principle operates in and of

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[2]A development of relational differences between Newtonian Physics and quantum mechanics exceeds the scope of this work, but a simple chart of the prime characteristics is offered in Appendix B.

> itself, as is clear from the fact that it is not necessary to inform the embryo how it should organize itself in the womb in order to emerge as a human being. (Singer, 1976, p. 245.)

The Witness of Ecology

But one need not be a physicist or philosopher to appreciate the existence of such an order within the universe. This order exists within the prepersonal dimensions--i.e., atomic, mineral, plant, animal--as well as in the personal dimension of human beings. In looking around at nature one becomes aware of the various bodies existing in a variety of interrelated patterns of attraction and repulsion. These patterns are constantly in process, effecting myriad changes and permutations. Each change occurs in harmony with patterns which are orderly and predictable. At the plant and animal levels of life the process of constant renewal through destruction and rebirth is both accepted and expected. Through continuous birth, death and rebirth there is a balance and growth.

The rise of ecology witnesses to a sharpened consciousness of this phenomenon amongst a considerable part of the populace, not only in the United States but abroad as well. "The very word ecology was introduced into the scientific language only seventy-five years ago--so recent is the awareness that all components of nature are interwoven in a single pattern and that we too are part of the pattern" (Dubos, 1968, p. 235). Thus, natural laws define and order the nature and manner of all bodies of the universe. All

of nature exists and functions in patterns which are governed by basic laws. Human beings, like all other creatures, exist as members of a total unit and interact with all other members.

Ecologists are committed to the belief that "the intimate, inescapable interdependence of living things implies a certain stability, a certain dynamic reciprocity" (Dubos, 1972, p. 43). Again according to Rene Dubos, a leading ecologist:

> It is even possible that recognition of our environmental interdependence can do more than save us, negatively, from the final folly of war. It could, positively, give us that sense of community, of belonging and living together, without which no human society can be built up, survive and prosper . . . in our own day . . . astronomers, physicists, geologists, chemists, biologists, anthropologists, ethnologists, and archaeologists have all combined in a single witness of advanced science to tell us, that, in every alphabet of our being, we do indeed belong to a single system, powered by a single energy, manifesting a fundamental unity under all variations, depending for its survival on the balance and health of the total system. (Dubos, 1972, p. 219.)

Another author describes this continuity in the following way:

> Each of us is a mobile museum. The fluid in our bodies is a perfect replica of that ancient sea in which we grow to fruition following our liberation from the clay. The concentration of sodium, potassium, and chloride in our blood, the cobalt, magnesium, and zinc in our tissues, are the same as those that once prevailed in the primordial ocean.
>
> We still carry that ocean around inside us, trapped there like a living fossil forever. And in each miniature internal sea, the same

> old struggles go on much as they did three billion years ago. (Watson, 1980, p. 50.)

Alan Watts briefly offers a summary of this interdependence:

> the world is a system of inseparable relationships and not a mere juxtaposition of things. The verbal, piecemeal, and analytic mode of perception has blinded us to the fact that things and events do not exist apart from each other. The world is a whole greater than the sum of its parts because the parts are not merely summed--thrown together--but related. The whole is a pattern which remains, while the parts come and go, just as the human body is a dynamic pattern which persists despite the rapid birth and death of all individual cells. The pattern does not, of course, exist disembodiedly apart from individual forms, but exists precisely through their coming and going--just as it is through the structured motion and vibration of its electrons that a rock has solidity. (Watts, 1970, pp. 185-186.)

So far we have indicated evidence for the inherent unity within the matter and energy of creation. The unity pervading the "horizontal axis" of the visible, measureable world of matter, energy and man, seems to have a correlate in the "vertical axis" of the development of consciousness and spirituality expressed through time in the history of cultures and civilizations.

> That which takes place in all of us when, as we grow up, we become aware of our family past, our present responsibilities, our ambitions and our loves, is nothing but the brief recapitulation of a far vaster and slower process through which the whole human race must pass in its growth from infancy to maturity. (de Chardin, 1964, p. 32.)

CHAPTER V

THE NATURE OF MAN WITHIN ORDER AND LAW: THE PERSONAL UNIVERSE

Social rules and customs of primitive man witness to his earliest consciousness of participating in an immediate context of law and order, while taboos and myths signify his sense of governance by law and order having universal implication (cf. Harding, 1973, pp. 199ff).

Man is called to come into harmony with the various realities of order which afford the potential for bringing symmetry into the universe.

> Even though all manifestations of life are known to be conditioned by heredity, past experiences, and environmental factors, we also know that free will enables human beings to transcend the constraints of biological determinism. The ability to choose among ideas and possible courses of action may be the most important of all human attributes. (Dubos, 1968, p. 128.)

Exercise of Free Will

Dubos continues:

> Whatever their convictions--religious, philosophical, or scientific--human beings behave as if they did, in fact, believe they can exercise free will . . . . 'One's ability to move his hand at will,' the American physicist Arthur Compton stated a few years ago, 'is more directly known than are Newton's laws.'. . . It seems justified therefore to accept as a paradoxical but real fact, that while living things must obey the laws of nature nevertheless they behave as if they possessed some freedom in their decision to act and in their choice of action.

(Dubos, 1970, pp. 17-18.)

However, the difficulty man faces in relation to the interrelated laws of nature, is his inability or unwillingness to see himself as part of this total process. Human beings are thus unique in that they are endowed, through free will, with the capacity to disorder the ordered universe if they so desire. This capacity stems from their intellectual ability to be conscious of the laws of nature and to interfere with or interrupt their function through free will action.[3]

> Our society is highly expert in controlling the external world and even the human mind, but our relationships with other human beings and the rest of creation are constantly diminishing in significance . . . . We know that life is being damaged by the present social conditions, but we participate nevertheless in a system that spoils both the earth and human relationships. (Dubos, 1968, pp. 6-7.)

Man can with his power of free will reject the idea that his life has any relationship to the rest of nature except one of control or of dominance. The greatest potential for disorder results from the ignoring of this interrelationship of laws. This disorder arises out of actions which are at variance with those laws which necessarily bear upon the situation of human life. For example, free will may be exercised to pervert the laws inherent in the procreative potential, not only through a denial of their existence but also through reckless attempts to apply them.

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[3]The philosophical approach to free will implicit in this thesis is that of St. Thomas Aquinas, See Appendix C.

"Behold he travaileth with injustics, harm he hath conceived and he bringeth forth evil" (Ps. 7).

To cite Dubos again:

> We can change our ways only if we adopt a new social ethic--almost a new social religion . . . based on harmony with nature as well as man, instead of the drive for mastery. . . . 'The Lord God took the man and put him into the Garden of Eden to dress it and to tend it.' (Genesis 2:15.) This means not only that the earth has been given to us for our enjoyment, but also that it has been entrusted to our care. (Dubos, 1968, p. 7.)

Delinquency and Deviancy

The power of free will is bestowed on man to be properly exercised so that he can freely maintain harmony with elemental laws as part of an ultimate goal of coming into harmony with Divine Law. When man misuses this gift of free will to ignore, flaunt, reject or pervert these laws, he is going against or deviating from the norm of integrated human behaviour. The tragedy of the juvenile delinquent is a case in point.

> Typically, the true juvenile delinquent does not behave antisocially out of deliberate wickedness. He acts for the immediate satisfaction of an urge, an appetite, or a whim. He lives only in the present. For congenital and more often sociocultural reasons, he is incapable of relating himself to others, to the past, or to the future. The worst aspect of his fate is that he finds no significance in life and therefore has no reason to develop a sense of responsibility. . . . Most (human beings) in the countries of Western civilization, particularly in present-day American, must be considered delinquent because they act as if the immediate satisfaction of all their whims and urges were the only criteria of behavior, without regarding the consequences for

> the rest of nature and for posterity. (Dubos, 1968, p. 184.)

There is a range of normal variability within human wholeness, which, while perhaps hurtful to the person is not annihilative to himself or others. When an arrest or disorder is the source or vehicle of violence in an annihilative way then we speak of deviancy in a criminal sense.

Law of Complementarity

Within the reality of natural law, one law, that of complementarity will be accented in this paper. In no way can "accent" mean isolation, for above all other laws that of complementarity implicates and demands an organic interdependence.

> Complementarity is the concept developed by Niels Bohr to explain the wave-particle duality of light. . . . Wave-like characteristics and particle-like characteristics, the theory goes, are mutually exclusive, or complementary aspects of light. Although one of them always excludes the other, both of them are necessary to understand light. One of them always excludes the other because light, or anything else, cannot be both wave-like and particle-like at the same time. (Zukav, 1979, p. 93.)

Complementarity is not found as a static condition--either in nonpersonal creation or in human beings--but we propose that it can be differentiated in the following phases of development.

Male and Female

To maintain harmony with elemental laws, man in consciously approaching creation, is to do so through the most basic, most obvious aspect of his being, namely the

reality of maleness or femaleness. Male and female are the names given to the biological and instinctual polarity which exists within any species whether plant, animal, or human, or indeed of any polarity existing within creation for the purpose of physical union.

It is through physical union that life results and the prime analogate to express this reality is human reproduction. There are many analogous expressions of this prime life-giving polarity both in the human order and all other orders. However, while the primal aspect of the integrity of physical union leading to new life is human reproduction, mankind, is mandated ". . . to fulfill a much larger function than the mere call to reproduction" (de Chardin, 1965, p. 75). Man is called to more than mere physiological reproduction and so male and female extends to a much greater scope than is ordinarily comprehended. This polarity is being constantly discovered in various aspects of knowledge such as physics, electricity and biology.

Male and female, while accenting the physical and temporal are capable of being elevated to a higher order.

> Unity arises out of polarity. The highest expression of this is the idea that man is androgynous (male-female) in his origin and his final destination. The most famous presentation of this idea is found in Genesis when God created man in His image 'male and female'--before the separation of Eve out of the body of Adam--No less famous is the development of the same idea in the speech of Aristophanes in Plato's Symposium; man and woman, in the sexual embrace, restitute the

> primary unity of the human person in its fullness, a unity which has, at one time been broken. (Stern, 1965, pp. 10-11.)

Masculine and Feminine

Because of a spiritual foundation, there is a specific difference between man and animals. Since man is created in the "image and likeness" of God, the level of male and female does not limit to itself all that is human. The "image and likeness" of God can be "translated" so to speak, by means of the attributes which are designated as masculine and feminine. These attributes belong exclusively to the order of persons since they relate to the image of God.

It is through the exercise of these attributes that the human male and female can grow to maturity, can be elevated to personhood. Here the attributes are in balance, e.g., approachability complementing authority, mercy complementing justice and sympathy complementing courage. The masculine and feminine attributes naturally presuppose and include the rich spectrum of psychological expressions both in man and woman, while they are not limited to these expressions, but transcend them by integrating them into native personhood. These attributes color the person's physical, emotional, psychological, intellectual and spiritual facets.

From the foregoing it is clear that masculine and feminine do not refer to sexuality in the limited common understanding of the word, but to sexuality in its broader

context. Teilhard de Chardin expresses this in the following way:

> Between man and woman a specific reciprocal power of sensitization and spiritual fertilization seems in truth to be still slumbering somewhere, demanding to be released in an irrestible upsurge. (de Chardin, 1965, p. 75.)

Man and Woman

In the passage just quoted, Teilhard indicates that the leap into personhood is the burden and responsibility of the individual human being as regards himself and in his relationship with others. We designate as man and woman those persons able to express the masculine/feminine complementarity of their being. Each pair of complement attributes will be expressed by both, but each according to his/her own sex, male or female; for example, the man will express mercy and justice in a manly way and the woman will express the same polarities in a womanly way.

Father and Mother

The polarity of the man/woman relationship becomes fruitful when new life is released through their union. We normally consider a one-to-one relationship between man and woman as the prime reference. However, it is only when that bonded couple relates in a polar complement way with other bonded couples, and this complement grouping relates with other complement groupings that the law of complementarity takes on its corporate meaning. The medium for achieving this dimension of complementarity is community living. It is the community which can most effectively

challenge persons to function in society in a responsibly procreative way.

Initial Implication for Deviancy

This thesis proposes that the essential development of complementarity thus involves the following dimensions of reality:

1) Male and Female.

2) Masculine and Feminine.

3) Man and Woman.

4) Father and Mother.

To have a balanced individual capable of taking his place within society in a productive life-giving way it is necessary that the male and female, and the masculine and feminine aspects of being are expressed and integrated in man and woman, between themselves, and within community. It is when one attribute is blocked, isolated or allowed free rein without being balanced by its complement opposite that cancerous-like forces are released into society, causing havoc and destruction to the body of the world.

To bring symmetry to those situations of chaos that are perceived within human existence, and to come to harmony with the laws of nature and of matter, man is to heal and to balance the complement polarities in whichever of the four stages they are expressed.

CHAPTER VI

MODUS OPERANDI: THE CREATIVE PROCESS

It has been stated that there is an interrelated pattern of laws in the universe and that man, as part of this totality also has ordered laws and rhythms. Man is in a dynamic interaction with all other parts of the universe. Within all of these laws the principle of complementarity is forever present. The names male and female are given to the biological and instinctual polarity within all species in the created order. Man because of his spiritual nature differs from animals. He is created in the "image and likeness" of God. This can be translated by the complementary attributes designated as masculine and feminine and it is through the balance of these that man can grow to personhood within community.

In addressing man, his nature and place in creation, we introduce in this chapter the concept of Creative Process which has sequential stages. This process well represents the dynamic growth and development of man regarding not only the law of complementarity but all the laws proper to the created universe.

Dr. Kenneth Craik of the University of California, Berkeley, (1964) offers the following basic definitions of

the phases of the Creative Process (cf. also Hutchinson, 1959). We shall immediately reference this to the Masculine/Feminine complement,[4] the development of which is the purpose of this thesis.

Preparation Phase

> The stage of preparation entails several requirements. The individual must be sufficiently acquainted with the structure of his domain to enable him to recognize or put to himself a problem, or discrepancy, or vision. In order to acknowledge the existence of a problem, he must often have the independence to perceive gaps and inadequacies in accepted understanding and in common sense wisdom. He must have the personal qualities that allow him to devote himself to a problem, to direct his attention and invest his energies in a solution, rather than being distracted by the innumerable other courses of action open to him. He must have a sense of urgency and commitment to the exploration and mastery of this problem.

In the Preparation Phase the elements of definition will be shown to be the male/female laws within personal and nonpersonal creation. Since man's earthy, biological dimension is something he shares with all plant and animal bodies, creation itself is scrutinized to disclose the commonness of this male/female body base. It is in Chapter III that the male/female phenomenon will be analysed. However, it is only in man with his spiritual nature that the male/female body base is disclosed as the first step

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[4]Throughout this paper the capitalized form of the Masculine/Feminine will be used as an alternative designation of the law of complementarity. Such reference is meant to represent the whole four-step sequence of growth according to the law of complementary opposites; 1) male/female, 2) masculine/feminine, 3) man/woman, 4) father/mother.

within the Masculine/Feminine dynamic. Expressions of this polarity will be considered in the behaviour of small children. The complement persons of father and mother, in uniting to bring man into existence transmit to each new person the male and female matter of both parents. The male/female phenomenon from the viewpoint of myth will be considered in Chapter IX.

Incubation Phase

> Having brought his skills, knowledge, and inquiring vigilance to bear upon the problem, along with the authority of his discipline and the indications of his past experience in a focused and conscious attempt to reach a solution, the individual must then be able to withdraw from the certainties of skill and knowledge to the uncertainties of his inner depths and processes, from the specifics of analysis to the haziness of an as yet unrealized synthesis. He must become detached rather than engrossed, passive rather than active, open minded rather than critical, diffuse rather than concentrated. Here the ability to turn from analytical, differentiated thinking to analogical metaphorical thinking becomes crucial.

Having seen that the male/female polarity is common to personal and nonpersonal creation, in this second phase we consider the law of complementarity being elevated to the specifically human dimension. The movement is from analysis to analogy. It is a movement from the analysis of the masculine/feminine attributes, which belong exclusively to the human dimension of being, and in this analysis separates and clarifies, to that of analogy in the form of myth which synthesizes and integrates as it discloses and orders relationships in the

form of symbols which are figures projected by the unconscious of the human race.

Having established the underpinnings for the Masculine/Feminine in the biological nature of man and throughout nature, and in children's behaviour, this phase looks first at the masculine/feminine attributes in the male/female body base. This amounts to taking a cross section of the phenomenon as we experience it in a specific way. Chapter VIII considers this analysis of the masculine and feminine attributes.

We also must search the depths of humanity itself to discover expressions of the masculine/feminine attributes as a universal phenomenon. The medium that is common to mankind, throughout history and place, is that of myth. It is myth which wells up from the living organism itself, expressing deep truths through symbols. These truths are universally applicable and surface into the consciousness of individuals and nations. Chapter X considers Symbol and Myth: Synthesis of the Masculine and Feminine.

Illumination Phase

> The stage of illumination is frequently described as a period of exhilaration, excitement and elation. The long awaited synthesis or insight may come in a flash of clarity, but as often comes in a swirl of ideas and images, tumbling upon each other in a frenzy of groupings and regroupings that gradually achieves a coherence and order that sparks off implications in all directions. This is an unusual state of consciousness, somewhat akin to dreaming and to ecstatic states. In order to reap the fruits of preparation and incubation, the individual must tolerate, even welcome, this strange state of mind. As he trusted, during

> the period of frustrations and dry runs, in the eventual coming of this phase of insight, so now he must dwell in psychological disorder trusting in his ultimate mental stability. At this stage, he must suspend the boundaries of his everyday consciousness as well as his critical judgement.

In this phase of synthesis there is a convergence into the wholeness of man and woman. This synthesis or wholeness calls upon the integration of the masculine/feminine polarity within the individual so that he/she may be at one with himself/herself and in relation to creation. The expressions of polarity and of complementarity are witnessed in the behaviour of the individual manifesting various modes of spousal relationship. (Chapter XI.)

Departing for a moment from the progression of creative sequence, Chapter XII shows some of the effects of arrested, negative or perverse development with its consequent disorder or conflict within the person and society.

Verification Phase

> Having let himself go, the creative person must now pull himself and his insights together, to evaluate the results critically, and, if so warranted, to ready himself for working out of his insights into the actual world. He must evaluate his solution and carefully judge its appropriateness to the problem. This process involves a different and even more demanding kind of detachment than that achieved during incubation. Here he must appraise the merits of his own product. He must modify, elaborate, adopt, or even discard. If he can finally look with favor upon his solution, he must test it, express it, construct it, or in some similar way, realize it. While the periods preceding,

> with the possible exception of the stage of preparation, have been solitary periods, periods of self-absorption, periods of dealing with a relatively pliable psychological reality, now the individual faces a period in which he must confront the hard, unyielding, often abrasive reality of men, matter and events.

The man and woman who have integrated the masculine/feminine polarity are apt for fruitfulness beyond the limitation of any single relationship. How is this to be effected and effective? The precedent is given by creation itself through "the cell" and the human traditions. These point to the way life flows. It is in an interdependent relationship where one part relates to the other. No organ or organism grows in isolation. In Chapter XIII we explore the cell as the organic model of community life.

Using this analogy but going way beyond it, it is postulated in Chapter XIV that human community and interdependent corporate community life are necessary for growth and development. In this there is complement union between member and member, and community to community. Each community invites a complement corporate into a sequence of ongoing union. As this union develops, inadequacies inherent in the charism of each corporate community are disclosed. Therefore each corporate community must be dedicated to each other for life to fulfill the inadequacy of its complement by a tenacious fidelity to its own charism.

In order for each corporate community to be itself

it must be challenged and driven into fuller development within the being of its own charism. This driving force can be practically provided only by another corporate community which has become aware of its own incapacity to meet the needs of a particular area within creation. The disclosure demands a trust relationship and a forever union.

It is only into this framework of interdependent corporate communities that the energy from the depths of another's being can be released in a creative way. The principles which build community are the very ones able to heal and elevate persons unable to experience a positive relationship to society.

Having looked at the full cycle of the development through the steps of Creative Process, we are in a position to reconsider the basis of deviancy in a new way. Chapter XV reconsiders violence as a necessary expression of growth when its intensity is expressed in a properly human manner. Energies used annihilatively in a manifest deviancy cannot be held or reformed by organization alone, by rules, or by walls. This has been proved so often. These may help but they do not meet this intensity of energy, this life bursting forth, like the eruption of a volcano.

It will be explained in Chapter XVI that the energy oriented towards annihilative destruction can be re-ordered and re-formed only by a more intense energy,

itself more contained and focused. The reformation of the deviant into a new man or woman can come about only within the context of community.

The purpose of this thesis is to thus explore the basis for a new approach to the crisis of deviancy. It will be proposed that only through the medium of a Center which embodies the principles and laws of complementarity, the Masculine/Feminine, can the crisis of deviancy be creatively encountered and healed.

CHAPTER VII

ANALYSIS OF THE PRIMARY SOURCES: MALE AND FEMALE

Anatomical Difference

The Masculine/Feminine dynamic is manifested concretely and existentially with levels of biology as symbols of the complementary principles of opposites. The prototype of all opposition or contrariety is sex. Polarity and complementariness in morphology and in function are manifested in the sex organs, the sex cells, and in the male and female reproductive organs.

The male organ in the sexual act of union is convex and penetrating while the female organ is concave and receptive. Anatomically the woman's body has the capacity to receive, to nourish, to bring forth life, to integrate within her being the diverse elements for new life. The woman's somatic formation holds an "inner space" which is destined for child-bearing. Concomitantly there is a biological, psychological and ethical commitment which prompts and compels her to take care of the children. Her whole being is complementary to that of the man. His body is designed to give, to penetrate and to change the woman's body through acting upon it. The spermatozoon is torpedo shaped and pierces, penetrates. The ovum is a sphere and is pierced or in readiness to be pierced.

> Fertilization takes place in such a way among plants and animals that a minute and generally mobile microgamete or spermatozoon reaches and penetrates a larger macrogamete or egg shell. (Buytendijk, 1968, p. 86.)

The essential difference between man and woman is present in the microgamete and the macrogamete.

Conception and Duality in Nature

Since the spermatozoon and the ovum unite to form a new entity, a new human being, then it is obvious that this new person will have characteristics of both parents. It is clear that both male and female characteristics are physically and psychologically present in each man and woman.

> The bisexuality of the essence of any person, man or woman, is rather empirically recognizable through the diploid character of the fertilized ovum. . . . The zygote is the result of a kind of dual genetic contribution--half of its chromosomes come from the male and half from the female. (Joyce, 1970, p. 96.)

Each person has both male and female genes, since we inherit elements from both parents. "As a result of meiosis every child gets one set of chromosomes from its father and one from its mother" (Pfeiffer, 1972, p. 54). These produce anatomical, physiological and psychological effects.

> Heredity is the process by which the physical and mental traits of parents are transmitted to their offspring. . . . So the hereditary characteristics of both parents are contained in each child. (Pfeiffer, 1972, p. 55.)

The same theme is expressed by Buytendijk (1968, p. 94):

> The fact that both male and female hormones play

> a part in the development of the human constitution whether male or female, characteristics are physically and therefore psychologically present in every man and woman.

In a man the masculine element becomes dominant and in a woman the feminine element has the dominance. But while the dominant element is the masculine for the man and feminine for the woman each has, if they are genuine, a compensatory feminine and masculine respectively. This duality, which is physically present in each with the equal sharing of the 46 chromosomes, is also to be integrated in every sphere of the person's being; the two shall become one. If one side is developed at the expense of the other then there shall be an imbalance within the person.

Man and Nature

Man has part of his nature from the earth. There is a bodily and spiritual part in each person. Since man is also earthy, of the earth, of nature, the focus now will be on nature itself to see other indications of the male/female being. This duality is natural to him as it is to all creation. Man is the summit of created being, and the being of soil, plant, animal below him witness to the stability of his place within creation.

One of the most obvious indications of the male/female polarity is that of the rays of the sun penetrating the earth and the union of both in producing life.

> All life on earth feeds on radiation from the sun. The energy of sunlight becomes life

> through the mediation of plant and animal cells. Sunlight, the energy released from the fusion of matter by the thermonuclear furnace within our sun, radiates into space in all direction. The process by which cells use sunlight to transform carbon dioxide and water into life-sustaining chemical substances is called photosynthesis. . . .
>
> Before a plant can transform sunlight into chemical energy it must find captive light. The snaring is done in the chloroplast. . .
>
> It is . . . in photosynthesis that the life processes begin.
>
> All life on earth therefore exists because of a dual miracle of chemistry called photosynthesis and respiration. Fuelled by radiant energy beams from the sun the great carbon cycle of photosynthesis and respiration goes on endlessly. (Pfeiffer, 1972, pp. 33-35.)

Besides the sun, there is also the rain which pierces the ground and in this union life results. The earth in its turn supplies the moisture for the clouds which give rain--a cycle, an interchange in roles. The sea also contains, nurtures life and at the same time alters the coast line with its relentless rhythm; it too supplies moisture for rain.

Besides these examples the rhythms of nature also manifest the male/female polarity.

> Among the most obvious and stable links of man with the world of nature are the daily, seasonal and lunar rhythms exhibited by most functions of his own body. . . . Many important bodily functions of animals exhibit seasonal changes which persist even when temperature and humidity are kept constant. (Dubos, 1972, pp. 48-49.)

The same author speaks of the chemical changes in the sex glands when spring arrives. This prompts and inspires the

mating season and the nest building. Not only does this occur in nature but also in man. "Men, women and children feel the need to expend their energy and express their biological feelings" (Dubos, 1972, p. 49).

Besides the biological rhythm effected by the "seasonal movements of the earth around the sun" (Dubos, 1972, p. 50), there are other rhythms. "These are related to the daily rotation of the earth on its axis" (Dubos, 1972, p. 50). An experiment was conducted on a man living in a sub-Antartic environment. On the same two days for eleven months oral temperatures were recorded hourly. It was discovered that in the spring and summer his temperature was consistently higher than in the fall and winter. Besides this, a daily rhythm was manifested in the daily recording of his temperature. "In the afternoon it was higher than at night" (Dubos, 1972, p. 51).

Karl Stern speaks also of the rhythms in man and nature.

> Just as in sexual physiology the female principle is one of receiving, keeping and nourishing--woman's specific form of creativeness, that of motherhood is tied up with the life of nature, with a non-reflective bios. . . . Indeed the four week cycle of ovulation, the rhythmically alternating tides of fertility and barrenness, the nine months of gestation which can neither be prolonged nor hurried. . . all this ties woman deeply to the life of nature. . . . The words for mother and nature, for mater and materia are etymologically related. (Stern, 1965, pp. 21-22.)

Stern, in referring to woman, says that: "Woman whenever she is different from man acts and reacts out of

the dark, mysterious depths of the unconscious," (Stern, 1965, p. 24), i.e., affectively, intuitively, mysteriously.

It is claimed that woman is passive. But this must not be taken in the sense of passively passive. It is rather that she is actively passive. Her interior biological function makes her active or should do so in a manner that is in tune with her inner bodily processes. To receive the life-giving seed and to have a child grow in the womb is a very active process. Like nature, like the ground which receives the sunlight, the rays of heat and the rain, her nature is alive.

In speaking about man it is said that

> there exists an aspect of life which is forever associated with the masculine principle. Just as in the function of the spermatozoon and its relation to the ovum, man's attitude toward nature is that of attack and penetration. He removes rocks and uproots forests to make space for agriculture. He dams rivers and harnesses the power of water. Chemistry breaks up the compound of molecules and rearranges the position of atoms. Physics overcomes the law of nature and gravity. . . . Even the realm of thought in philosophy and in pure mathemativs the 'nature' of things is being pierced. (Stern, 1965, p. 23.)

Another author says that:

> man intends continually to exceed the limits of his own existence. He loses himself in a series of actions, adapts himself to his environment. It is through his activity that he overcomes the world. The aspect of genuine masculine being is the aspect of creativity. It is always possible to understand this kind of activity--it is never a mystery. The man becomes mystery only in his achievement, in the initiative of his actions in his creativity. (Buytendijk, 1968, p. 24.)

Human ecology then should concern itself with all

the different relationships between

> man and the rest of creation. Man is of the earth. . . our mother not only because we depend on her for nurture and shelter but even more because the human species has been shaped by her in the womb of evolution. Each person is conditioned by the stimuli he received from nature during his own existence. (Dubos, 1972, p. 38.)

Later Dubos states that: "Participation in nature's endless whims provides the vital contact with the cosmic forces which is essential for unity" (Dubos, 1972, p. 39).

The very fact that in man's being there is incorporated part of the universe, from the earth,

> provides a scientific basis for the feeling of reverence towards the earth. But the fact he can act on the external world often makes him behave as if he were foreign to the world and he master. . . . A relationship to the earth based only on its use for economic enrichment is bound to result not only in its degradation but also in the devaluation of human life. (Dubos, 1972, p. 41.)

Only if he loves nature can man work with it to provide the best results for himself and nature. If he loves nature as the mother who nurtures him he will be good to it. "Earth and man are two complementary components which might be called cybernetic, since each shapes the other in a continuous act of creation" (Dubos, 1972, p. 45).

Upon reflection of what has been written could we say that the seasons of the year are reflected in woman's cycle and nature and that the light and darkness of each day are reflected in man? Thus once again there is the

rhythm in both nature and man. And again can it be claimed that in the expansiveness of the light and darkness is reflected the expansiveness and wide diffusiveness or plurality of the male sperm while the tiny seed of the earth's plant life, as one, is manifested in the single ovum. The man emits millions of semenal cells but woman has only one ovum. In this action is indicated his expansiveness, his going out, while the woman in the single ovum speaks of unity and stability within.

> For to woman life itself is cyclic. The life force ebbs and flows in her actual experience not only in nightly and daily rhythms as it does in man but also in moon cycles, quarter phase, half phase, full moon, decline and so round to dark moon. . . . Life in her ebbs and flows, so that she is dependent on her inner rhythm. (Harding, 1935, pp. 235-236.)

The Behaviour of Children

Having looked at and discussed the male/female as indicated in each person from the very biological make-up of the person and having seen the complementarity of man and nature itself manifesting male/femaleness we now look at the behavioral patterns of children. Because of their undeveloped consciousness the behaviour of children is primarily an expression of their anatomy. However, since they are human beings their actions extend beyond their anatomy. In children and in their actions we are looking for the primary or naive expressions of this duality or complement approach to life. We would expect the boy to show forth his predominant masculine side and the

girl her predominant feminine side. In this way it shall be yet another manifestation that the biology of each child determines and throws into focus two very different and complementary trends.

A footnote in the book Woman refers to an unpublished investigation conducted by a student of the author on 214 babies in consulting rooms. M. C. Van Den-Hewell-Bastiaan discovered that:

> the difference between boys and girls was chiefly apparent through the pheno-typically distinct motor abilities of the infants. The 'typical' baby girl moved quietly, was chiefly interested in nearby objects, tended to play with parts of its own body and clothing and focused its glance on close rather than on distant things. Baby boys had a more outgoing movement and tended to be interested more in their surroundings than in their own body. They moved more by grasping and pulling and focused more inquisitively on distant rather than on nearby objects. (Buytendijk, 1968, p. 302.)

Boys tend to be more expansive while girls tend to be more adaptive in their movements. In watching boys we notice how competitive they are, how much they want to dominate. Biological differences are expressed in the actions of boys and girls. Erik Erickson referring to these differences indicates that:

> it is clear that the tendencies governing these constructions (i.e., buildings and scenes made out of toy materials) closely parallel the morphology of the sex organs; in the male erectible and intrusive in character, serving highly mobile sperm cells; internal organs in the female, with vestibular access leading to statically expectant ova. (Stern, 1965, p. 12.)

How often have we witnessed girls carefully and

meticulously concentrating their energy on tidying up the house, toy house, preparing the nest, as it were, while the boys concentrate their energy on the outside of the house and on mobility. Indications of an uninhibited, unconscious and unwitting acknowledgement of their two natures. The girls were concentrating on "inner space" and the boys on "outer space" each in his and her own way.

In a study of 150 children the following was observed.

> The girls' scene is an intense scene, represented either as a configuration of furniture without any surrounding walls, or by a simple enclosure built with blocks. In the girls' scene, people and animals are mostly within such an interior or enclosure and they are primarily people or animals in a static (sitting, standing) position. Girls' enclosures consist of low walls (i.e., only one block high except for an occasional elaborate doorway.) These interiors of houses . . . were . . . expressly peaceful. . . . The idea of an intruding creature did not necessarily lead to the defensive erection of walls or the closing of doors. (Erickson, 1964, p. 590.)

What a difference between this picture and the following one of the boys.

> Boys scenes are either houses with elaborate walls or facades with protrusions such as cones or cylinders representing ornaments or cannons. There are high towers and there are exterior scenes. In boys constructions, more people and animals are outside enclosures or buildings and there are some automotive objects and animals moving along streets and intersections. There are elaborate automotive accidents, but also traffic channelled or arrested by the policeman. (Erickson, 1964, p. 590.)

In comparing both Erickson continues:

> The male and female species, then, were dominated respectively by height and downfall and by

> strong motion and its channelization or arrest; and by static interiors which were open or simply enclosed and peaceful or intruded upon. (Erickson, 1964, p. 591.)

From this study it is clear that the differences are an expression of the biological nature of each. The girl's body is made to hold, to carry, to protect and to love while that of the boy is made to thrust, to push and to advance. As they both mature their natures do not change and the incarnate expressions of their being become more sophisticated.

There is a comparison between children and domestic animals.

> In the innocent play of domestic animals we may see certain ways of acting which we recognize as fundamentally masculine or feminine. The arts and wiles which the female uses to attract the male are so nearly akin to the ways of a pretty woman. . . . These things are manifestations of primitive femininity. They can be seen too in tiny children. A little girl, while still quite young, begins to act in a different way from a little boy. Where he is independent and agressive, she is coy and winsome. She begins very early in life to gain her ends through coaxing or merely through being adorable. (Harding, 1970, p. 6.)

As they grow a little older children begin to manifest adult actions proper to each sex.

> By pre-school age, differentiation may be seen that does clearly relate to adult sex-typed activities. Girls sew, string beads, play at housekeeping; boys play with guns, toy trucks, tractors and fire engines and do carpentry. . . . Clear tendencies for girls to choose stereotypically feminine activities, boy masculine ones have been found as early as such tests have been used (Sears, et al., 1965) with 4 year olds. (Maccoby and Jacklin, 1974, pp. 278-279.)

In our own observation we know that boys will choose to read detective stories and books on sport and adventure and watch and play football and look at thrillers on T.V. while girls will choose love stories and romantic books and films. The difference in boys and girls can also be gauged from the parents approach to each. To the boys the emphasis is on what they must do while the little girl is told that she must not be "like that" or this is how she must "be." The first is on "action" and the second is on "being."

Polarity

So far the Masculine/Feminine dynamic has been approached through biology, nature and children. In all this the emphasis was on the male/female complementarity or polarity. What is meant by the use of the term polarity?

> It is something much more than simple duality or opposition. For to say that opposites are polar is to say much more than that they are far apart; it is to say that they are related and joined--that they are the terms, ends, or extremities of a single whole. Polar opposites are therefore inseparable opposites, like the poles of the earth or of a magnet, or the ends of a stick or the faces of a coin. Though what lies between the poles is more substantial than the poles themselves--since they are abstract 'terms' rather than the concrete body . . . nevertheless man thinks in terms and therefore divides in thought what is undivided in nature. (Watts, 1963 (B), pp. 45-46.)

Klages tries to find the answer to the same question, and

> looks for the basis principally in symbolic thought on the opposition of cosmic polarities. In symbolic thought there are two series that

> run parallel; the ability to conceive, downwards, rest, darkness, earth, space, night; dying slowing down, interiorizing, 'heart,' left-- and; the ability to generate, upward, movement, light, sun, time, day, origins, impulse, 'head,' right . . . There will always be a predominance of movement, an out-goingness, waste of strength, on the part of the male, and a remaining in rest, a receptivity and a conservation of strength on the part of the female.
>
> In keeping with this revealing clarity, motility, push, an upright attitude, heraclitan movement upwards and a giving shape to the future, respond to the male pole, while on the contrary, concealing, darkness, rest, power to abstract, a supine attitude, heraclitan 'movement' downwards and desire for the past correspond to the female pole. If we regard each side as a pole and not as an independent half, then we must see the existence of man to which the symbolism refers as saturated with the feminine and the existence of woman as pervaded by the masculine. (Buytendijk, 1968, p. 41.)

Buytendijk continues the same theme when he states that:

> The opposition in polarity of the sexes find expression in many ways. Aristotle saw woman as passive being in contrast to the active being, man. It is present in Chinese thought in the image of a circle with equal divisions of light and darkness, Yang and Yin; in the Creation and Redemption; in the Egyptian and Babylonian culture in the dual sexuality of the primordial ground of all being. Ishtar is morning star and evening star, in the morning a man and in the evening a woman.
>
> . . . The idea of the opposite polarities of man and woman is as old as human thought. . . . In the Symposium, Aristophanes tells of the original double being created by Zeus, who were man and woman at the same time (Androgynous). (Buytendijk, 1968, pp. 39-40.)

CHAPTER VIII

ANALYSIS OF THE MASCULINE AND FEMININE ATTRIBUTES

Complementarity Within Each Person

Just as man and woman are complementary, so too within each one's nature there is a complementarity. We have seen that the male/female polarity is within all of creation, of nature as well as of man. In the human being: "Male and female apply to biological, instinctual expressions of human sexuality" (Gelpi, 1974, p. 158). In man we noted manifestations of this polarity in the behavioral patterns of very young children. This duality was shown in their naive expression, through their actions. But each young boy or girl only manifested actions proper to their respective sexuality, namely male or female.

However, since there is a complementarity, male/female, within each person, this duality is to be integrated within the individual. If one is developed at the expense of another then there shall be an imbalance within the person. This imbalance will manifest itself in the thinking and actions of the person. "Operatio sequitur esse" is a scholastic dictum which states that the actions are expressions of the agent. Further, to be personal the male/female has to be raised to the masculine/feminine

expression. To be whole there must be a union of masculine and feminine within the individual.

> The psyche itself, is both male and female. Each human being contains within himself potentialities in both directions. If he does not take up both of these aspects and develop and discipline them within himself, he is only half a person, he cannot be a complete personality. (Harding, 1935, p. 81.)

The same author continues and says that while two people may marry, if both of them develop only the male and female part of their being, ". . . it follows that each of them remains one-sided, for the unlived side of the psyche being unconscious is projected to the partner" (Harding, 1935, p. 81.)

Conflict

To become one, integrated within oneself is a never-ending task and a painful one as the two elements within each person, within the psyche, are in constant conflict.

> Until this personal aspect of the conflict is resolved the individual man or woman will not be able to find a solution of the external conflict in his human relationships, for he will inevitably project the less conscious, less disciplined part of his own psyche upon the partner. (Harding, 1935, p. 228.)

Man must be prepared to face this conflict if he wishes to be complete, to be an integral person.

> His inner conflict will only be resolved when he has found a relation to both aspects of himself and is reconciled with those ruling powers of the psyche, the masculine and feminine principles which are inherent in the very nature of the individual. (Harding, 1935, p. 228.)

In The 'I' and the 'Not I' we read a quotation from

C. G. Jung's, Memories, Dreams, Reflections, and this sums up the importance of polarity.

> The fact that our psyche is a dynamic system means that we can experience value only in polarized form, that is, as a tension or a flow between opposite poles. Absence of such polarity would mean a static uniformity that could have neither meaning nor power, that is, it would produce in us neither consciousness nor growth and development. It could result only in a sterile condition of unconscious. (Harding, 1965, p. 209.)

Indication of Complements

The masculine and feminine attributes are well known in experience even if they are not consciously coordinated. Each person created in the "image and likeness" of God shares, manifests, communicates life/Life in a unique emphasis as to gifts, experience, and response.

> 'And God created man to His own image: to the image of God He created him, male and female He created them' (Gen. 1, 27). As we have said, this was interpreted, long before the advent of modern science, to mean that man in his fulness is bisexual, . . . we know that every person harbours his contra-sexual anlage, and that trouble does not occur so long as M and F remain integrated within the individual. (Stern, 1965, pp. 37-38.)

For example the following are typical indications of complements (Prokes, S. J., 1964).

(Polar) Complement Feminine	(Polar) Complement Masculine
Approachability	Authority
Desirability	Strength - power
Tenderness	Gentleness
Mercy	Justice
Compassion	Direction
Sympathy	Courage
Self-sacrifice	Protection
Self-oblation	Spending of self
Self-consummation	Self-control

Two Components of Change

John R. Sheets, S. J. (1969) addresses a patterning which he calls "Two Components of Change." This patterning refers to attributes which are not confined characteristically to individual persons but may be used in relation to groups or larger bodies.

> None of this series of contrasting emphases and characteristics is meant in a pejorative sense. . . . Nor are any of these characteristics found in any one person in a pure state.

THE FORWARD COMPONENT	THE INTEGRATING COMPONENT
The emphasis is on:	The emphasis is on:
1. advance	1. consolidation of advances
2. action	2. coordination of the action
3. direction consequences	3. wider consequence
4. effect to be gained	4. the motive plus the effect
5. exceptions	5. the rule
6. freedom	6. responsibility
7. imagination	7. judgment
8. immediate effect	8. wider effect
9. new forms	9. substance beneath the forms
10. relevance of the moment	10. relevance in wider perspective
11. revolution	11. evolution
12. risk	12. caution
13. style	13. content
14. visible, tangible, quick results	14. long range results
It is characterized by:	It is characterized by:
1. aggressiveness	1. appeasement
2. beachheads	2. "maginot lines"
3. casualness	3. propriety
4. challenge	4. defence
5. discontinuity with past	5. continuity
6. every moment a kairos	6. special kairoi
7. facile mobilis	7. difficile mobilis
8. frankness, straightforwardness	8. nuanced and qualified expression
9. freedom from convention	9. respect for convention

10.	instinctive movement	10.	movement according to law and order
11.	intolerance with frustration	11.	more tolerant with frustration
12.	impetuosity	12.	reserve
13.	spontaneity of movement	13.	measured movement

(Sheets, S. J., 1969, pp. 4-7.)

Archetypal Patterns of Complements

Reaching back to the material of ancient myths as well as incorporating more recent expressions in beliefs relating to the masculine/feminine polarity of human nature, Robert Ornstein offers the following patterning which he calls "The Two Modes of Consciousness" (Singer, 1976, p. 22):

Day	Night
Intellectual	Sensuous
Time, History	Eternity, Timelessness
Active	Receptive
Explicit	Tacit
Analytic	Gestalt
Right (side of body)	Left (side of body)
Left hemisphere	Right hemisphere
Propositional	Appositional
Lineal	Nonlineal
Sequential	Simultaneous
Focal	Diffuse
The Creative: heaven masculine, Yang	The Receptive: earth feminine, Yin
Light	Dark
Time	Space
Verbal	Spatial
Intellectual	Intuitive
Buddhi	Manas
Causal	Acausal
Argument	Experience

Clarification

It should be noted before proceeding that the majority of authors to be cited speak of a masculine or feminine principle in nonpersonal objects. According to

the differentiation permitted by the Creative Process we understand what they are saying with the following critical nuance.

Because most authors consider complementarity in general, and not as a process, they do not usually differentiate between male and female, masculine and feminine. They will use masculine and feminine in reference to nonpersonal beings, while they are in fact addressing the male and female created body. However, it is only when the human male or female assumes the nonpersonal object into a personal dimension that the human characteristics of masculine and feminine can be attributed to it. Only the human male and female responding in the "image and likeness" of God can assume the nonpersonal object into the reality of the masculine or feminine and in this way cause it to become apt for such a dimension.

We do not fault the authors for confusing these two dimensions. The differentiation of our "modus operandi" represents a more developed consciousness of which they are unaware. What we affirm in these authors' statements is the urgency in man to identify in a personal way with the rest of creation.

CHAPTER IX

SYMBOL AND MYTH: SYNTHESIS OF THE MALE AND FEMALE

There is a complement dimension in man, in his nature, soul and body; and in the Zygote where elements of both parents are present, indicating that the male and female are present in each person. Man is also of the earth and here too he mirrors the earth which manifests the Masculine/Feminine dynamic. Since man is made up of both masculine and feminine the integral person must have both sides of his or her personality in tune, developed, to be whole, to be complete. This reality and development is manifested also in myths.

> The ancient myth relates that creation begins with a primordial wholeness which is in a state of chaos. It divides itself into two, and the two thus separated are able to come together in coitus. The earth conceives and brings forth. Through the power of this union . . . everything that fills the world is brought into being. The two halves . . . are each incomplete without the other. Their longing for each other brings them together. . . . There is an archetypal need also, for a conjunction of opposites in our lives. . . . This is experienced through the natural biological opposition between men and women, which generates the spring of all creativeness. The opposition between the sexes is also experienced as an opposition within the individual. Every man has a feminine side to his being and every woman has a masculine side. The contrasexual sides are largely repressed as we develop as a man or as a woman. The feminine aspect within the man remains or becomes largely unconscious, and likewise the masculine aspect within the woman. . . . Other

> factors play important roles in the formation of this unconscious figure that we carry in us.
>
> . . . We must go back to biology for a second factor and recognize that as Jung has said, 'the whole nature of man presupposes woman, both physically and spiritually. His system is tuned in to woman from the start just as it is prepared for a quite definite world where there is water, light, air, salt . . . etc.' (From "Two Essays on Analytical Psychology," Jung, 1956, pp. 155-157). Similarly, the nature of woman presupposes man; therefore she seeks union with man . . .
>
> Thus we can distinguish three sets of factors which contribute to the development of a contrasexual element within the psyche: the archetypal, the biological (which has already been discussed), and the sociological. (Singer, 1972, pp. 203-205.)

Mythical Form

One would expect to find signs of the archetypal need of a conjunction of opposites deep within humanity itself. Collectively there must be a witness to this reality.

> Fire and soil. How could I harmonize these two militant ancestors inside me.
>
> I felt this was . . . my sole duty: to reconcile the irreconcilables, to draw the thick ancestral darkness out of my loins and transform it, to the best of my ability, into light. (Kazantzakis, 1965, p. 24.)

"The thick ancestral darkness" of the total human race, is given light in myths and symbols. Indeed the symbol arises from the living organism of humanity and transcends it. Since it transcends humanity it has a transcendent-like relationship to all of humanity. Just as a dream indicates what is going on within the unconscious of a person, the symbol emerges from the deep of

humanity and is rooted in the human race expressing very deep realities.

> Symbols are expressions of man's historical concreteness. The symbolic expressions of man's historical situation include an evaluation of his 'natural environment' but in terms which make the environment accessible for human participation and communion. The symbols . . . at the same time refer to a dimension of the real which is other than the environmental factors. This is the transcendent pole of the symbol. (Watts, 1963a, p. 19.)

In her book Boundaries of the Soul, Singer writes:

> The spiritual element in man is expressed in symbols, for symbols are the language of the unconscious. Through consideration of the symbol, much that is problematic or only vaguely understood can become real and vitally effective in our lives. (Singer, 1972, p. 338.)

Alan Watts in his work, The Two Hands of God, explains that the precise form of the image is that: ". . . it is endlessly fecund, that its store of meanings is abundant for generation after generation" (Watts, 1963b, p. 29).

The symbol or the image assumed into narrative is what may be considered the mythical form.

> . . . it does not perpetuate accounts of ordinary events in the past, but only of those which express the universal and ever renewed thoughts of mankind. Thus the lives and deeds of the culture--heroes and founders of religions are the purest condensations of typical mythological motifs, behind which the individual figures entirely disappear. (Jung, 1956, p. 31.)

Ricoeur (1964) expresses the same sentiments in a different way and claims that the myth points to something other than itself.

> The myth-narration is only the verbal envelope of a form of life, felt and lived before being

> formulated; this form of life expresses itself first in an inclusive mode of behavior relative to the whole of things; it is in the rite rather than in the narration that the behavior is expressed most completely. . . . Still more fundamentally, ritual action and mythical language taken together, point beyond themselves to a model, an archetype, which they imitate or repeat. (Ricoeur, 1967, p. 166.)

This archetype represents not only man, but a whole world in which man participates and which he forms.

> Myth, then, is always an account of 'creation'; it relates how something was produced, began to be. Myth tells only of that which really happened, which manifested itself completely. . . . Myths describe the various and sometimes dramatic breakthroughs of the sacred into the world. It is this sudden breakthrough of the sacred that really establishes the world and makes it what it is today. (Eliade, 1963, pp. 140-141.)

Mythical Function

Unlike the masculine dynamic which dissects and separates, the myth synthesizes and integrates.

> The difference between poetic and factual language is of course that the former is associative and the latter dissociative . . .
>
> Schorer has said that the mythological image is what gives sense and organization to experience. A. M. Coomaraswamy went so far as to say that 'myth embodies the nearest approach to absolute truth that can be stated in words.' All this is because the poetic, mythical or mystical mode of vision perceives orders and relationships which . . . escape factual description. The factual language dissects and disintegrates experiences into categories and oppositions that cannot be resolved. It is the language of either/or, and from its standpoint all that is on the dark side of life--death, evil and suffering--cannot be assimilated . . .
>
> By contrast, the language of myth and poetry is integrative, for the language of the image is organic language. Thus it expresses a point of view, in which the light and the dark are

> transcended through being seen in the terms of a dramatic unity. (Watts, 1963b, pp. 4, 14-15.)

This unitive character of the myth is expressed by other authors.

> The symbol attracts, and therefore leads the individual on the way of becoming what he is capable of becoming. That goal is wholeness, which is integration of the parts of his personality into a functioning totality. Here consciousness and the unconscious are united around the symbols of the self. (Singer, 1972, p. 338.)

> The first function of the myths of evil is to embrace mankind as a whole in one ideal history. By means of a time that represents all times, 'man' is manifested as a concrete universal: Adam signified man. . . .
>
> The universality of man manifested through the myths, gets its concrete character from the movement which is introduced into human experience by narration; in recounting the Beginning and the End of fault, the myth confers upon this experience an orientation, a character, a tension. Experience is no longer reduced to a present experience; this present was only an instantaneous cross-section in an evolution stretching from an origin to a fulfillment. . . . Thanks to the myth, experience is traversed by the essential history of the perdition and the salvation of man.
>
> Still more fundamentally, the myth tries to get all the enigma of human existence, namely, the discordance between the fundamental reality--state of innocence. . . and the actual modality of man as defiled, sinful and guilty. The myth accounts for this transition by means of narration. Thus the myth has an ontological bearing; it points to the relation, that is to say, both the leap and the passage, the cut and the suture. (Ricoeur, 1964, pp. 162-163.)

Sun and Moon: Male and Female

In myths and symbols man finds expressions of the universal truths coming from mankind. They transcend time and events and thus are not historical figures. They are

figures projected by the unconscious of the human race.

> Unconscious factors of the psyche are first sensed, not in concepts, but are perceived in the outer world, projected into inanimate nature. . . . When he regards natural phenomena naively, personifying them as in myths and folk tales or in the poetic language of art, he is interpreting Nature in accordance with his <u>own</u> nature.
>
> In the ancient half forgotten folk myths of a people he finds relics of archaic, primitive ways of thinking. . . . They reappear today from the unconscious in dreams and fantasies. Through a study of them something may be learned of those unrecognized laws which rule in the unconscious . . . an understanding of them brings out clearly the difference between masculine and feminine.
>
> In the symbolism . . . the feminine principle of Eros is represented by the moon and the masculine principle by the sun. . . . The sun as masculine principle is ruler of the day of consciousness, of work, achievement and of conscious understanding and discriminations, the Logos. The moon, the feminine principle is ruler of the night, of the unconscious, she is Goddess of love, controller of mysterious forces beyond human understanding. (Harding, 1935, pp. 23-24, 28.)

The sun is "the Great Light which rules the day of reason and intellect" and the moon is "the Lesser Light which rules the night of instinct and the shadowy perceptions of the inner intuitive world (Harding, 1935, p. 25).

That the sun and moon appear to mankind as symbolizing the male and female is something that can easily be appreciated.

> . . . the sun is the constant and reliable source of light and heat but the moon is changeable; the sun is either present in the heavens or absent from them; it shines during the day, then it disappears on its long night journey, but in the morning it always appears in the East. The moon follows a different order. She does not shine in the day but is ruler of the night. . . . Sometimes . . . she shines, as at full moon, but at other

> times her light is withdrawn and the night is left completely dark . . . in her time of rising she seems to be dependent only on her own whim . . . the moon should . . . rise and give us light throughout the dark hours, but she is not to be relied on . . . some nights . . . she does not rise until the hours of darkness are almost past . . . at certain times her pale face may be visible hanging in the sky at midday. . . . The quality which is characteristically feminine does shine only in the night after the light of the sun is removed and the masculine activities of the work-a-day world are laid aside. (Harding, 1935, pp. 231-232.)

The myths which stem from natural phenomena, such as the sun and the moon "represent a perception of an inner subjective truth projected to, or perceived in the outer world. . . . The moon man . . . fights the devil of darkness. . . . The hero overcomes the devil and as the moon comes to fullness, he reigns triumphant on earth" (Harding, 1935, pp. 56-57). In not recognizing his own inner unseen self, man projected it outside himself.

Moon as Androgynous

Initially it appears that the moon is regarded as in a masculine role. Harding speaks of "moon-man" and "moon girl" (p. 66). She claims that the moon's role is of:

> . . . caring for agriculture, a specifically feminine task, spinning, weaving, making pots, carrying water and firewood, . . . how all these are women's occupations. It is almost as though the moon god, patron of women, must himself be a woman in disguise . . . some of the moon gods are actually androgynous. Sinn the god of Babylon is addressed 'Mother Womb begetter of all things, O Merciful Father who hath taken into his care the whole world." (Harding, 1935, p. 64.)

Gradually ". . . she becomes a goddess but still retains her male characteristics. . . . The moon god, Sinn, was . . . replaced by the goddess, Ishtar." In Egypt ". . . one of the earliest forms of the moon goddess Isis was Isis-Net who was both male and female." In Greece " . . . The Greek moon goddess Artemin is also considered to be both male and female" (Harding, 1935, p. 67.) Progressively and finally it moves to the last phase of moon worship:

> . . . where the moon is Mother. . . . The Mother gives birth to the Son and is in turn fertilized by him, so as it has also been expressed the moon god or goddess is androgynous . . . able to reproduce from himself alone. (Harding, 1935, p. 69.)

CHAPTER X

SYMBOL AND MYTH: SYNTHESIS OF THE MASCULINE AND FEMININE

Logos and Eros

The conscious personality of the man is under the "masculine rule of Logos" and the feminine is under the "guidance of the Eros principle" (Harding, 1935, p. 217). It is also called the anima/animus for the man and woman respectively.

> The feminine soul of the man is the anima. The nature of the anima and his relations to her determine the nature of his relations to women and also his own inner relations to that spiritual realm over which the anima rules. . . .
>
> These sources of spiritual or psychological energy can only be reached or so the myths and ancient religions say, through a right approach to the feminine essence of nature; whether this functions in inanimate form or in women themselves. (Harding, 1935, p. 218.)

Because of the anima within the Eros principle, which differs from his clinical Logos, it is clear that it is:

> . . . so foreign to his own masculine nature, yet governs his unconscious, we understand why it is that all his mistakes can, justly enough, be blamed on the woman.

But this does not mean his wife. Rather it is: ". . . the 'Old Woman' in himself, the anima who indeed causes most of the unexpected troubles which upset his calculations" (Harding, 1935, p. 88).

> For the anima is not a woman but a feminine nature--spirit, which reflects the characteristics of the demonic, non-human moon goddess and gives to man, a direct experience of the non-human Eros in all its power both glorious and terrible. (Ibid., p. 225.)

"In these depths are the dark, sinister, feminine beginnings. . . . A region ruled over by the dark Eros of feelings" (Harding, 1935, p. 222).

In the anima and the animus for the man and woman respectively there is tremendous potentiality. It is capable of releasing energy into the conscious area of each. It also when integrated makes the person whole, round, and complete. It can also, however, swamp the person taking him or her along in its volcano-like release.

Woman today has found the conventional ways of living, the ways accepted down through the ages, and also what her conscious being had grown accustomed to, as "sterile, dry, like the wastelands of the Grail legend" (Harding, 1935, p. 265). Harding continues: "The coming of the flood of instinct resembles the deluge through which Ishtar brought moisture to the desert land. But in the myth her children all became like the fishes of the sea." Earlier, in speaking about the fish she said that they were cold blooded and to speak of woman as mermaid is to claim that she is like them. "They are cold blooded, without human feeling or compassion. Instinct in its daemonic form, entirely non-human lives through them" (Ibid., p. 256).

But what is woman to do when this force is released? She does not wish to remain sterile, staid and stolid, and yet she now finds herself:

> . . . immersed in instinctive desires and ways of acting which threaten to drown all that is human in her.
>
> Can she be saved from drowning in the flood and yet not lose the values of the life-giving moisture. In the moon myths this question is answered. It is repeatedly recorded that when the moon sent the deluge upon the earth she also provided a means of salvation, a boat . . . an ark, a crescent moon boat and in this her people were carried to the sun the place of warmth and light. (Harding, 1935, pp. 265-266.)

Integration of the Masculine and Feminine

The unconscious, the anima in man and the animus in woman, is not meant to be released, according to the myth, to drown or destroy the conscious in each. The inner, hidden force of the unconscious is to be integrated with the conscious. In the case of the woman the "ark" brings her to "the sun, the place of warmth and light."

> It means the redemption from the cold blooded attitude of the unconscious water of instinct . . . and taking a new attitude towards the power of instinct. To accept the boat of the goddess implies accepting the uprush of instinct in a religious spirit as a manifestation of the creative life force itself. (Harding, 1935, p. 266.)

Once the woman recognizes that this force manifests "the creative life force, itself" she should then accept it as sacred, as divine, and not to be used to ensnare, not to be exploited. It is greater than herself. It is the call of nature itself, the call of life, of love.

She is caught in its rhythm. It is to be respected for itself.

> When the motive is not a personal one but is concerned with a non-personal goal, namely when gaining a right relation to the goddess to the principle of Eros, the result is redeemed from egotism and selfishness. (Harding, 1935, p. 268.)

When woman does not use this "force" to "capture or possess the man whome she attracts" (Harding, 1935, p. 266) she is a virgin.

> The legends and myths are unanimous in stating that the goddess as virgin conceives by an immaculate conception. . . . Her child is the hero, the savior, the redeemer. . . . Psychologically this child represents the woman's ego, sacrificed through the temple ritual . . . and starts on a different level with new values and a new understanding of life. (Harding, 1935, p. 282.)

In these myths the duality of the Mother is brought forth. Love and care are in one side of her being; while, the other, the dark side, is fierce and terrible. If she persistently succumbs to the dark side, the son, then this energy is not released in a genuine manner. The energy will be spent on trying to persuade the "mother" to give him what he wants, requires, and he will not then attempt to seek it himself. In life itself when a man:

> . . . encounters reluctance or actual refusal on the part of the woman to play the role of mother to him . . . he is confronted by the necessity of sacrificing his childish demand . . . the acceptance of the necessity to sacrifice his helpless wishing is the equivalent of the loss of the phallus, it is a self castration . . . a new spiritual capacity arises within him. (Ibid., p. 294.)

> This heroic act by which he dares to accept feeling as a divine principle having equal rights with the masculine principle . . . is the correlate of the woman's no less heroic act in the sacrifice of her son. For her ability to say 'No' to him means that she has to say 'No' also to her own indulgent tendencies and face her emotions no matter of what nature they may be without being swamped. (Ibid., p. 299.)

The Grail

This is one of the most recent of all the myths and took place in the twelfth and thirteenth centuries. Its sources are "ancient pagan as well as Christian Motifs" (Johnson, 1974, p. 2).[5] "Its Christian content, its recent origin and its source in the European soil" (Ibid., p. 2) make it meaningful to Western Man. In introducing this book the author in his foreword writes:

> Women . . . have no idea of the long and arduous road that must be travelled by the male child who must separate himself from the original indispensable, nurturing mother and venture forth into a way of experiencing himself that is not her way and that he cannot learn from her either by example or by instruction. (R. A. Johnson, 1974, p. v.)

The story of the Holy Grail came into existence:

> . . . at a time in history when man's feminine side was beginning to reach consciousness in a new way. The story deals primarily with the difficulty, and importance, of the struggle in a man to make conscious, and relate to, his inner feminity. (Ibid., p. 4.)

In Parsifal's search for the Holy Grail we have coming through humanity, in mythical form, man's search

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[5]Unless otherwise noted, page references to quotations contained in pp. 103-111 refer to R. A. Johnson, 1974.

for completeness. This is a deep cry and if man can find this Holy Grail he will be at peace within himself. Each person in his own way is on this journey, this pilgrimage.

The story of the Holy Grail, is the story of the Fisher King who is injured, and as long as he remains injured there will be no growth, no life in his territory. His injury affects not only himself but those around him. Someone who is close to another (e.g., a wife will know that her husband is suffering) "anquish in his Fisher King aspect . . . that there is a suffering and a haunting sense of injury and incompleteness in her man" (p. 12). She watches, painfully and all too often helplessly, as he tries to cure his wound. "Usually he seeks an unconscious solution outside of himself, complaining about his work, buying a new car, even getting a new wife, all of which can be his unconscious attempt to heal himself" (p. 12). Someone in this state cannot be happy. His riches and benefits are of no avail. "Because of his wound he cannot be nourished by the Grail nor made whole by it although it is right there in his castle" (p. 13). Indeed, "The only time he is happy is when he is fishing . . . fishing is itself a symbol for working with the unconscious" (p. 13).

The court fool, who speaks the truth in a palatable way, in a way that people can accept, prophesied that the only way the King would be healed, would be when a "wholly innocent fool arrives in the court" (p. 14). In

this way man is being told that his naive part will heal him.

> For a man to be truly healed he must allow something entirely different in himself to enter into his consciousness and change him. . . . For it is an innocent and often foolish thing in a man that will begin the cure for him. (p. 14.)

In the next part of the myth we meet and follow Parsifal, the hero, who "comes from the place where you least expect it" (p. 15). Parsifal's name, means "innocent fool" and thus can be seen how it is " . . . a humbling thing for a Fisher King to rely on his Parsifal nature for his salvation" (p. 15). Imagine a macho-like person relying on his Parsifal nature for redemption! Yet unless he does so there is no hope for him.

Parsifal's exploits and encounters are numerous. He meets or comes across monks and nuns in a devastated convent and monastery. They are most disturbed.

> The holy sacrament is on the altar but may not be used; no one can approach it. The crops won't grow, the animals won't produce. . . . It is a paralyzed land.
>
> Myths often repeat the same theme over and over in different forms. . . . Though everything one needs is virtually within arm's reach, one cannot use it. This is the agonized condition of the neurotic structure of the torn or divided man.(p. 19.)

Is this not true in our own world? With all the riches at his disposal man is still not at peace. The world is full of Fisher Kings.

> When Parsifal arrives in King Arthur's court a damsel who had not smiled or laughed for six years 'burst into laughter.' We know that until the Parsifal part of a person's nature

> appears, there is a feminine part of him that has never smiled, that is incapable of being happy and that she comes to life . . . when Parsifal appears. . . . The awakening of Parsifal in a man sets all manner of living things growing in him. (p. 22.)

In continuing his journey Parsifal encounters the Red Knight. He fights him and acquires his armour and horse. This victory:

> . . . over the Red Knight may be accomplished either inwardly, outwardly or in both directions. . . . If the Red Knight is slain outwardly, then the boy gets the masculine virility by overcoming some great obstacle. . . . Often it takes dozens of Red Knight experiences to get this power. If a man is not careful he will be Red Knighting throughout his life. . .
>
> But there is an inner dimension. . . . For a boy to become a man he must master his own aggression. He cannot be a man without knowing how to be agressive, but it must be controlled aggression.
>
> If he is just overcome by his rage and violence . . . his masculinity is not yet formed. Psychologically he has been defeated inwardly by his Red Knight. His ego lies prostrate and the Red Knight in him has won, emerging as a terrible bully, a violent temper, or even in vandalism or criminal ways. (pp. 22-25.)

Each boy on his journey to manhood must learn how to integrate his "terrible masculine power for aggression into conscious personality" (p. 25). This does not mean that he is to repress this aggressiveness. He requires the masculine power which is to be found in "his Red Knight shadow" (p. 25). An interesting detail is introduced. "Parsifal, . . . puts the Red Knight armour over his mother's homespun garment. . . . In other words, he puts on his new masculinity over his mother complex" (p. 25). What does this mean?

> No son ever develops into manhood without being disloyal to his mother in some way. . . . The son must ride off and leave his mother, even if it seems to mean disloyalty. . . . Later, like Parsifal, the son may then come back to the mother and they may find a new relationship. (p. 27.)

Parsifal never saw his mother again, as she died. He met Blanche Fleur, who is the principal fair maiden in this myth. She must be understood as the feminine within him, his anima.

> It is a rare man who knows very much about his inner feminine component, his anima. . . . It is fair to say that if a man undertakes any inner development, it is essential that he discover his anima . . . he has to learn not to be controlled by her moods and affects or led by her seductions . . . (He is) to learn to relate to her, to have her as an inner feminine companion. (p. 33.)

Man either learns to accept and relate to his feminine side, and in so doing will be given strength and warmth, or to reject it, and then it will turn against him "in the form of bad moods and undermining seductions" (p. 33). "If a man has a good relationship to his anima . . . he is able to feel, to value and thus to find meaning in his life" (p. 35).

> Parsifal is . . . instructed to relate to Blanche Fleur . . . in a feeling sense, which is a noble and useful and creative sense . . . (and) . . . not to fall prey to a mood. As soon as a man gets into a mood, he has no capacity for valuation . . . in terms of our myth, if you seduce, or are seduced by a fair damsel (i.e., the anima) your chances at the Grail are finished . . . for the time being (pp. 35-36).

Once a mood overtakes a man then until it goes there is nothing or very little that can be done to help him.

Everything is colored by his mood. If he is married and his wife tries to break through his mood by "assaulting him with her animus" (p. 37) there will result a terrible scene between the "man's moody woman and the woman's angry man." "That is the worst kind of a fight . . . because the two are totally possessed. This is when the really dark things happen" (p. 37). When a man is in a mood he is "not master in his own house." It occupies him so much that he strikes out at and " . . . is . . . terribly critical of the nearest woman he can lay hands on. Something in him knows that the woman in him . . . is dangerous" (p. 38). The relationship of Parsifal and Blanche Fleur in this myth will assist man in his desire to relate to the woman within:

> Blanche Fleur is the ultimate of beauty and inspiration for Parsifal. . . . She is his lady. He does everything from here on in the myth for her. . . . He is devoted to her; he lies with her, head to head, toe to toe, but he does not seduce her nor is he seduced by her. He is strengthened by her. He is devoted to her. He serves her . . . (but) not seduction or the Grail is lost. Parsifal succeeds in this. (pp. 44-45.)

As Parsifal continues on his journey he progressively deals or copes with his mother relationship. "If a boy divests himself a little of his mother complex, there is the beginning of a chance he might relate with his mother" (p. 46).

Parsifal next turns up in a great Castle. Here four youths are introduced who look after him, also four

hundred knights, the wounded king, and in the center of the great hall, which faces in each of the four cardinal directions, is a fireplace. "One learns that in symbolism when the number four appears it signifies the presence of completeness to totality. This is the Grail Castle" (p. 47).

In this Castle, Parsifal is a witness to so much beauty, and to festiveness which centers around the Holy Grail. It leaves him speechless with admiration and wonder. But even here his mother affects him. She had told him, "Don't ask questions," and as a result he does not ask "the great question, Whom does the grail serve" (p. 49)? As a consequence the Grail Castle fades and disappears from him. The Grail Castle is where one is at peace, where one is happy. It is the image of the completeness a person experiences when he is united with his anima. The Grail is the symbol of the precious reality of his feminine. Once man touches it deeply, once he enters it and experiences its power he will be miserable when he is away from it.

> The Grail Castle doesn't exist physically. It is an inner reality, an experience of the soul. I think it is best described as a level of consciousness; a boy wakes up with something new in him--a power, a perception, a strength, a vision. This is his Grail Castle. He can't describe it or hang on to it, but he will never be the same again. (p. 50.)

When a person is miserable he searches desperately for the Grail to bring him happiness. He is restless.

> Grail hunger accounts for all kinds of things. It's terrifying to approach this hunger in

> ourselves. . . . It is a hunger that has to be filled. He's got to have something, he's not sure what . . . or he will explode.
>
> Much advertising plays upon this hunger in a man. . . . You can sell a man almost anything if you indirectly call it the Grail.
>
> This is also part of the reason at least for the incredible hunger of people today for drugs. That is a magical way of getting back to the Grail ecstasy. . . .
>
> It is terrible to observe, but it is true of almost any man that if he thinks something will fill that Grail quest in him, no cost is too high. . . . It is an irrational thing that knows almost no bounds. Much of the motivation of late adolescence--the derring-do, the ninety-miles-an-hour down the highway or drugs even if it wrecks him--is the unconscious hungering for the Grail. (pp. 52-53.)

But in the search for the Grail Castle one must not hope to find it in a person, a woman, a place, or an experience.

> It doesn't exist in physical reality. It is inner reality. . . . How many men have made how many pilgrimages to particular spots where Grail castles burst open to them in their youth! . . . The Grail castle is an experience that comes at a certain level of consciousness. (p. 55.)

The proximity of the sword and the Grail is significant.

> Parsifal is torn between his masculine, sword-wielding quality and his feminine Grail hunger. These two interplay constantly. In the Grail Castle the sword that drips blood and the Grail are held close together. That represents the unification of the man's aggressive quality with his soul, which searches for love and union. Unless they can be brought into balance these two things create warfare in any man. (p. 56.)

When Parsifal is next in King Arthur's Court he is confronted with an entirely different scene from his first visit. A "hideous" damsel relates all his faults to him

and the amount of suffering he caused.

> This is the hideous damsel. This usually happens at the very apex of a man's career. . . . This is the anima gone absolutely sour and dark. . . . When a man really succeeds, then he is often in for trouble with his anima. (p. 66.)

What can a man do with this "hideous damsel" who almost immobilizes him by placing him in a mood which threatens to destroy him? It can result in him not wanting to make any effort at home, in his work or with his associates. His complacent drifting existence is shattered. No longer is he being carried along on the routine tide. But is it for one's destruction? Is the "hideous damsel" totally hideous? Or is she really saying something?

> She is useful. You must not take tranquillizers and tell her to go away. You must not try to banish her with another fair damsel. You must not try to hide from her. You must not try to argue her down . . . we must not try to wriggle out of (her devastating accusations) . . . You must stick with her. You must just sit there and take it as long as she chooses. . . . Because when she has gone through her long speech, she will then set you on your quest again. (p. 68.)

Parsifal listens and goes off as instructed by the "hideous damsel." But he forgets everything--Blanche Fleur and the Grail Castle. "He grows bitter and disillusioned" (p. 81). Then one day, through other pilgrims, he remembers. He accompanies them as they go to meet a hermit and once again Parsifal is told about all that he has done.

> The hermit is the introverted part of one's masculine heritage . . . (and man) is to summon that hermit in himself, that extremely introverted sum of energy within him. This

> will give him the perspective he needs for the next stage of his life. (p. 71.)

Parsifal returns to the castle and this time he asks the question, "Whom does the Grail serve?" The answer is given him immediately, "The Grail serves the Grail King" (p. 74). Parsifal learns, and through him mankind learns, that one cannot approach the Grail selfishly.

> Almost everybody in our culture thinks that the Grail is to serve us but here is something essential to learn. . . . We ask that the great cornucopia of nature, this great feminine outpouring, all of the material of the world--the air, the sea, the animals, the oil, the forests and all the productivity of the world--we assume that it should serve us . . . it serves God. (p. 75.)

The meaning of life is not personal happiness but to serve God or the Grail and in doing so happiness will follow.

> The myth says that as Parsifal asks the question, the Fisher King is immediately healed. Rejoicing begins in the Grail Castle. The Grail is brought forth. It gives its food to everyone and there is perfect peace, joy and well-being. (p. 76.)

What a lesson for our world, our culture, our society, our neighborhoods, our homes, our youth. Today people want to steal what the gods have reserved for themselves.

> In myths the acquiring of individuality, of personal autonomy, is always represented as a theft, a stealing of something which the gods have reserved for themselves; for to be individual, is to be god-like. Thus we have Adam and Eve stealing the knowledge of good and evil. . . . The story of Prometheus stealing the divine fire and bringing it to earth has the same motif.
>
> Man's experience of sexual love can perhaps most nearly touch this divine fire, can steal from

> the gods this supreme gift. But in the myths only the hero was capable of this deed. Many people today, feeling the need of renewal, want such an experience, but they want it for their personal satisfaction. The degenerated spirit of democracy abroad today says, 'Why not? It does not belong to the group, or to the aristocracy or to the parents; it is for the taking.' In such a spirit of self-seeking the divine fire cannot be found. The gods withdraw. (Harding, p. 203.)

The following passage concisely and clearly expresses how mankind is to be at the source of life and not vice versa.

> In the recognition that man does not live for himself alone even in his most individual and personal acts . . . the truly religious spirit is born. The most precious things in life do not belong to us personally. In our most intimate acts our non-secret moments, we are lured by life. Again and again we are reminded that in the daily contact with one we love our little personal egos must be surpassed; only so can we take our place in the stream of life and submit ourselves to that supra personal value which alone can give significance and value to the individual. (Harding, 1970, p. 300.)

CHAPTER XI

MAN/WOMAN: EXPRESSIONS OF MASCULINE/FEMININE WHOLENESS

In the first and second stage of the Creative Process (Chapters VII, VIII, IX and X respectively), the Masculine/Feminine polarity has been considered biologically, from nature, from the observation of very young children and from the depths of humanity in the form of myth. Now it is the time to observe human beings themselves, their approach to life, their actions and their indications of the masculine and feminine within them. So far, it has been pointed out in many ways that each person is made up with a duality; each person is not exclusively masculine or exclusively feminine. No person develops solely one side of his being with no reference to the other.

> Both are able to be realized in every individual because every individual possesses a two-fold basic form of dynamism, although the proportion between the masculine aspect of this dynamism and its feminine aspect is different in each individual. (Buytendijk, 1968, p. 299.)

"Coniunctio"

It is only when there is a union of opposites within a person, and some operative expression of spousal relationship between persons, that we can speak of man/woman with the clarity denoted by the third level of Creative Process. " . . . every man-woman relationship is

really a partnership of four: man and woman, anima and animus. Jung has called this combination of relationships the "marriage quaternia" (Singer, 1972, p. 242).

The elements of this marriage include not only the physical opposites but also the spiritual ones fundamental to individuation, and to growth into personhood. It is a coniunctio between the conscious and unconscious, the masculine and feminine within each person.

> What is needed is . . . an inner marriage in which the lived-out side and the unrealized contrasexual side are bound together in a sacred union of mutual love and respect. Without this inner marriage each person feels enslaved in his singular role. . . . The truth seems to be that unless we are partners with that contrasexual side of our natures, the soul that leads us to our own depths, we cannot become full and independent partners with a beloved person in the world outside. Beyond and above this important consideration is the crux of the whole matter: even in the absence of a beloved person, the inner marriage is needed to give each one a sense of completion within himself and herself. (Singer, 1972, pp. 237-238.)

It is in this union that the leap into mature personhood takes place. It is clear from this that masculine and feminine refer to sexuality in a broader sense than how the term is commonly used. The leap for man and woman into personhood, then, cannot be taken for granted as a "fait accompli" but is the burden and responsibility of all creative progression through one another.

Naive Approach to the Feminine

The very fact that this duality is in human beings can cause confusion. Some people become upset when they learn of this duality in others. This may be due to the

fact that they have to look more closely at their own being. The strong person, the macho-like Adonis, who can meet and overcome any obstacle is suddenly taken out of his stride when faced with his feminine. He regards this aspect of his being as a weakness. He does not immediately realize its power and how it helps to make him stronger, more complete and more a man, when it is integrated with his masculine. It makes him an integral person.

> . . . it is extremely critical for the sake of male survival that every man integrate into consciousness the very powerful feminine aspects that exist within him. . . . Only with the integration of his feminine, passive side will the male be able to liberate himself sexually, allowing himself to experience the totality of his feelings and freeing himself from conscious concerns about performance and dominance. The Macho male is an incomplete, dull heterosexual partner because he clings so heavily to his sterotypical ways of responding. (Goldberg, 1976, pp. 39-40.)

In Boundaries of the Soul Singer expresses similar sentiments and extends the idea of men needing to become more aware of their feminine side.

> Orientation toward the anima would mean, of course, the man's becoming aware of the potentiality for those 'feminine qualities' of warmth, receptivity, patience, and openness to the other within himself. If he could realize these elements and learn to exercise them without having to feel less of a man, he would find himself more sensitive to woman and to her need to exercise those qualities of her own which resemble his cherished 'masculinity.' These include activity, decisiveness, logical thinking and determination. (Singer, 1972, p. 209.)
>
> It is possible, however, for an anima-animus relationship . . . to have a constructive effect on the total relationship between a man and a woman. . . . (It) emerges out of a situation in which the man is able to accept his feminine side as a helpful adjunct to his conscious mode of functioning, and

> likewise the woman her animus. This is the man who is secure enough in his strength to be tender, and the woman who prefers exercising her privileges to fighting for her rights. Such people . . . are able to meet the opposite sex, and indeed the world without antagonism. (Singer, 1972, p. 218.)

In the same work Singer writes: " . . . the anima . . . leads man to his unconscious depths if he will but dare to approach her in all her beauty and sometimes terror" (Singer, 1972, p. 246).

The following story indicates the power of the integrated person and the confusion of the person who is not integrated.

> The boy Peter had something of the woman in him and the father had none at all until it was too late. The boy was gentle and eager to please, tender to women and children . . . (he could shoot straight and hit trees but when one looked at the father) . . . one could not know if he were proud or pleased or angry. For the truth was he had fathered a strange son, who had all his father's will and strength and could outride and outshoot them all, yet had all the gentleness of a girl, and strange unusual thoughts in his mind and a passion for books and learning and a passion for the flowers of veld and kloof, so that he would bring them to the house and hold them in his hands as though there were some deep meaning that he was finding in them. Had he been one or the other, I think his father would have understood him better but he was both. He was always two men . . . that one was brave and gentle . . . that this one struggled with himself in darkness and alone, calling on his God . . . to have mercy on him. . . . Why a man should have great strength and great weakness I do not know. . . . (His son) was like a demon with a horse and a pale girl with a flower. (Paton, 1953, pp. 2-5.)

Today's world lauds strength and power but sees these from one side only.

> The man of restless energy, the hustler and go-getter, is a figure familiar to the popular

> imagination; one associates this type of life with organization men, 'managerial' and executive types. (Stern, 1965, p. 2.)

Need for Balance of Masculine and Feminine

In studying these "types" have the psychiatrists made any observations?

> . . . whenever we psychiatrists have an opportunity to observe this kind of person as a patient we find at the bottom of it all a maternal conflict and a rejection of the feminine . . . they shied away from any pleasure of 'receiving,' from accepting tenderness, from all forms of passivity, even healthy ones. Yet deep down, there persisted an extraordinary need to be mothered, to be fed. (Stern, 1965, p. 2.)

> The female counterpart . . . is frequently encountered today in the woman who finds it difficult to accept her womanly role . . . it is an over evaluation of masculine achievement and a debasement of values which one commonly associates with the womanly. . . . And if we equate the one-sidedly rational and technical with the masculine there arises the ghastly spectre of a world impoverished of womanly values.
>
> After the death of his fiancee Novalis confessed to a friend that his intellect displaced his heart from its domain but, 'It was Sophie who returned to the heart its legitimate throne.' Novalis had regained his equilibrium in the fusion with 'woman.' Intellect and heart are here shown to stand in antithesis and in the antithesis the 'heart' is linked to the feminine. (Stern, 1965, p. 6.)

Similar sentiments and thoughts are expressed by Goldberg (1976, pp. 43-44).

> Almost from infancy on he is taught to control the expression of feelings and needs that interfere with the masculine style of goal-directed, task-oriented, self-assertive behavior . . . in direct or subtle ways, feelings and impulses were constantly being suppressed. . . .
>
> The male has become anesthetised and robotized because he has been heavily socialized to repress

> and deny almost the total range of his emotions and human needs in order that he can perform in the acceptable 'masculine' way. Feelings become unknown, unpredictable quantities, expression of which threaten him and make him feel vulnerable.

Karl Stern in Flight from Woman speaks of Freud who considered:

> . . . libido as essentially male, obviously on account of its pushing and climactic character. However does not the tenderness of receiving, the stillness of holding belong to the libidinal just as much as the orgastic experience?
>
> The very word libido has, in its origin, a dual meaning, desire and the fulfillment of desire. . . . Thus the phenomenology of sexual experience in its normal fullness in man and woman reflects a bisexual polarity. We may also deduce this from the pathology of character disorders. Phallic women are aggressive--competitive. . . . I have observed cases of men with serious disturbance of genitality whose attitude towards life was one of hoarding and retentiveness, with a tendency to unproductive accumulation, a kind of unending pregnancy of material inflation which never came to creativeness or truth. . . . Indeed, clinical observation suggests that the concave aspect of libido, the desire to receive, to hold and to nourish is as primary and irreducible as the phallic one. For example, the frequent dream symbols in woman, referring to the act of nourishing, sheltering and warming seem to be deeply rooted in the primary process and the body image. (Stern, 1965, pp. 27-28.)

Later Stern continues:

> The inability to tolerate passivity also destroys the natural alternating life rhythm of activity followed by passivity. This is undoubtedly one major cause of many men being burnt out or being afflicted by chronic diseases at an early age. The repression of the passive dimension prevents the regularly needed time for rest and recover. (Stern, 1965, p. 47.)

Pure Masculine or Feminine Beings?

That the masculine and feminine exist within each

individual is clear from the foregoing. There is no pure masculine or pure femine being.

> For centuries people have been aware that there is an area of overlapping between the (impossible) extremes of pure masculinity and pure femininity; real people have some qualities of both. The older a person becomes, the more evident the overlapping is of that person for as a person lives on, he or she must necessarily encounter both worlds: the world of resistance and means and the world of essential values. (Buytendijk, 1968, p. 302.)

Indeed it is the other part of the person which cries out to the conscious part and asks 'for more.' It is the area of the person which makes him restless. This world and its pleasures do not seem to be able to meet this want.

> That manner of being alive, of living being, that we have called the psuedo-immanence of the plant, can be recognized in every human being, because there is a certain proportion of femininity in every human being. In the same way, every human being is able to be lonely, through the intentional consciousness of a positive passivity and deceptivity which is, quite simply, the consciousness of the presence of an absence, of the possibility of receiving and of being together . . . as we and not I in isolation. (Buytendijk, 1968, p. 259.)

While it is claimed that women have this aspect more than men, this writer's experience points to similar feelings in men. Buytendijk's reference to a "we" experience implies that the person is capable of a progressive knowing of his/her masculine/feminine characteristics not merely as "overlapping"--simultaneous but separate--but as harmonized and ultimately integrated. When man is not united with the other part of his being his restlessness indicates the "presence of an absence" within himself.

> Must man not also expand the neglected side of his personality; the art of inward looking that he has seldom had time for in his active outward life . . . the so-called feminine qualities, aesthetic, emotional, cultural and spiritual which he has been too rushed to fully develop. . . .
>
> The two separate worlds and the two solitudes will surely have more to give each other than when each was a separate half. (Buytendijk, 1968, pp. 96-97.)

"Creative Dialectic of Union"

In his hyperactivity man is losing touch with that area in himself which will bring him into contact with deeper realities, or reality. It is through this integration that he can enter into creation, be in tune with it and not merely be against it.

> The human being is always in the world but femininity gives this being in the world a mode of transcendence, a reaching above the level of the world, and yet, through femininity, what is human is still 'present to itself' and--for that very reason--'far away,' present to its origin and to its destiny.
>
> Feminine humanity is always before the mirror, dissolves away intentionally and along with it the stability and the reasonableness of masculinity and the world of masculinity. (Buytendijk, 1965, p. 266.)

Today man has become so enamored of himself and his own power within himself and in his exploits in the field of science whereby he is conquering nature that he is forgetting its laws. Not only is he forgetting the laws of nature outside himself, he is also becoming more and more oblivious of the law of his own nature. Men:

> . . . need a relation to the feminine principle not only that they may the better understand women, but also because their conduct with the

> inner or spiritual world is governed not by masculine but by feminine laws. . . . A new relation to the woman principle is urgently needed today to counteract the onesidedness of the prevailing mode of Western Civilization. (Harding, 1935, p. 21.)

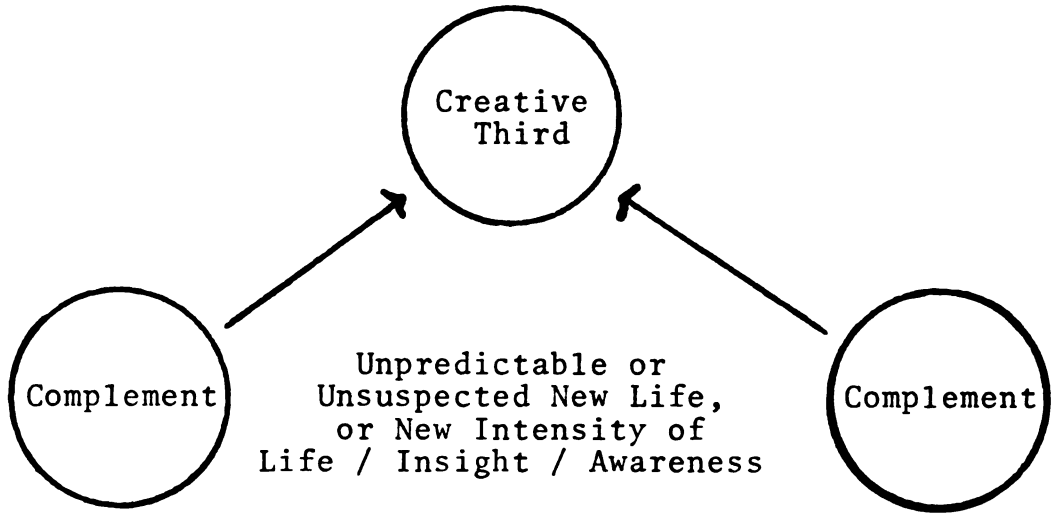
Man requires the assistance of a woman to release his feminine side, to make it come to life.

> The unconscious feminine side in man, the anima, leads him on a search to discover what is unknown and strange to him, to fill the interstices of his personality which exist because there is no part of his conscious adaptation that involves him fully as a whole man. He seeks his opposite in projected form, in a woman who will embody for him what he cannot be for himself. (Singer, 1972, p. 208.)

The same author in her book Androgyny writes:

> Although Jung asserts that both men and women draw their creative energies from the unconscious, there is a subtle--or perhaps not so subtle--difference. The woman's animus is supposed to inseminate the man's anima, which thereupon inspires him to produce his creative work. Fortunate, but rare indeed, is the woman whose active creative animus is furthered by the tender nurturing of a man's anima. (Singer, 1976, p. 47.)

In the early sixties, Dr. Prokes, S. J. in the course of his doctoral research developed a model for complementarity leading to new life. He called it the Creative Dialectic of Union (Prokes, S. J., 1964).



This image illustrates what the author of Broken Lights writes with great insight:

> . . . convictions and ideas are conveyed in three ways: The middle way by argument, verification, recognition, reason; the other two mediums are like a pair of mirrors, one presenting a positive, the other a negative view. . . . The fact is that real, direct participation in the interior life of another, of one's partner in love; union of souls, fusing of the flames above each head . . . the spark leaping from mind to mind, that generation in the spirit of which physical generation is really the symbol. (Gorres, 1964, p. 58.)

Man requires the polarity to be physically present in another. How otherwise can the complement dimension be witnessed, acted upon and released. Man and woman help each other in this respect.

> At a nearby table there were several men sitting together. . . . They seemed to have little to say to each other. . . . The interaction was clearly tense until a woman came by who knew one of the men and joined the table. Suddenly the men became more animated and relaxed. Up until then there had been no dynamism in their interaction, no spontaneity and no relaxed sharing. (Goldberg, 1976, p. 128.)

In looking at woman, Esther Harding writes:

> So long as the masculine side of woman's nature was allowed to remain as it was in the past, undeveloped and unconscious, it either slept unrecognized or it functioned in a purely instinctive fashion. The recent awakening of woman from her long apathy has brought to the fore latent power which naturally enough she is eager to develop and apply to life . . . (but this has) . . . produced . . . an unavoidable inner conflict between the urge to express herself through work, as a man does and the inner necessity to live in accordance with her own ancient feminine nature. . . . The feminine values . . . are relegated to the background and remain now as repressed as the masculine qualities were before. (Harding, 1935, pp. 14-15.)

Now suddenly the crisis of mankind is exposed. How can not only man, but also woman, adapt to the masculine and feminine principles which rule both within themselves, towards each other and in relationship to nature. Each is to acknowledge his and her own nature, their own being, and in this way enter creation and relate to it and to the other. It means becoming aware of one's own being.

> For the human being cannot conceive of himself as other than someone who is, and this means that he can conceive of himself only as someone who is together with all that his consciousness is conscious of. Thus, the essence of human being is not merely 'being for itself' but also, and primarily conscious being that is conscious through being in a situation . . .
>
> Being-in-a-situation has a twofold ontological aspect. On the one hand it means directing oneself intentionally, with meaning. . . . But on the other hand . . . a being together with something, meaning that one discovers oneself alongside of something other than oneself.
>
> . . . human existence is essentially a being in two modes at the same time: being in the mode of giving (giving meaning), and being in the mode of receiving (receiving meaning). (Buytendijk, 1968, p. 293.)

World of Resistance and of Value

When a person wishes to achieve something he or she must do it in a resistant world. This is obvious from the words "being-with-something." The "something" cannot give and receive in a reciprocal way. It is "something" other than the person and thus is "constituted as a resistance opposing the intentions of the onward-moving transcending consciousness" (Buytendijk, 1968, p. 293).

While the "something," the material reality, is a resistance it is also a:

> . . . means in the empirical sense too, but it appears empirically as both resistance and means in relation to the human being and his intentions . . . it can serve the intentionality as a means towards the achievement of an end. (Buytendijk, 1968, p. 293.)

Since human consciousness is expansive, onward-moving, without limit and free, it meets this something as a resistance. It is other than the human consciousness, distinct from it, and human consciousness is "together with" this something. When the things are regarded in the light of resistance "their essential value must remain hidden" (Buytendijk, 1968, p. 294). But, "This essential value is revealed only where the intention is to open oneself to receive it" (Buytendijk, 1968, p. 296).

In opening oneself to receive something one is not looking at it in terms of what to do with it, where to go, etc., It is not seen as a means, rather it is a contemplative gazing at the object for its own sake. It is to gaze,

to stand in awe. In these two actions or modes of behaviour there is empirically the knowledge of two distinct reactions to the world. There is the active but receptive, acceptance of the presence or being of another, "the person stands still in the presence of something, in contact with it," and there is the active aspect of pushing, acting on the thing as resistent and this is "the world of usefulness or of projected goal" (Buytendijk, 1968, p. 295). In the former the thing has a value in itself and in the latter it has a value in relation to something else. "All human existence participates in both forms; we never find the personal existence of one individual entirely defined by one only of these two forms" (Ibid., p. 297.)

Man will never merely use persons and things he encounters; he will, or should, also love them, care for them, acknowledge them for their own essential value.

> A suspension of intention is the required condition, for an encounter with being in which the being will reveal itself, in its essence, as a stature and quality complete in itself. Being reveals itself in this way through the receptivity of the restful, sustained, interested glance and listening ear. But this suspension of intention and this receptivity are not in any sense a passivity. . . . Human existence is always existence in a world that is a world both of resistances and of values. In a certain sense we always project the world of people and of things according to our own intentions, but in another sense this is also a given world since it gives itself to us in manifesting itself, and we receive its qualities, its statures, its meaning and its value in the kind of encounter with it that we can achieve only when we suspend our own practical intentions. (Ibid., p. 297.)

Expansive and Adaptive Movement

Man has a physical body. He differs from animals in that he can think and will. There is a higher power within him allowing him to do this. This power, expressing itself through his mind and will, allows him to leap beyond the limitations of his body. While he can achieve this in his thinking he is restricted in his action. As long as the movement within himself, self movement, remains within him, it is from its origin, expansive. When it is being expressed in movement outside himself and through the body it is tailored.

> Expansive movement and adaptive movement are expresions of two different acts. The act expressed in expansive movement is the act of intentionality directed toward unlimited transcendence. . . . In this act, therefore, homo expansivus constitutes himself as homo faber, the producer of values. The other act, expressed in adaptive movement, is the suspension, the negation, of expansive intentions, and as such is the required condition for non-intentional encounter. (Buytendijk, 1968, pp. 298-299.)

The first one freely "projects a world and produces values," the second is "adaptive movement as conformed and conforming itself" and thereby discovers values that are "already there" (Ibid., p. 298). To the expansive dynamism "the world of things becomes a world of resistances" thus evoking an expansive reaction. "In this particular type of interaction, human existence develops a more and more pronounced masculinity" (Ibid., p. 299). This is witnessed, very clearly, in the technological advances of our own day.

The other dynamism, involved in the adaptive movement, does not meet resistence. It is present to things as they are and moves in their rhythm and according to their nature. It is a movement of discovery, a discovery of values and not an imposition of values. In being receptive to the inexhaustible wealth contained even in a "grain of sand" " . . . human existence develops more and more pronouncedly in the mode of femininity" (Ibid., p. 299).

Each person has both dynamisms within him or her. Both the masculine and feminine approach to nature, to the world, to things, to people are within each person in varying degrees. The way each person approaches life will be determined by these dynamisms and also according to the physical make-up of each. Being physically different each will approach life differently. Each man and woman will also differ according to the proportion of the masculine and feminine dynamic within them.

> The two aspects which the bodily reality confers on the one and only humanity are in agreement with the two aspects of the essence of consciousness . . . the aspect of intentionality and the aspect of being anchored in being. (Ibid., p. 303.)

In our cultural approach to life there are actions which are distinguished according to sexuality. Some actions are regarded as being more proper to the masculine dynamic and some more proper to the feminine dynamism. Certain types of work are regarded as more suitable for a girl or woman. The examples which immediately come to mind

are football and embroidery.

The Act of Work and the Act of Care

Having shown the difference between an intentional act where the consciousness of the person is focused on achieving a goal, thus treating things as means, and that of being-with-nature, in a contemplative manner, the comparison between both is revealed in the "distinction and contrast of the sexes." It is shown "in the distinction of two acts: the act of work and the act of care" (Buytendijk, 1968, p. 310). In this distinction is indicated the difference between the masculine and the feminine.

In work, things are used as means towards an objective: what helps to achieve a goal is useful and good, and what does not help is either disregarded or not even considered. In working, the worker's own existence, is caught up with his involvement towards achieving his aim. "His existence, constituted in this way, is constituted as autonomous, as prospective, as aimed at distant goals, as expansive and always as aggressive" (Ibid., p. 310). The worker is aggressive towards the "resistance" he encounters in the objects with which he works.

> The world of work is a world of resistances, and it forms existence through an alternation of tension and relaxation, constituting existence as solid, hard, strong, firmly grasping the world--this is an existence of 'I can, I must, I will,' an existence of difficulties overcome and of courage. The act of work as such constitutes an ethos and a pathos at the same time. (Ibid., p. 311.)

Since work does not of itself consider the nature of things

for themselves nor in themselves except in relation towards an end and since there is no love or feeling towards the object:

> . . . it follows that work must constitute existence in objectivity, in cold efficiency, in knowledge that is rational and empirical, and therefore also in loneliness, without the human relationships proper to genuine community of life . . . 'togetherness through love.' Homo faber knows human reality in terms of the relationships of right and duty. . . . All work tends to intensify the masculine qualities of an existence. (Buytendijk, 1968, pp. 311-312.)

The same author claims that the essential matter of work is the structure of the intentionality determining the whole patterns of the dynamism.

> . . . care is the expression of a consciousness intentionally directed to the concrete presence of values discovered, preserved, recalled and multiplied or deepened through the decisiveness of an existence definitively chosen in the mode of togetherness . . . community. . . . Care is something that can be realized through the adaptive dynamism, but it is not within the dynamism itself. For the person who cares needs an adaptive dynamism in order to follow, to listen and so come to know the essential and the possible values of the objective reality . . .
>
> The world of care is a world of actual values encountered and of possible values educed and called forth by the presence and activity of the person who cares. (Ibid., pp. 311-312.)

Being present to something means a relationship to a deeper level of being than what appears. One is in touch with the:

> . . . phenomenological interiority of a thing . . . (and this) . . . means all that is not superficial . . . for in every being that presents itself in encounter, there is this peculiar contradiction of presence, that it holds itself in concealment at the same time. (Ibid., p. 313.)

The deeper one goes in this encounter the more genuineness there will be in the care.

> If there is to be genuine care in the strict sense, the one who cares and the one cared for must be established in presence to each other in the mode of . . . personal togetherness, in the call of one heart to another . . . (and) is essentially a real call to the other in the freedom of each for each to realize self human beings. (Buytendijk, 1968, p. 314.)

This is a most difficult attitude to achieve. It demands a disinterested love without any ulterior motives.

> . . . it is a spontaneous unity entered into without any considerations of individual interests. . . . It demands the conscious suspension of all inauthentic care, the suspension of the labor of nursing, to heal, of treating, to conserve or of arranging, to improve the object of care. (Ibid., p. 314.)

For Buytendijk, then, " . . . care is . . . an act of togetherness without specific intentions, an act of heart to heart knowledge" (1968, p. 319).

The feminine aspect accents a world of values and is immediately person oriented. It does not just focus or pay attention to human beings directly. It also relates to the " . . . human mode of existence . . . the human dwelling place, its furniture . . . the milieu of the household" (Ibid., p. 318).

CHAPTER XII

DISORDER WITH RESPECT TO THE LAW

The witness of the literature, from ancient myth to contemporary investigation, is unanimous: the journey into personhood by being obedient to the law of complementarity in its successive stages is fraught with danger. In at once a sublime and inherent way to the nature of each individual there is the call to personal wholeness, but there are enemies, within and without, seemingly determined to block, detour, undermine or otherwise prevent man from the goal of his becoming. The dynamics of growth into personhood are relentless, while they are at the same time fragile in subjective experience. The wonder is that so many persons evidence a basic normality in their male/femaleness, masculinity/femininity or man/womanhood. In whatever way and to the extent we have achieved this, and the psychological nuances of process are remarkable for their complexity, we know the law of complementarity as effective in our lives. This law enables us to be efficacious, fruitful people.

Our concern is focused on those who for limitless reasons find themselves in disorder with respect to the law of complementarity. The scope of this paper permits no

more than a topical look at some of the effects of various expressions of disorder. Their implication for criminal deviancy can only be suggested now, as an earnest for future development.

Attempt at Complement from the Same Body Base

Only a man can fruitfully activate the animus in a woman and only a woman can fruitfully activate the anima in a man.

> The terms masculine and feminine presuppose an emergence into psychological wholeness or personal identity. However, a man can release the feminine within him, or bring it to consciousness only by relating to a female being and vice versa; according to Jungian theory the sexes are absolutely dependent upon each other for the development of a full balanced identity. (Gelpi, 1974, p. 158.)

While this seems obvious, the call to an inner marriage is obviated by an attempt to attain wholeness from only one half of the complement. For example a man may try to develop his own personality, to grow into maturity on his own, without reference to the opposite female body person. This narcissistic approach leads him to effeminacy. Or a man may try to develop his personality by relating to another male. It is not possible for this male relationship to develop his feminine principle, the anima within him, because the female body base is absent. Wholeness can not be achieved from only secondary, unconscious sources; there must be some direct involvement with the prime source in the body of the opposite sex. In a male-male relationship, the least that can happen is an effeminate attitude,

and the implications for homosexuality (or lesbianism) are clear.

Both of these efforts at growing into maturity stem from the nonacceptance of himself as male or herself as female. Neither has a strong maleness or femaleness and so each feels threatened by a person of the opposite sex. Thus they seek growth either in the insecurity of their own being or in the insecurity of another of the same sex--surely a case of the blind leading the blind. Instead of growth there is a deeper fall from maturity.

Development of an Isolated Complement

There are six variations of possible one-sided development: in a male there is only the male or the masculine or the feminine: in a female there is only the female or the feminine or the masculine. The myth of Trickster illustrates the isolated male's male:

> The legend goes that the Trickster was burdened with a huge phallus, which he was compelled to carry on his back. He did not know what it was, or what it was for, nor why it should be so burdened. The other animals laughed at him, saying that he was at the mercy of this thing and could not put it down. But Trickster retorted that he could put it down as soon as he wanted to; he just did not want to, for by carrying it he could show how strong he was. In turn he derided the other animals, saying that none of them was strong enough to carry so large a burden. This went on for a long time, until Trickster began privately to be a little worried . . . he went to a quiet place in the woods . . . and tried to remove his load . . . he could not do so. . . . His burden was part of himself. (Harding, 1963, p. 124.)

Let us consider the isolated female's female:

> Just as Trickster had to struggle with his phallic bundle, so woman has to struggle with her inertia if she is to be freed from identification with her daemon of biological instinct. It is this aspect of feminine psychology that is responsible for the heavy sensuousness of the cowlike woman. It is personified in dreams not infrequently as the "white slug" woman. (Harding, 1963, p. 124.)

It is not possible at this time to develop each of the variations. Only two others will be considered.

The character of Louisa in Dickens Hard Times illustrates the isolated female's masculine.

> Facts, what I want is, Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon facts; nothing else will ever be of any service to them. (p. 1.)

> Never wonder. By means of addition, subtraction, multiplication and division settle everything . . . (Mr. Gradgrind spoke to his daughter Louisa) . . . You have been well trained and you do . . . so much justice to the education you have received. . . . You are not impulsive, you are not romantic, you are accustomed to view everything from the strong dispassionate ground of reason and calculations. (Dickens, 1966, p. 165.)

In complementing his daughter on her masculine characteristics Mr. Gradgrind was at the same time affirming that it was proper to suppress her feminine qualities. When the father realized the disastrous effects of this one-sidedness he admitted to his daughter's husband:

> I think there are . . . qualities in Louisa, which--which have been harshly neglected, and . . . a little perverted. And . . . I would suggest to you, that . . . you would kindly . . . leave her to her better nature for a while--and to encourage it to develop. (Ibid., p. 183.)

He had been taught this lesson by his daughter when she confronted him:

> How could you give life and take from me all the inappreciable things that raise it from the state of conscious death? Where are the graces of my soul? Where are the sentiments of my heart? What have you done, O Father, what have you done, with the garden that should have blossomed once, in this great wilderness here?

She struck herself with both her hands upon her bosom.

> What you have never nurtured in me, you have never nurtured in yourself. (Dickens, 1966, p. 165.)

The graces and sentiments of soul and heart are the feminine side of one's being. The concentration on the side of reason to the exclusion of this complementary side is a perversion of the person's being and excludes not only a part of his being but also the being of nature itself.

An analysand named Anthony S. illustrates the isolated male's masculine:

> Anthony's situation demonstrates how the male's drive for success can progressively destroy the intrinsic motivating joys of the congenial endeavors . . . his love of music was completely suffocated in the process of meeting the 'realities' of business and competition . . .
>
> The drive for financial survival typically has a tendency to erode the friendships between men. . . . In the process of trying to maintain a high economic level the male also often becomes progressively alienated from his family. This has a particularly bitter impact in light of the common male illusion that he is doing it all for his wife and children. (Goldberg, 1976, p. 77.)

The world is filled with Anthonys.

> To him, talking about feelings was embarrassing--'a woman's thing' . . . (and is the) case of the male propensity to resist asking for help within a relationship and his great embarrassment over having to explore feelings and acknowledge their importance in the creation of the circumstances of his life. (Goldberg, 1976, p. 78.)

In ignoring the feminine holding side of his being, the side that opens him to higher values within himself, outside himself, in people, in nature and beyond, man is destroying himself and his world. This destruction is graphically demonstrated every day in our papers, our T.V. and in the different forms of violence. These:

> . . . crises . . . will not be remedied simply by the implementation of legislation, but . . . demand a revolution in male consciousness.
>
> By what perverse logic can the male continue to imagine himself 'top dog?' Emotionally repressed, out of touch with his body, alienated and isolated from other men, terrorized by the fear of failure, afraid to ask for help, thrown out at a moment's notice on the occupational junk pile when all he ever knew was how to work. . . . Perhaps, however, the male has become an artist in the creation of many hidden ways of killing himself. (Ibid., p. 182.)

Pseudomasculine/feminine Expressions

Many of the personal and social problems arising from a masculine or feminine character that has not been genuinely developed in a balanced way, have already been indicated in the preceding text. In not accepting his maleness, and attempting to develop his own personality by himself, or with another of the same sex, and in developing only one side of his being, man can end up with a pseudomasculine. For example, he will be stubborn on masculine issues, he will always want to show his strength,

he will be flirtatious and so on. A woman will express pseudofemininity by being indirectly manipulative, frigid, coquettish or provocative. A more complete diagram of pseudomasculine/feminine expressions is given in the following schema:

PSEUDOFEMININE EXPRESSION	DIAGNOSTIC DESCRIPTORS	PSEUDOMASCULINE EXPRESSION
Subtle, indirect manipulation, competitive with males, dominant, easily angered, argues, sarcastic, pouts but controlled, provokes guilt in others	Aggression	Direct, threatens others with verbal or physical fights, fights to prove self, bombastic, resists dependency
Poor emotional control sentimental, romantic, cries easily behavioral and emotional overreaction, intense emotional response, calms quickly, diffuse, shallow, labile	Emotionality	Impulsive, transient, superficial affect, may deny feelings or be sentimental
Frigid, avoids sexual encounters, surprise at men's response to sexual provocativeness	Sexual Problems	Sexual exploitation, Don Juanism, hypermasculine
Stubborn, will not give in on "rights"-feminine prerogatives	Obstinacy	Stubborn on masculine issues, for example, independence and nondominance by females
Dress, cosmetics, posture and gait, or any attribute including effects or needs used to attract attention	Exhibitionism	Show of strength, bravery or tolerance of pain, dress attracts attention, flashy cars or gadgets
Own needs first, sensitive to critical remarks, vulnerable to slights	Egocentricity	Self-interest first, body image very image very important, uses others, vulnerable to slights

PSEUDOFEMININE EXPRESSION	DIAGNOSTIC DESCRIPTORS	PSEUDOMASCULINE EXPRESSION
Flirtatious, cat-and-mouse games with men, romantic, coy, coquettish	Sexual Provocativeness	Flirtatious, frequent affairs of fact or fantasy, conquest important
Protests for independence but rarely acts, may abuse drugs or alcohol	Dependency	Pseudo hypermasculinity, disabled with relatively minor illnesses and injuries

(Blacker and Lupin, 1974, p. 125.)

Negative Masculine and Feminine

The anima in man and the animus in woman offer psychic energy for the development of personal wholeness. The positive expressions of anima/animus have already been considered, but they are also apt for negativity.

> The negative potential is that the traditional conscious attitudes toward the opposite sex cannot be overcome, because they are too powerful, or because the one who holds them is too rigid to allow for the penetration of the unconscious into consciousness. Then the anima of the man is set against the real woman, or the animus of the woman is set against the real man. If this happens, the inferior anima in man storms at the gates of his personality, and breaks through with all the unpleasant qualities he has unconsciously ascribed to women: nagging, stubbornness, moodiness, pettiness, gossip-mongering, and the like. Woman in a similar condition becomes animus-possessed, and she presents an image of the most unpleasant characteristics which she has unconsciously identified as masculine: she becomes shrill and demanding, positive of being in the right, superorganized and supercontrolling. Heaven help the man who is confronted by an anima-possessed woman, or the woman who is confronted by an anima-possessed man! What usually happens in such a situation is sheer hell! (Singer, 1972, p. 245.)

Such persons are obviously in conflict within themselves, and in relation to others, and are likely candidates for more extensive disruptions, irruptions and/or eruptions, into deviancy.

CHAPTER XIII

THE CELL: ORGANIC MODEL OF COMMUNITY LIFE

In the verification phase of the Creative Process the union of persons is expressed in fruitfulness. The one-to-one relationship of a father and mother is not the ultimate reference but is rather a building-block for an organic network which transforms energy in a synergic way heightening the integrity of the individual persons or couples into a trans-personal significance.

Where do we find a precedent for this phenomenon?

The Cell

Nature itself presents in the cell the organic model of community life which must exist if there is to be a fullness of life. The cell is a highly complex, yet integrated "piece of biological machinery." In it each part "plays an indispensable role for the maintenance of life" (Pfeiffer and the editors of Time/Life Books, 1972, Introduction).

> The cell is the basic unit of all living matter--in it a microscopic package are all the parts and processes necessary to the survival of life. . . . Cells can also be specialists with a particular job to do; these depend for their existence upon a highly integrated community life with other cells. (Pfeiffer, 1972, p. 9.)

The cell may be viewed both as a whole organism

and as an organization with different parts and in terms of the molecular units forming the basic building blocks of the cell and its parts.

> The cell . . . is alive. . . . In a remarkable miniaturization of life's functions, it moves, grows, reacts, protects itself and even reproduces. To sustain this varied existence it utilizes a tightly organized system of parts--like a tiny industrial complex. It has a central control point, power plants, internal communications construction and manufacturing elements. (Pfeiffer, 1972, p. 16.)
>
> For the cell, control is located in the nucleus--a computer, design department, construction boss and board of directors all rolled into one. (Ibid., p. 20.)
>
> One of the most amazing features of embryonic development is that the right cells almost invariably manage to find their way to the right places in the embryo at the right time. (Ibid., p. 104.)

For the cell to function properly each part must be in harmony within itself and in relation to the other parts. Only then can life flow. The cell is the paradigm for mankind.

Within the cell each part does not lose its individuality. It fulfills its individuality within the whole process and indeed shares in the power of the other parts, thus being greater than if it was operating independently of the others. In its own limited way it points to community living; it has a nucleus, "the central control point," and then all the components for a community. There is a hierarchy and a law. There is polarity in organism and organization, feminine and masculine, and

through this complementarity life will flow.

Polarity--Wholeness

The rhythmical swinging of the pendulum between the opposite poles will effect a healthy human being within himself and in relation to others. To swing rhythmically requires a center--a stable and firm center. Once there is a strong center, freedom results and with it a sureness in movement. What Anne Morrow Lindberg says about woman may be applied to other expressions of the feminine, to social units whose being is to hold or center human development--i.e., a group, a local community, a city; thus the entirety of mankind is implicated.

> For to be a woman is to have interests and duties ranging out in all directions . . . like spokes from the hub of a wheel. . . . We must be open to all points of the compass--stretched out, exposed, sensitive, like a spider's web to each breeze that blows to each call that comes. How difficult for us, then, to achieve a balance in the midst of these contradictory tensions and yet how necessary for the proper functioning of our lives. . . . How desirable and how distant is the ideal of the contemplative . . . the inner inviolable core, the single eye. . . . The problem is . . . how to remain whole in the midst of the distractions of life; how to remain balanced, no matter what centrifugal forces tend to pull one off center. . . . I must find a balance somewhere, or an alternating rhythm between these two extremes; a swinging of the pendulum between solitude and communion. (Lindberg, 1955, pp. 29-30.)

One must be alone, one must have space, one must be contemplative in order to become whole. In this way one has time to climb the mountains and explore the valleys of the unconscious. To ignore the intuitive side of one's being, to ignore what is coming from one's depths, is

dangerously one-sided. This does not mean the elimination of tension. There will be tension but this brings growth, and is creative when one's being is integrated, or is moving towards integration. If drugs are used to overcome tension they tap into the tremendous life-giving power which can emerge from the depths of one's being, but in such a way that the isolated intensity is incapable of being integrated or experienced as continuous. This is a form of death.

> There is a quality to being alone that is incredibly precious. Life rushes back into the void, richer, more vivid, fuller than before--one is whole again, complete and round. (Lindberg, 1955, p. 42.)

The Round Table is regarded as the symbol of wholeness and those who are seated around this table partake of the food of wholeness. To sit at this table also requires a wholeness, a roundness in the person, thus enabling each to relate to the others who are around the table. Wholeness calls to wholeness, center to center. To be centered means that one is like the hub from which the spokes centrifugally and centripetally relate and one will not be blown off course. The opposite is inevitable--"When one is a stranger to oneself, then one is estranged from others too. If one is out of touch with oneself then one cannot touch others" (Ibid., p. 44).

This estrangement from self is very difficult, very hard to accept as it implies that one cannot lead others beyond where they are if one is not whole oneself. One

must have one's act together. One must be round and then one can call others to eat at this "table." When one is whole then one's own food is life giving. To achieve this one must not be isolated. What is required is that one be a member of a body, inter-related with other bodies in increasingly corporate patternings based on the cell, but also indicating advanced ranges of nuclear life.

Groups or Gangs

The peer relationships that are developed with the sequence of growth are seen at the time of adolescence in an urge to belong to groups, teams and clubs, etc. This is a necessary step in the expansion of ego to identify with a body greater than one's own.

> This is the moment when the developing child is susceptible to group culture, and it is deplorable if the opportunity for this type of education is missed, and the young people are left to develop it as best they can, often in asocial ways, when, rightly guided, it could give the impetus needed for carrying the generation over from a purely egocentric orientation to concern for the social group. (Harding, 1973, p. 222.)

The group becomes the arena in which to work out "the fierce competitiveness of adolescence and masculinity in general" (Johnson, 1974, p. 24).

> Almost every boy has to win from somebody else. . . . He's got to win, to be top man. Boys will struggle fiercely for this, it is a matter of life and death for them.
>
> Often it takes dozens of Red Knight experiences to get this power. If a man is not careful he will be Red Knighting throughout his life. A man often carries this competitiveness which has a slightly adolescent tinge to it, into everything. (Ibid., p. 24.)

In this approach everything is seen as resistant and so must be matched and opposed with strength.

> In any group where the group feeling is strong . . . the sense of importance as a member of the group may be in marked contrast to the individual's sense of himself when alone. Specially in the case of adults who have broken away from home but have not yet acquired an individual psychology, the support of the group may be very important indeed. Such groups may have a positive value challenging and bringing out masculine traits of courage, co-operation, fair play and so on; but unfortunately since the mechanism depends on the projection of unconscious parts of the psyche, a negative rather than a positive one can be uppermost as in gangs that today play such an important part in the life of the underprivileged boys and girls in our large cities. (Harding, 1965, pp. 47-48.)

What is the answer to gangsterism? In continuing, Harding claims:

> The answer to the problem of gangsterism is not to be found in terms of repression or of punishment. . . . Unless the distinctive energies are first transformed in individuals, a group, however optimistic it organizes, will soon be subverted for destructive forces. For . . . each individual must come to terms with the negative side of his own personality; otherwise this is inevitably projected into the group. A group always represents what is common to its members, the common man in man, and never what is individual . . .
>
> In group identification the elements of personality that are common to all the members . . . are the ones that emerge when conscious control is relaxed and these are usually negative, the elements that have been repressed because of the moral and social requirements of the environment, the unadapted and negative factors that all men harbor in the background of the psyche. . .
>
> Meanwhile, those elements that do not suit the requirements of the outer world are repressed into the personal unconscious. . . . These are the elements that are projected into a group

> situation, so that when a group of people get together, even though they may intend to form a positive organization of some sort, the negative qualities come up . . .
>
> The problem cannot be met by further repression . . . and is not to be found by a moralistic or punitive approach, but perhaps it can be found through the evocation or constellation of the helpful, life-giving archetypes of the collective unconscious, for then can it lead the libido over into constructive channels. (Harding, 1965, pp. 48-49.)

Hunger "for More"

The "constructive channels" exist but what is the practical connection to the man who like Oliver Twist is "hungry for more?"

> Fundamentally, in spite of the apparent enthusiasm with which large sections of mankind go along with the political currents of the day, the mass of mankind remains dissatisfied. . . . Everyone wants something larger, finer, better for mankind. (de Chardin, 1965, pp. 32-33.)

This hunger "for more" exists because man finds that he has arrived at a ceiling and does not know where or how to go from here. There is a frustration, wanting more, willing to give more, but how? As he looks around he sees indications and pointers to more in the escalation of large corporate bodies of businessmen, of groups trying to help others, of the increasing numbers of social agencies, etc. But these groups, with their goodness and generosity, are discovering that they are also at or within a certain definite range; the ceiling is all too present. The camaraderie, though good in itself, is insufficient, inadequate, for the restlessness persists. What remains is the search

for others who have similar frustrations, similar intense desires and drives for something deeper. It is a search for a community which will challenge the members into being and doing more than at present.

> Scattered throughout the apparently hostile masses which are fighting each other, there are elements everywhere which are only waiting for a shock in order to re-orientate themselves and unite.
>
> All that is needed is that the right ray of light should fall upon these men as upon a cloud of particles, that an appeal should be sounded which responds to their internal needs, and across all denominations, across all the conventional barriers which still exist, we shall see the living atoms of the universe seek each other out, find each other and organize themselves. (de Chardin, 1965, p. 33.)

No longer would there be frustrated isolation but community life organized around a center:

> True community does not come into being because people have feelings for each other (though that is required too), but rather on two accounts: all of them have to stand in a living, reciprocal relationship to a single living center, and they have to stand in a living, reciprocal relationship to one another. . . . A community is built upon a living, reciprocal relationship, but the builder is the living, active center. (Buber, 1970, p. 94.)

CHAPTER XIV

COMMUNITY: INTEGRATIVE CENTER OF THE MASCULINE/FEMININE DYNAMIC

The life-giving community life would not merely be within one community, as again there would only be an extended body, a group of people, isolated, this time as a group. Rather, it would be a network of interdependent corporate communities, functioning like organic systems, which are oriented collaborately to the release of energies presently locked into patterns of isolation and rebellion, and to the transformation of these energies into new, synergic, more effective expressions of societal patternings.

> Until now, we have been passionate in seeking to unveil the mysteries in the matter infinitely great and infinitesimally small mysteries. But an inquiry of much greater importance to the future will be the study of psychic currents and attractions, a science of spiritual energy. (de Chardin, 1965, p. 38.)

Dimension of Response

If we review the radical change that has taken place in science prior to World War I and up to the present, we have an analogy for the significance of Community (Prokes, S. J., 1964). Up to World War I science was considered an "aggregate" of individual sciences, each insecure in itself, defensive. These boundaries defined a "thou shalt not"

relationship. Intensification was limited to a predetermined quantitative "what." One plus one = two exclusively. During the period between World War I and World War II science accented recognition, fellowship, and co-existence. The individual sciences grew in self-awareness, maintaining a "safe-distance" relationship to each other. With the explosion of the atom bomb contemporary science has exploded to the reality of interpenetrating complement, to unity through diversity, admitting an "intellect" beyond science. In this atomic range, intensification yields an unpredictable and synergic new life, new vision, new intensity, etc.

Commitment

The spiritual energy available to a nuclear dimension of community is possible only when there is a relationship of trust--a bonding, a foreverness of commitment. In this community the members depend on each other, support each other, and need each other. Here, in this body, the person dedicates himself completely like the members of "the cell." Being thus integral to and identified with the community body he cannot opt out on his own. This requires commitment, a giving all, in order that life will flow through one, into the other members of the community.

> Whoever wishes to be part of this spirit must die and be born again, for others and for himself. In order to reach this higher plane of humanity he must bring about a complete transformation in his whole sense of values and his whole action. (de Chardin, 1965, p. 56.)

The community then determines the role one plays as

it demands that one lives up to one's commitment and to one's uniqueness which it helps him/her find.

> But we must not fail to bring out an important point; the perfection and usefulness of each nucleus of human energy in relation to the whole depend in the last resort upon whatever is unique and incommunicable in each of them. (de Chardin, 1965, p. 46.)

This in turn releases one into a fuller and more rounded, more complete being and since it all takes place "within the body" it prevents isolation.

> The social aspirations of man cannot attain full originality and full value, except in a society which respects man's personal integrity. Because this has not been understood democracy rather than freeing man has merely emancipated him. Hence the dispension, strange as it may seem of a false liberalism both intellectual and social. For with emancipation each cell of society has thought itself free to be its own center. . . . Democracy, by giving the people control over progress seems to satisfy the idea of totality. In fact, it achieves only a counterfeit. True universalism rightly claims to incorporate all initiatives, all values without exclusion, all the most obscure potentialities of the person. But it is essentially organic and hierachic. (Ibid., pp. 25-26.)

In this body instead of removing opposition, such energy is turned to creative advantage, thus introducing the possibility of reconciliation with its resulting integration for the wholeness of the individual and community. Needless to say the more the community comes into existence the more there is suffering. Both the individual and the community go deeper and deeper into their beings to release the energy contained. This is being released so that the community will become more round, more perfect, more

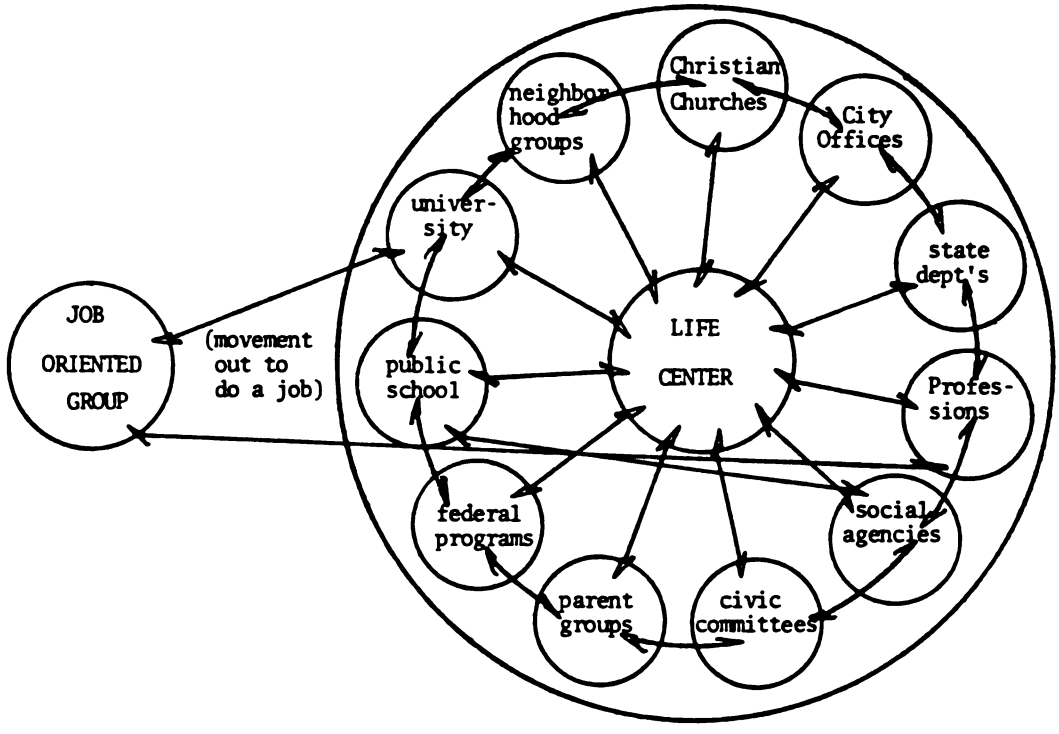
integrated. It is the movement towards authenticity.

Dimensions of Involvement

A look at various approaches to service helps to clarify the difference between an individual, an organization, and a "center." Within all of these there is an urge "to do good."

> In the latter part of the teens and the beginning of the twenties, boys and girls usually manifest a concern over nonpersonal values. This may show itself in desire for public reforms, in a longing to devote themselves to some altruistic work for the good of mankind, such as social service or scientific research; or it may appear as a preocupation with romantic love of an ideal type, or love of poetry, or absorption in religious experiences. (Harding, 1973, p. 222.)

Obviously there are alternate ways of achieving this end. The first alternative is for an individual to go on his own to do a special task. The second more inclusive alternate is for an organization to go out to do a special task. In contrast a "Center" invites and establishes others in collaborative union through a work to be accomplished. This dynamic is illustrated in the following manner:



(Prokes, S. J., 1964.)

A pioneer schema elaborating the terms of this comprehensive approach is presented in the Appendix D.

CHAPTER XV

VIOLENCE: HAVE WE MISSED THE POINT

Reversal of Perspective

This paper has basically accented disorder as a negative phenomenon from a stable satisfactory norm. From the beginning we have shown that this norm is not static but dynamic. Therefore, it is possible to question whether the forms expressive of the law in fact fit effectively the evolution of human experience. Could it be that what is precisely judged as destructive negativity is, in truth, the urgent appeal for a new "container" commensurate to the explosion of energy occasioned by the atomic bomb.

Nuclear Shock

In Europe and especially in Ireland we have constantly experienced the annihilative force of energies ravaging the Countries and the peoples. The irrespressible drive for selfhood between Country and Country has expressed itself in terror, intimidation and death. While, in general, this is not the experience of Americans, America has not been spared the impact of the advent of the nuclear age; it experienced this in the major War of the 1940s which introduced the possibility of apocalyptic destruction into immediate consciousness for the first time in history.

We have been thrust into one of the most complex changes in the social order known to man. The concept of Mother Earth as "Womb" was shaken to the core and with it the total structure of man's inheritance. For those growing up in these years, traditional norms and classical principles seemed not only laughable, but poignantly dead. For some, these norms and principles were not even known. The breakdown in familial life, and the shift in social behaviour to nomadic existence within a society devoid of meaningful symbols, seemed to destroy or simply to obviate a capacity in a new generation to trust the norms and values of a preceding one. The discovery of nuclear power in Chicago in 1942 unleashed more than the impact of the Atomic bomb. It exposed to man for the first time the unassailable fact that energy can be released most effectively from within matter itself rather than from applying abrasive force from without.

> By the liberation of atomic energy on a massive scale, and for the first time, man has not only changed the face of the earth; he has by the very act set in motion at the heart of his being a long chain of reactions which, in the brief flash of an explosion of matter, has made of him, virtually at least, a new being hitherto unknown to himself. (de Chardin, 1964, p. 141.)

The generation spawned by the War not only mistrusted the ancient structures and values of the past, but it doubted the very substance of its own being and innate gifts of life. These structures had become inadequate for the body of evolution, which was seeking a trans-familial

dimension. This phenomenon cannot be seen simply as a negative disintegration, but as the chaotic confusion of an emerging and extraordinary creative process of growth. de Chardin too noted this phenomenon:

> The true cause of what is happening in the world today is to be found not in some collapse of former values but in the eruption, within mankind, of a flood of new being which, precisely because it is new, comes initially as something foreign and hostile to what we ourselves represent. (de Chardin, 1970, p. 61.)

The generation gap revealed the lack of awareness that the existential pain requires a synergic remedy. No isolated individual or even two parents can be expected to bridge that gap alone.

The pace of technological development, academic education, medicine, the arts, and the sexual revolution contained an intuitive grasp of the meaning of synergy, but accelerated almost beyond the capacity to integrate. This heightened the alienation of the inner man rather than freed him.

The Experience of Hell

The young knew in their own bodies the implications of that discovery of nuclear fission. The drive released in matter towards a consummation of complement energies working to effect union, took hold of their instincts and imaginations. With no apt container as safeguard, the confused vortex of these released energies plummeted them into every kind of extreme moral and social disorder.

Nonetheless, the underlying instinct remained undaunted in its search.

This experience of hell, though a perceptible spiritual advance for mankind, became the immediate awareness of life without the possibility of intercourse between nations, between communities, between persons. This reality of the hell condition was an explosion of the corporate unconscious. What will bridge the gap?

When man is out of touch with himself, his roots, his basic instincts, his call as a created person, his search for God becomes confused with his search for himself, and becomes confused with his search for otherness. In this homogenous distortion he grapples for life totally unaware of the basic order which is in the plan of the Father. There is no regard for laws of nature, laws of process, or for the instinctual patterning of life which underlies all of creation. Within this network of confusion, man's criterion falls back to the common denominator of the Id, where all the basic instincts are geared towards the ego and the frustration of ego-orientation leads to a disordered drive for domination. Sexual drives become perverted and eventually the drive towards intercourse is expressed in open warfare.

Conversion

The restoration of peacefulness within order will not be attained by eliminating the energies that are so rampant. If they are what separate and divide man into the

isolation of hell, these same energies must be the entrance also into the building of peace. But what kind of peace?

> A perfectly-ordered society with everyone living in effortless ease within a fixed framework, a world in a state of tranquil repose, all this has nothing to do with our advancing Universe, apart from the fact that it would rapidly induce a state of deadly tedium. Although, as I believe, concord must of necessity eventually prevail on earth, it can by our premises only take the form of some sort of tense cohesion pervaded and inspired with the same energies, now become harmonious, which were previously wasted in bloodshed: unanimity in search and conquest, sustained among us by the universal resolve to raise ourselves upwards, all straining shoulder to shoulder, towards ever greater heights of consciousness and freedom. In short, true peace, the only kind that is biologically possible, betokens neither the ending nor the reverse of warfare, but war in a naturally sublimated form. It reflects and corresponds to the normal state of Mankind at last alive to the possibilities and demands of its evolution. (de Chardin, 1964, pp. 153-154.)

But how does this statement of belief translate from vision to practical realization and implementation?

Bridging the Gap

The milieu of deviancy exists in many more forms than have been classically considered. We do well to consider the mandate of Karol Wojtyla (1979) in The Acting Person: "Not to presuppose man as a person" but to call him into action and thereby reveal the person. The role of a Center for the re-formation of deviants must provide a context in which to bridge the gap to classical Spiritual values inherent to man created in the "image and the likeness" of God. Within this context, and following these Spiritual values, the acting power of the modern person

can reveal the persons to themselves, to one another and eventually to God, in and through a proper sublimation of all human instincts to this end. We use "sublimation" in the Jungian sense of the word, which is not a suppression of the instinct, but a conscious release of an instinct into a continually higher and more inclusive order of expression.

Such a Center would lead candidates through steps of Creative Process that attempt to make relevant the advancing dimensions of the meaning of the body, until the chain of realities linking personal experience of body to a Corporate Religious Body is intact.

Violence: Potentially Creative Modus Vivendi

Our approach to the rhythms and patterns of creation has accented a principle of energy and intensity. From this point of view, what is more intense is closer to the Creator. The progression is from low key forms, candle power, horse power, nuclear energy, spiritual energy to Divine Energy.

Within the natural created order, intensity can either be an obstacle (when erratic or undisciplined) or it is the gift and means of achieving our destiny; for it must be properly contained and disciplined. From this point of view the violent are closer to love. How else can we understand the meaning of the Gospel: "the kingdom of heaven suffereth violence and the violent take it by force" (Mt. 11: 12).

The energies and the principles are quite clear, albeit demanding. Let us look now to the facilities required for their implementation.

CHAPTER XVI

CENTER FOR RE-FORMATION OF DEVIANTS

Existing Facilities

Existing facilities which seek to rehabilitate deviants, address only conscious factors from a humanitarian viewpoint. Through incarceration the deviant, who is seen as a menace, is removed from society for a period of time. But what actually happens to those incarcerated? Does any real and profitable rehabilitation or reform occur? And during the time of imprisonment what is done to change the social situation in which the deviant lived and to which he will return?

While the present system of Federal and State Correction facilities, with their educational and rehabilitational intent, may achieve a certain effectiveness in some instances, it does not really address the root of the problem. The present system tries to impose a structure on the unstructured without being aware of the laws underlying either the structure or the criminal on whom they are imposing the structure. It is truly the imposition of rules without knowledge of the organism. It becomes more and more organizational and less and less organism. It becomes more and more macho like, and more and more renegade

masculine. It is a progression towards sterility, chaos or oppression.

In our present Correctional Facilities which are cold and sterile, there is no possibility for "new life" either to the individual or to society. Programs offered in these facilities do not answer any deep need of the individual. They do not, and indeed cannot, reform, rehabilitate, or re-integrate those who are assigned to them. The best that can be done is restraint, while offering to society a palliative type of assurance that is being protected from dangerous criminals.

The structures and organizations created to address the problems of deviancy and crime have not been adequate to the task of rehabilitation. Following the viewpoint of Wilson even "the theory that the governing purpose of the enterprise (i.e., corrections) is to rehabilitate" should be abandoned (Wilson, 1977, p. 193). A fact must be faced that the correctional system has a very different function, namely "to isolate and punish" (Ibid., p. 193). Admitting this fact:

> . . . is merely . . . a recognition that society at a minimum must be able to protect itself from dangerous criminals and impose some costs . . . on criminal acts; it is also a frank admission that society really does not know how to do much else. (Ibid., p. 193.)

New Center: Implementing the Creative Process

Although the existing correctional facilities do not address the root of the problem of crime they do serve

the function of maintaining a level of guardianship in order to keep society functioning. At the same time there is a need for a body to address the cause of the problem of deviancy. What is needed in our present age is a Center which would address the deepest needs of deviants. The type of Center which is projected in this paper would incorporate into its philosophy and approach the very principles and law of complementarity outlined in the preceding chapters. Such a Center would address the unconscious dynamism operative in persons, accepting the instinctual energies of man through a Creative Process toward Re-formation. Although this paper has highlighted the basic urge of procreativity (sexuality and parenting), obviously, all the urges of man need to be incorporated; namely, inertia, hunger and self-defense. The law of complementarity implicates and demands an organic interdependence of the basic urges of man. A Center for Re-formation of Deviants would possess a vision which can address the relationship and issue of the microcosm to the macrocosm.

> The problems and struggles disturbing the peace of the world must in the last analysis be fought out in the hearts of individuals before they can be truly resolved in the relationships of nations. On this plane they must of necessity be worked out within the span of a single life.
>
> It may seem absurd to suggest that the attitude of the individual to his personal conflicts and problems could have any appreciable effect on an international situation involving the fate of millions, or to turn from the general problem to the personal one as if they were equivalents.

> Yet that is exactly what anyone with even a minimum of psychological insight is obliged to do if he seeks to understand the age in which he is living or to contribute in a conscious way towards the solution of the world problem.
>
> The millions involved in world crises are individuals; the emotions and dynamic drives motivating the clashes or armies are engendered in individuals. These are psychic forces that dwell in individual psyches. Thousands of persons are still infected at the present moment, with those psychic infections which so recently produced a world war. . . . In the individual, as in the state, the totalitarian attitude denies the basic freedoms to a part of the whole. One part arrogates all power and all advantages to itself, while virtually enslaving or penalizing other parts if they do not agree to support the dominant element. The one-sidedness of the psychological development of Western man has been not unlike the rigid singleness of this attitude. The conscious ego has assumed rights over the whole psyche, frequently disregarding the very existence of the other real needs and values. It has repressed these other aspects of the psyche, forcing them into the hidden depths of the unconscious, where they are seized upon by the dark, archaic forces that, like 'the shapes that creep under the waters of sleep,' forever move in the unknown reaches of the human psyche. If any further step in the psychological development of man is to be taken, the exclusive domination of the conscious ego must be terminated, and the ruthless barbarism of the primitive instincts themselves must in some way be modified, so that their energy may be made available for the cultural advancement of the individual and in this way for society as well. (Harding, 1973, pp. 8-9, 14-15.)

Within this Center the individuals would be taught to assume their place in society in a creative way. They would be taught and shown how the male and female, and the masculine and feminine aspects of being are to be expressed and integrated within themselves, in relation to each other, and within the community. Here deviants would learn that

the overdevelopment of one principle of their being without being balanced by its complement opposite can carry them on a tide, a wave of destruction, not only of their being, but the being of creation.

Where the possibility of destruction or the "hell experience" touches concretely is in the experience of the many forms of poverty. In Chapter X there was a reference to a body of persons referred to as the Interdependent Corporate Communities. This body of communities has developed a model of Archepoverties which specifies the comprehensive areas of poverty which are suffered, not only by deviants, but all mankind. Within the projected approach of a Center for Re-formation of Deviants the model of Archepoverties will be used. The following are the specific areas of the Archepoverties:

- physical integrity (poverty of relation with prime physical rhythms);
- emotional health (poverty of timed sequence for assimilation);
- employment (poverty of imbalance of intensities between work and employee);
- housing (poverty of space);
- social life (poverty of trans-relationships);
- spiritual (poverty of Father/Son relationship).

All these Archepoverties converge towards the Archepoverty of Education which leads the person out of the naive into a strong personal ego for unconscious/conscious integration through these seven Archepoverties. In all seven

Archepoverties the specified method of implementation would be through the process of Restraint, Reform, Rehabilitation and Reintegration. It will be the objective of the projected doctoral dissertation to develop this model of Archepoverties.

Goal: New Man and Woman

It is only within a Center of professional persons who incarnate the theory of Jung's psychological progression, the dynamic of Masculine/Feminine complement, and additionally the thinking of Karol Wojtyla expressed in his work, The Acting Person, that the process of re-formation of the deviant can take place. The true development of the person into the new Man and Woman, into his/her uniqueness, by containing, releasing and rechanneling his/her energy, occurs then within an organism, similar to the cell or the body. It is in, with, and through the Interdependent Corporate Communities that man will be integrated and the powers of the unconscious channeled into creative energy. These Interdependent Corporate Communities, in turn, must relate to a higher power in order to be whole.

> The world would not function if there were not, somewhere outside time and space, a cosmic point of total synthesis . . . a real pole of psychic convergence; a Center different from all other centers . . . by homonization the universe has reached a higher level where its physico-moral powers gradually assume the form of a fundamental affinity which links individuals to each other and to their transcendent Center. . . .
>
> Picture a man who has become conscious of his personal relations with a Supreme Person with whom he is led to merge by the whole interplay

of cosmic activity. In such a man and starting from him, a process of unification is launched marked by the following stages:

--the totalization of the individual in relation to the individual
--the totalization of the individual in relation to himself
--and, lastly, the totalization of the individual in the collective man. All these so-called 'Impossibilities' come under the influence of Love. (de Chardin, 1965, pp. 80-83.)

EPILOGUE

> WASHINGTON, Dec. 28 (UPI) - Warren E. Burger, Chief Justice of the United States, warned today that the nation faced a growing threat of bloodshed in its prisons and called for more attention to the problems of prisoners.
>
> "Our criminal justice system is in need of fundamental change," Chief Justice Burger wrote in his year-end summary of the problems and accomplishments of the judiciary. (The New York Times, Monday, December 29, 1980, p. A13.)

This thesis is offered as a response to this urgent injunction. The principles presented in Parts II and III represent a radical departure from the prevailing mentality instanced in Part I. They have been given in the most elementary and topical format. A more comprehensive development is needed to elucidate the meaning and implications of these principles. Such is the intention of my doctoral dissertation.

The approach to violence developed in this thesis is little known but is consonant as an authentic principle. The proposed Center is a specific projection from the matrix of communities which already embody the principles and dynamic stated. Its reality is so vulnerable and so volatile that it requires the enclosure of a fortress, literally and corporately, in terms of the collaborative relationships required. Specifically, it demands a Religious Witness as

its center, for no other dimension could possibly contain and nurture such an intensity of "new life."

APPENDICES

APPENDIX A

THE JUNGIAN CONCEPTS OF NAIVE-EGO-SELF

APPENDIX A

THE JUNGIAN CONCEPTS OF NAIVE-EGO-SELF

The Jungian concepts of naive-ego-self were introduced in a most schematic form in Part II Chapter I. A fuller explanation of their characteristics is presented here.

The Naive Stage

Every newborn child bears within himself or herself the powerful instinctive forces of life, having their own energy and dynamism, which have characterized man since his emergence upon the scene of creation. The center from which the tiny being experiences himself can perhaps be best represented by the Greek term autos. This primitive or immature center consists largely of bodily perceptions; there is not yet consciousness in the sense we mean when we say "I." The autos is a:

> . . . dim consciousness in the body, a sentience of needs, of well- or ill-being. . . . It is, so to speak, a somatic awareness that can be observed in young children long before a definite I has evolved and that continues to function throughout life. (Harding, 1973A, p. 207.)

What is conscious and what is unconscious is as yet undifferentiated, and one urge follows upon another with no involvement of choice or order.

While the autos represents a natural center, if it does not develop into a more advanced state of conscious/unconscious balance as the child grows up, this center dominates in a manner that can more or less inhibit personal development. This is the case in autistic children, for example; they are completely bound up in their interior world of sensation.

The fate of this primitive center is of immense importance and implication for the growth of the child into adolescence and adulthood. The nonpersonal, instinctive forces which are the inheritance of every one of us must not be allowed to follow their own course or to go unbridled. This would mean a dominance and overthrow of the hard-won achievements of civilized man, resulting in jungle law.

Each child must gradually learn to recognize and channel these forces so that they can serve the creative purposes which are consonant with his advance in humanity. They can be channeled from within man and also from without--from society and its norms.

> Throughout history two factors have been at work in the struggle to bring about the control and discipline of these nonpersonal, instinctive forces of the psyche. Social controls and the demands of material necessity have exerted a powerful discipline from without, while an influence of perhaps even greater potency has been applied from within the individual himself, in the form of symbols and experiences of a numinous character--psychological experiences that have had a powerful influence on certain individuals in every community. (Harding, 1973A, p. 3.)

Since their inception the controlling power of different religious forms has served to curb "the violence and ruthlessness of the primitive instincts" (Ibid., p. 4). Such social controls seek to effect a structure in which life may flourish and where people will feel secure. To achieve this, civilization sees the necessity of controlling the instinctual drives within man. This does not mean the suppression of these instincts, nor does it mean merely a change in conscious attitudes through education.

> In the individual, no less than in the nation, the basic instincts make a compulsive demand for satisfaction; and here too civilization has imposed a rule of conduct aimed to repress or modify the demand. Every child undergoes an education that imposes restraint on his natural response to his own impulses and desires, substituting a collective or conventional mode of behaviour. In many cases the result is that the conscious personality is too much separated from its instinctive roots; it becomes too thin, too brittle, perhaps even sick, until in the course of time the repressed instincts rebel and generate a revolution in the individual similar to that which has been threatening the peace of the world.
>
> In the individual, as in the nation, the resulting conflict may produce asocial or criminal reactions. (Ibid., p. 9.)

The unconscious energies which dominate the naive stage do need to be given their measure of expression. If they are not allowed this, then there cannot be a wholesome base from which to transform the expression of these energies into higher, more inclusive forms. What is at stake is not merely a change in the goal of the energy, but a modification and transformation of the energy itself:

> . . . sexuality, in addition to fulfilling a biological function, now serves the emotional needs of the psyche; the instinct of self-defense has motivated the establishment of community life, with its collective enterprises and its basic social relationships; the satisfaction of hunger, originally a purely biological activity, has come to be the focus around which human companionship is cultivated . . . and a stage may be reached in which the hunger is no longer concerned exclusively with personal possessions or aggrandizement but instead seeks, as the supreme goal, a supra-personal or religious value. (Harding, 1973A, pp. 22-23.)

The Ego

The compulsoriness of primitive instincts is but a part of the emerging psyche. This part man shares with animals. But there is another part which is characteristic of him along: reflection, which expresses itself in three successive urges--the drive to activity, the reflection urge and the so-called creative instinct. According to Jung:

> The richness of the human psyche and its essential character are probably determined by this reflective instinct . . . (By it) the stimulus is more or less wholly transformed into a psyche content, that is, it becomes an experience: a natural process is transformed into a conscious content. Reflection is the cultural instinct par excellence, and its strength is shown in the face of untamed nature. (Ibid., p. 21.)

It is the growth and development of this specifically human aspect of the psyche that constitutes the maturation of consciousness. There is something in man which "strives to set itself over against the blind compulsion of the instincts" (Ibid., p. 196). This power sets parameters

to the instinctive energies, directing them towards higher goals.

> This power we call will. Its energy is recruited from the instincts and is used by the ego, which arose pari passu as the instincts were tamed. (Harding, 1973A, p. 197.)

Though we do not know how it happened in man in the first place, a function developed within him to counteract the blind urgency of the instincts; this we will call the ego.

> For man the coming of consciousness meant that everything became oriented to himself. No longer was every happening, every condition, regarded as just existing: from that time on it was seen through the spectacles of his ego. It was good--for him; or it was bad--for him. . . . For him, consciousness divided the primary oneness of nature into opposites. . . . As the world has been split into opposites for man, so man likewise has become split within himself. For a part of his psyche, namely, his ego consciousness has set itself up against the dominance of nature within him. (Ibid., p. 198.)

Man now reflects on what he is about to do; he no longer acts merely on impulse prompted by instinct. For Jung, "consciousness arose out of unconsciousness by a natural or evolutionary process" (Ibid., p. 199).

As the autos was the center of somatic consciousness in the naive stage of development, so now the ego is the center of psychic consciousness. The ego in fact seeks and works for objectives which the youngster's auto-erotic self does not want. Jung postulates that: "Just as the body has anatomical prehistory of millions of years, so also does the psychic system" (Jung, 1963, p. 348). The psyche

then, like the body, bears the traces of all that went before it, and the ego arises on this base. The ego is:

> . . . a complex of psychic facts. This complex has a great power of attraction, like a magnet: it attracts contents from the unconscious . . . it also attracts impressions from the outside, and when they enter into association with the ego they are conscious. (Jung, 1970, p. 10.)

The ego then "forms as it were the center of the field of consciousness: and in so far as this comprises the empirical personality, the ego is the subject of all personal acts of consciousness" (Jung, 1979, p. 3).

The content of experience is obviously not solely a matter of positive affirmations about one's self. As the child begins to distinguish what belongs to himself and what does not, he is learning about opposites, about what is acceptable and what is not acceptable--both outside himself and, as importantly, inside himself. His self-awareness is growing, which means that more is becoming conscious to him, and also that he is learning:

> . . . to repress, to thrust down into unconsciousness the unacceptable parts of his personality. As a result the personal part of the psyche becomes more or less clearly divided into three parts. There is the "I," the ego, that represents what I call myself; then there is the <u>persona</u>, the mask that I wear to show to the world; and there is still another part that I know, or partly know, exists, but which I prefer to keep hidden because it is unacceptable to the world--this is called the <u>shadow</u>. (Harding, 1973B, p. 73.)

The shadow is the center of the personal unconscious, just as the ego is the center of the personal conscious. Also active within the unconscious are other personal aspects, which Jung calls the anima and animus (these concepts are

considered extensively in Part III); and, more archaic than these, are elements of what Jung postulates as the collective unconscious. (It is beyond the scope of this thesis to do more than indicate the existence of these key psychic structures and concepts within Jungian psychology. Insofar as they are relevant to the purpose of this thesis, they will be considered in Part III.)

What is released from the unconscious into the conscious is only a small portion of the total psyche. If personal psychological development has been wholesome and sound, these incursions can be reconciled, assimilated and incorporated into the conscious ego. But in many lives the normal evolution does not occur; it has instead been contracepted, reflected or perverted. Then, in a situation of stress, another more primitive law takes over:

> When an unconscious content breaks through into consciousness, its duality becomes apparent and a conflict results . . . each individual who experiences the force of primitive instinct as a prime mover in his own heart . . . is usually . . . profoundly shocked. . . . Crimes of passion . . . are committed not only by persons of the criminal classes but also by men and women who in all other respects are decent and respected citizens. These are examples of the way in which the control of the ego can break down before the urgent demands of an outraged instinct. (Harding, 1973A, pp. 18-20 passim.)

To attain to a well-developed and well-balanced ego is no easy matter! The negative and destructive possibilities of hurt or damage or underdevelopment or artifical inflation of the ego are well enough known to everyone. Most contemporary societies are fortunate indeed if they

have achieved this ego stage of cultural development; many are still in the naive stage. To know one's self as an independent, responsible, creative "I" is a tremendous work and gift.

And yet, for Jung, this was not enough. The integrative phase of ego development is not ever a "closed book" or a "drama completed." There is work to do which can be done only in maturity: "As one gets older, integration increasingly has more to do with recovering an inner value than with establishing outer adaptation." (Ulanov, 1971, p. 71.) This process of integration is what Jung calls individuation.

> The ego in this process of individuation discovers its limitations, learns that it is the center only of consciousness. Full ego development is found in accepting those limits and coordinating the attitudes and actions of the ego to the purposes of the total psyche. The ego has come full circle. It has separated itself from its original identity with the unconscious, obtained definition and strength, and now is ready to turn again to the unconscious to encounter and relate to the self. (Ibid., pp.71-72.)

The Self

According to Jung, the ego is substantially developed by the time of adolescence. The skills by which one balances the energies of the conscious and the unconscious can of course be stabilized and perfected by the experience specific to adulthood and old age. The power of the ego for good is increased and "finely tuned" through education and discipline. When man has increased his ego power to

the extent that he recognises there are definite real limitations to what can be achieved under its power, he may be open to a new urging from the unconscious that there is a further step to be taken: another area is to be opened or a new center for his life is to be developed. This new level of consciousness will broaden the vision which the ego had. It will give a greater awareness and extend the boundaries of the ego, and will also be "an enlargement and transformation of consciousness itself" (Harding, 1973, p. 235).

This next step in psychological development is a step beyond the ego consciousness to "the doer or thinker behind the action or thought" (Ibid., p. 237). It is the bringing of what Jung calls "the self" into being.

> The development of a consistent and disciplined ego may be said to be one of the chief criteria for a satisfactory life during the early and middle periods. But in the second half of life a new factor begins to be effective in the psyche and the center of consciousness then gradually shifts to a nonpersonal value within the psyche that takes precedence over the ego. It is this that Jung has called the Self. According to his definition the Self is the center of the total personality including the relevant elements of the collective unconscious as well as those of consciousness. (Harding, 1973A, p. 69.)

Just as the ego had through consciousness transcended the naive domain of the autos, so the Self commands the obedience of the ego. The Self transcends the ego. For man to be integrated and whole, the nonpersonal part of the psyche has to be within the compass of the Self.

> This necessitates a transformation of the daemonic energy associated with the archetypes and the instinctive urges of the unconscious. For if this energy is not transformed, activation of it will swamp the individual completely so that his civilized traits will disappear under the flooding from the unconscious or he will identify with the archetype and allow an inhuman and collective role to dominate his personality. (Harding, 1973A, p. 464.)

Jung regarded this Self as the goal of psychic development, and everything in one's experience is directed to this goal as to a center (cf. Jung, 1963, pp. 196-198).

> The archetype of the Self has, functionally, the significance of a ruler of the inner world. . . . The Self, as a symbol of wholeness is a coincidentia oppositorum. (Jung, 1976, p. 368.)

Even while the Self is the container and organizer of all opposites, its own creativity is not contained or limited by a "fixed" amount of energy:

> There is little hope of our even being able to reach even approximate consciousness of the self, since however much we make conscious there will always exist an indeterminate and indeterminable amount of unconscious material which belongs to the totality of the self . . . the more we become conscious of ourselves through self-knowledge, and act accordingly, the more the layer of the personal unconscious that is superimposed on the collective unconscious will be diminished. In this way there arises a consciousness which is no longer imprisoned in the petty, oversensitive, personal world of the ego, but participates freely in the wider world of objective interests . . . bringing the individual into absolute, binding, and indissoluble communion with the world at large. (Jung 1972, pp. 177-178 passim.)

Such an outlook is indeed uncommon, though the potential for it is native to each man and woman. The capacity for "communion with the world at large" has implications in two directions at once.

First, it permits a distinction to be made between individuation and individualism:

> Individualism means deliberately stressing and giving prominence to some supposed peculiarity rather than to collective considerations and obligations. But individuation means precisely the better and more complete fulfilment of the collective qualities of the human being, since adequate consideration of the peculiarity of the individual is more conducive to a better social performance than when the peculiarity is neglected or suppressed. The idiosyncrasy of an individual is not to be understood as any strangeness in his substance or his components, but rather as a unique combination, or gradual differentiation, of functions and faculties which in themselves are universal. . . . Individuation, therefore, can only mean a process of psychological development that fulfils the individual qualities given; in other words, it is a process by which a man becomes the definite, unique being he in fact is. (Ibid., pp. 173-174.)

Secondly, it points out what is really the only limitation of the self; namely, that it is finite:

> The decisive question for man is: Is he related to something infinite or not? . . . In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted. In our relationships to other men, too, the crucial question is whether an element of boundlessness is expressed in the relationship.
>
> The feeling for the infinite, however, can be attained only if we are bounded to the utmost. The greatest limitation for man is the "self;" it is manifested in the experience: "I am only that!" Only consciousness of our narrow confinement in the self forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal, as both the one and the other. In knowing ourselves to be unique in our personal combination--that is, ultimately limited--we possess also the capacity for becoming conscious of the infinite. But only then! (Jung, 1965, p. 325.)

Though this text would seem to identify the infinite with a purely human dimension (the nonpersonal unconscious), in fact Jung himself had a deeply religious sense, and he was convinced of the necessity of relationship to a suprapersonal reality.

* * * * *

Yet for all of his labor and insight, Jung did not perceive the dynamic consequences of the attainment of Self. Man manifests not only these three stages of development, but also a fourth: a superpersonal or transpersonal stage. In this, he is able to go beyond his Self to the supreme being. It is a dimension of faith, not of self-choice or achievement.

APPENDIX B

COMPARATIVE CHARACTERISTICS OF NEWTONIAN PHYSICS AND QUANTUM MECHANICS

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COMPARATIVE CHARACTERISTICS OF NEWTONIAN PHYSICS AND QUANTUM MECHANICS

CHARACTERISTICS OF NEWTONIAN PHYSICS	CHARACTERISTICS OF QUANTUM MECHANICS
Based on ordinary sense perceptions.	Based on behavior of subatomic particles and systems not directly observable.
Describe <u>things</u>: individual objects in space and their changes in time.	Describes statistical behavior of <u>systems</u>.
Predicts events.	Predicts probabilities.
Assumes an objective reality "out there."	Does not assume an objective reality apart from our experience.
We can observe something without changing it.	We cannot observe something without changing it.
Claims to be based on "absolute truth"; the way that nature really is "behind the scenes."	Claims only to correlate experience correctly.

(Zukav, 1980, p. 41.)

APPENDIX C

THOMISTIC APPROACH TO FREE WILL

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The concept of freedom of the will used in this thesis is the philosophical explanation of Thomists, i.e., the followers of St. Thomas Aquinas. For Thomists freedom exists in relation to an object which does not exhaust the will's power to love. The freedom of the will is due to its not being compelled or exhausted by any good less than absolute good or the fullness of goodness. The will has dominion over all particular good things: even when the will selects such a good it is not compelled by it. Thus even as the will chooses, it retains the possibility of not choosing.

> Wherefore if the will be offered an object which is good universally and from every point of view, the will tends to it of necessity . . . since it cannot will the opposite. If, on the other hand, the will is offered an object that is not good from every point of view, it will not tend to it of necessity. (Agquinas, 1^{a}-11^{ae} Q. 10, Art. 3.)

The will can refuse to choose, or choose some other object, even as it actually chooses. The will always retains its sovereignty: it can not-choose: it is not compelled by what it is choosing. So while actually choosing an object (limited good) the will can dissent from the same object in <u>sensu diviso</u>, though not in <u>sensu composito</u>; i.e., the will retains the power not to choose,

by reason of the limitation of the object, but it cannot combine assent with dissent (sensus compositus). For example a person actually sitting can stand in sensu diviso (he can get up) but not in sensu composito (he cannot sit and stand at the same time).

> When we perform an action freely, some other action would have been "equally possible." (Bergson, 1960, p. 174.)

This traditional philosophical understanding of free will has been synthesized with anthropology and phenomenology by Karol Wojtyla (1979) in The Acting Person. This work lies at the foundation of the understanding of man presented in this thesis.

APPENDIX D

AN EXEMPLAR CENTER: CIRCUMSTANCES AND DISPOSITIONS ESSENTIAL TO THIS APPROACH

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1. An exemplar "center", or "nucleus" of active, sensitive, receptive response is indispensible. Each person invited into collaboration has a crucial need for motivation and awakening. A disposition of awareness and acute sensitivity comes into being (slowly, through time, dependent upon person experience) through practical involvement within a stable, working "matrix"--a continuous, exemplar climate conducive to creative participation.

Thus, if a proposed "center" does not invite to participation within its own unpredictable creative fulfilment, it neither evolves as a "center", nor do those approached and invited to collaboration have any stable reference context for initial conception and growth.

The evolution of creative participation extends and includes relative to the vitality of a prime, exemplar "center". In so far as new centers do evolve, the exemplar "center" becomes comprehensive reference for all intensification. Not only is the prime "center" continuously perfected, but it is more and more demanded as exemplar, i.e., as the source of practical image, assurance, motivation.

2. The exemplar "center" must be actively disposed to the unexpected and unpredictable, e.g., flexible and sensitive so as to respond positively to anyone unannounced, unexpected or unknown. It is through this unplanned (unmasked) response that a creative potential and the direction of probable accent in development are most unmistakably disclosed.

3. The exemplar "center" must manifest a total dedication to those who come into collaborative relationship. Each must be appreciated and reverenced for whatever is positive within another view or experience of reality. Sympathetic situations and alternatives must be purposely introduced in order to draw out the depth response of another in collaboration.

4. The persons implicated in a collaborative "center" must be disposed to positive questioning, i.e.,

each person invited into collaboration must experience a vital, open receptivity. Regardless of like or dislike, approval or disapproval, agreement or disagreement, the positive contribution of each in collaboration is to be exhausted through relentless request for depth expression. Subjective integrity is to be presumed, whatever its limitaion may prove to be within the wholeness of comprehensive context. Thus, rejection, argument or pre-evaluation obviate the very climate of motivation indispensible to any exhaustive sharing in collaboration. The relative integrity of any positive contribution is established within the very process of creative integration, i.e., the trimming back, the challenge, drop-out or elimination are part of an organic process of creative growth.

5. The persons implicated in a collaborative "center" must manifest an initial willingness to trust, i.e., an openness or going-out in trust. Misinterpretation, misuse of material, violation of "rights," etc.--risk must be prudently assumed according to the capacity of response to collaboration. A "secrecy of trust" must be gradually established--only to continually intensify in depth, sensitivity, and inclusiveness of the risk involved.

6. Collaborative union within the exemplar "center" must be uninhibited in openness to the unsuspected "creative third," to the new reality beyond any one, or any aggregate, of collaborative contributions. This "synergetic increase" is the crucial, unpredictable dimension of fulfillment, i.e., collaboration in this sense is not simply an interdisciplinary aggregate, or fellowship of respect, justice, etc.

7. The exemplar "center" must serve as the basis of continuity in living expression. A relentless submission to challenge must be maintained, never abandoning any positive indication of potential, but rather motivating each in collaboration to a wholeness of expression and growth. Thus, although those who enter into collaboration represent a "pilgrim milieu," the "center" becomes a continuous reference for organic stability.

8. The exemplar "center" must begin with an accent on personal contribution of talent--native, scholarly, professional, etc. A wholeness of personal relationship in collaboration must serve as active, working disposition--thus attracting grants or available funds as part of the very "incarnational" process, the economy of collaboration. The primary accent must concern persons (the active intellectual community) as the criterion of contemporary wealth and the creative incentive to available grants.

9. Collaborative union within an exemplar "center" must be "inclusive." Those who are not disposed to this dimension of response may drop out of collaboration temporarily, or may require a period of preparation. "Inclusiveness" implicates a process of purification within the creative relationships of collaboration--not only is a comprehensive integrity and wholeness thus attained, but limiting or perverse exclusive relationships are obviated. Invitation to the positive contribution in collaboration must extend to all who are capable of the intensity and integrity of response demanded, i.e., regardless of profession, scholarly status, work experience, family background, religious affiliation or rejection, etc.

10. The persons implicated in a collaborative "center" must be dedicated and secure within a particular way of spirituality, scholarship, profession, work, social status, etc.--so as to be open, and to invite complement analysis, positive criticism and contrasting interpretations.

11. Collaborative response must be made in writing, or sketch, model, etc., or recorded--in order that each specific contribution may be shared through time by each person who becomes involved in creative union. However, a "secrecy of trust" is involved. Premature publication or even the suggestion of publication, may well obviate the participation of many, e.g., for professional, political, religious, social, etc. implications. Thus, a strict severity must be maintained with regard to publication precisely because of the complexity and intimacy of creative collaboration. In any instance, those who are involved in publication must be unusually sensitive to the nuances of comprehensive implication.

12. The exemplar "center" must manifest a sensitive reverence for the harmony and wholeness of Masculine/Feminine complement relationships of union. The "center" milieu is predominantly a Feminine complement reality--colaborative contribution in research is predominantly a Masculine complement reality.

13. Since all activity in collaborative union takes place within the context of space-time, the "center" complex must serve as a "body medium" for see, touch, etc., sense relationships to the cosmos as a physical extension of man. Thus, "center" implicates an incarnational, experiential (an architectural) involvement. If an approach remains at an abstract, theoretical, attic-studio sort of apartness creative collaboration and comprehensive vision are obviated. (Prokes, 1964.)

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